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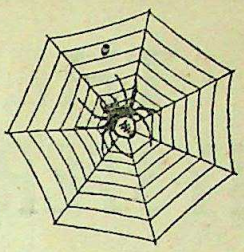

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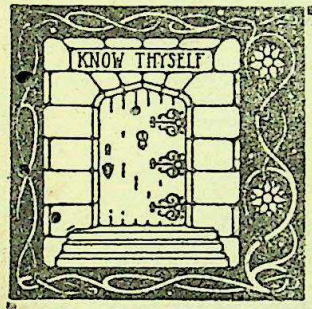

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VOL. LIII JANUARY, 1931 No. 1

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WHEN one reads of the long years of suffering and struggle which, in most cases, have to be faced by the religious mystic ere he attains to union with his Ideal; when one takes into account the voluntary austerities and self-mortification which so frequently accompany him in his search, the prospect of treading the same path is not an alluring one. The quest of the Divine takes on the aspect of a relentless battle, a fierce fight to the finish, with no quarter for the vanquished foe. Too often with the search for God are associated memories of what we have read of heroic sacrifice of self, and even of the glad acceptance of a life of martyrdom for the faith which burned so strongly in the hearts of the saints and heroes of the past. And God seems a long way off.

The path of approach to the Divine appears to be beset with difficulties which it is beyond our strength to surmount. A mere contemplation of the cheerless outlook sends us shrinking back to our accustomed corner by the fireside, where the pleasant trifles of ordinary life beckon with friendly familiarity. Here we are at home. Here is safety. With a sigh of contentment we settle ourselves to rest. The call to the strenuous adventure

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is for more heroic souls than ours. We are cast in a different mould. We will leave the high emprise of finding God to those who are made of sterner stuff. We are content to tread the old familiar paths, to go the common round. The beaten track at least affords companionship upon the way. Our fellows, like ourselves, may be cut to a somewhat ordinary pattern ; but we understand them, as they, on their part, understand us. We Robinsons and Smiths are decent, respectable and self-respecting folk, not ashamed to recognise our limitations. The quest for God, we tell ourselves, is not for us, and we do not feel that we are called upon to bother or to be bothered about it ; that is all. Sincerely we thank God for the comfort of our own familiar hearth. We stir the fire as we listen to the beating of the driven rain against the windows. We draw the curtains against the grey prospect which lies so dim and dreary beneath the leaden winter sky. The search for God entails our going forth into the storm, and the cosy fireside takes on a warmer and still more attractive glow in contrast. God seems a long way off.

Which things are in the nature of a parable.

NEW TIMES, NEW NEEDS

Since the bulk of existing records of high spiritual achievement in the past are concerned with the way of the religious genius, it is little matter for surprise that the erroneous conclusion should be drawn by the uninstructed that this is to all intents and purposes the only path. But why should we essay a task which is foredoomed to failure, in endeavouring to model our lives after a pattern long since obsolete ? The best it is possible to do under present-day conditions is, by the exercise of a certain amount of ingenuity, to adapt parts of the outworn system to our immediate requirements, with results which are not always entirely satisfactory.

But the way of the religious recluse is not by any means the only, nor even the best path for modern times. Among the systems of the past, that of Karma Yoga in the East, and the "practice of the presence of God," as it is called, in the West, are far better suited to the needs of our time. These call for no adventuring forth into unknown realms, no discipline of the outer life in the ascetic meaning of the term ; but they certainly do imply a radical change in the inner attitude of the worker. Indeed, this change of inner attitude is the simple secret of all true spiritual unfoldment.

Let us by all means, if we will, be content to remain spiritual stay-at-homes, but let us not forget that the spirit of the Divine

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is everywhere ; that its immortal radiance may be seen in the murky corners of the slums or in the busy city streets, as well as in the fields and hedgerows ; and that we may be blessed by a breath of its fragrance at the most unexpected times. The spirit of the Divine presses gently about us on every hand, and at every moment. It is not so much because we do not venture forth that we fail to see its glory, as that our eyes are closed to the hidden Beauty, our ears are deaf to the silent voice, our hearts too full of selfish cares to feel the tender throbbing of that Love which beats at the very heart of things.

Everything depends upon our attitude towards life, on the manner in which we view it. "Seeing life" is one of the most popular of diversions nowadays. But can it be said that the hollow pleasure-seeking for which this phrase is merely a euphemism, offers an opportunity—to paraphrase a well-known line of Matthew Arnold's—of either "seeing life steadily or seeing it whole ?" Is it not death rather than life which parades in its hollow mockery of joy, for the titillation of the jaded senses ? To see life, again, through the distorting spectacles of the prurient novelist is not only to see it at secondhand, but to gain an impression the opposite of the truth. Life at first-hand is the greatest Book of God for those who care to learn to read its pages.

With the growth of the power of perception the radiance of the hidden Divinity in man will flash out from the pages of God's Book with ever-increasing frequency and brilliance.

But how may we plain Robinsons and Smiths develop that perception ?

As a matter of fact, the problem fortunately resolves itself into the simpler one of fostering and exercising a faculty which is seldom entirely absent even from the apparently least promising among us. Who is there so dead of soul that never has the beauty of Nature, for instance, thrilled him with the sense of a still more ineffable and elusive glory lurking somewhere just behind the scenes ? Who is there so gross as never to have been touched by the innocent beauty of a little child ? Who is prepared to swear that never in his life has his heart been gladdened by the beauty of a spontaneous act of kindness or forgiveness ?

THE PATIENCE OF THE DIVINE.

We are not so dead as in our more despondent moods we may sometimes think we are. In spite of our own neglect, the Spirit silently and ceaselessly presses on the limitations of the lower consciousness, keeping the latent inner senses nourished and ready to

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awaken into active life. Once the soul becomes aware of the working of the Divine within it, and conforms itself consciously to the process, the blossoming of the inner man proceeds apace.

This new awareness and alignment of the inner life may or may not take the form of what is generally known as religious conversion. If it is associated with a belief in some particular creed it is practically certain to take this form. But it need not be associated with any specific religious belief at all, unless the profound and unshakeable conviction of the spiritually-minded, that the veil of matter is a shadow hiding an unknown Reality may be so termed. In any case, it may safely be predicted that providing the experience is a truly spiritual one, it will be characterised by that about it which is intimately sweet and sacred.

The opening of the inner eyes may come about in divers ways. In an arresting little volume by Hugh Redwood, entitled *God in the Slums*, it came about through the wonder of the work of the Salvation Army women in the slums. Frankly autobiographical, it describes in words both of amplicity and power, how the impulse came to offer his services in the sudden crisis of the London floods at the beginning of 1928. For the first time "the eyes of his understanding were opened, so that about him, plain to the vision on the sodden pavements of the Westminister slums, he saw the footprints of the Divine."

What came of that first contact, and how well the volume merits its sub-title, *A Book of Modern Miracles*, must be left for the individual reader to discover for himself. He will not be disappointed in the expenditure of a modest shilling. Suffice it for the moment to quote the author's concluding testimony:

"A mysterious Providence—the last three years have made me very cautious in the use of words like 'chance' and 'accident' —brought me into association with the slum officers of the Salvation Army; the special privilege of 'Big Brother'-hood, which has enabled me not only to see but to share in their work, while preserving much of the detachment of an outsider, has scattered for ever the choking clouds of distrust and controversy and shown me the realities. In the slums I have found again the faith of youth. How shall a man keep silence on such a mighty thing? 'I believed, therefore have I spoken.'"

Further striking claims, in each case firmly supported by duly attested facts, may be indicated briefly. "It becomes necessary," the author declares, "to insist, without equivocation

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of any kind, that in the slum work of the Salvation Army there is positive and continual evidence of supernatural collaboration."

Although inspired by the work of the Salvation Army, the book has obviously not been specially "written up" for propaganda purposes. Speaking of similar work in other fields which is waiting to be taken up, Mr. Redwood says :

FRUITFUL SOIL FOR BOLSHEVISM.

"There is a gap in the line here which needs to be filled, and quickly. Results which have attended certain isolated experiments suggest that if a crowd of Christian men were to undertake in the slums what has been well outlined as 'a crusade of determined friendliness,' there would be some astonishing happenings. The Salvation Army may or may not be the body which should make trial of it ; but why leave it to the Army in any case ? Why wait for a lead, while lads and men, increasingly demoralised by unemployment, are neglected by almost everybody except the anti-social agitator ? "

If only we will look for them we may see for ourselves many "footprints of the Divine." They are at our very door ; nay, may be found inside our very homes. We need only to face life with open mind and open heart. The rest shall be added unto us.

It is a useful practice occasionally to retrace in memory the course of one's own life and note the occasions on which we have been blessed with such glimpses. To dwell on them, in an effort to recapture their charm—which it is not always ours to achieve —is to strengthen the higher consciousness and make it ready for a further influx from above.

It is superfluous, surely, to detail precisely the sort of things to look for ; but in order that even those who run may read and not fail to understand, a simple example or two—which may utterly fail, however, to awaken any response in others—may prove of service.

Spontaneously the memory arises of a summer sunset. A brooding peace enfolds the countryside. Not a living being is at the moment in view. Suddenly and silently across the scene flies a bird which, speeding into the distance, becomes lost to sight in the glory of the single coral-tinted cloud which floats in the deepening blue. (In the case of the great Eastern mystic, Shri Ramakrishna, the beauty of a flight of birds was sufficient, even in his childhood days, to throw him into an ecstacy so exquisite that he fell to the ground unconscious).

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Another scene—the homeward rush-hour in the City. An obviously poor woman of the working-class standing outside a teashop, from which a young lad of the van-boy type emerges, carrying a paper bag. The mingled affection and pride of the boy as he puts his purchase—obviously a little gift—in his mother's hands. The woman's unaffected pride in the love and devotion of her son.

But why multiply needlessly these trifling details, and run the risk of appearing mawkish, when the reader can probably supply from the storehouse of his own recollections infinitely more appropriate examples ?

In order to keep the inner vision clear, it only becomes necessary to cultivate the habit of looking for the golden threads of life. These threads, which the hands of Fate are weaving before our eyes, move so silently and swiftly, that unless we are alert and watchful we are in constant danger of missing them.

RADIANCE AND HARMONY OF LIFE.

As the inner man unfolds his spiritual possibilities, the faculty of hearing establishes itself along with that of sight. Man learns to listen to the song of life, and to appreciate its melody. In a booklet which offers to mystic and occultist alike an inexhaustible fountain of inspiration and counsel*, the student is thus admonished :

" Listen to the song of life first in your own heart. At first you may say, ' It is not there ; when I search I find only discord.' Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but is there. At the very base of your nature you will find faith, hope and love. He that chooses evil refuses to look within himself, shuts his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked ; the great waters are there in reality Find them, and you will perceive that none, not the most wretched of creatures, but is part of it, however he blind himself to the fact and build up for himself a phantasmal outer form of horror. In that sense it is that I say to you, ' All those beings among whom you struggle on are fragments of the Divine. And so deceptive is the illusion in which you live that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know that it is certainly

* *Light on the Path* by Mabel Collins.

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within yourself. Look for it there, and once having heard it, you will more readily recognise it around you.' "

When in due time the faculty of speech in the spiritual sense slowly awakens, the student begins to show signs of becoming a man of power—power impersonal, to be used not for himself but for others, a power for which he is only the channel. At first he may scarcely be aware of it himself. Not a soul in the outer world may know. The earliest intimations may be brushed aside as the work of an idle fancy. It is well that it should be so. Humility presents an impenetrable front to that greatest of all tempters, spiritual pride.

With the dawning of the active power of speech the student enters the ranks of the brotherhood of the Spirit. Christ is born within him. He is of the company of Little Children. Not at once does he attain full spiritual stature. Henceforth his life is not his own, but that of the spiritual forces which work behind him.

There is here no question of psychic mediumship. There is no loss, even temporarily, of the individuality. Automatism is conspicuous by its absence. The development of the disciple leads to a consciousness more vivid, not less. In various ways he is subject to spiritual guidance, though he never goes " under control."

At this season it is peculiarly appropriate that the mystical birth of the Christ-spirit within the heart of the disciple should form the subject of a short contemplation. If the feasts and ceremonies of our Western religion mean anything to us at all, the opportunity at this time of year presents itself of entering into the deeper spirit of the Christmas festival.

LET'S BE PRACTICAL.

One of the greatest obstacles to the manifestation of the truly Christian spirit is intolerance. In too many cases the fact of belonging to one particular organisation is sufficient to set up a barrier against similar organisations. No recognition is accorded to the activities of kindred bodies, however praiseworthy they may be. The mystic, above all, will see beyond the petty limitations of the sects. All who are sincerely and unselfishly working for the spiritual or even social betterment of their fellows may be sure of sympathetic understanding or assistance. The mystic least of all will insist upon an inquiry into the particular denomination to anyone in need of material or spiritual help. Most frequently he himself will be found to be unattached, yet ready to lend a

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hand wherever his reason or intuition tells him that assistance would be welcomed. Having no axe of his own to grind, his judgment may be relied upon to be at least impartial. Open-minded, he is alert to see the good wherever it may be hidden. Open-hearted, his ready sympathy may be counted on by all who feel in need of comfort. Of worldly goods his store may be slender, but of true charity he is prepared to scatter in profusion.

Countless opportunities present themselves just now for cultivating the powers of the inner spiritual man, for breaking down the barriers of selfishness. But one must always be on guard lest growing perception stop short of action. The mere outsider, studying humanity with the aloofness of a visitor from another sphere, has far to go ere the active power of the spiritual life is awakened within his heart. When his hour does strike, as one day it assuredly will, he will realise with a shock that this aloofness is an utterly false seeming; that Life is one, and that however blind or self-deceived we may be, the truth remains that separateness is an illusion, that not one soul lives to itself alone, and that Brotherhood is a basic fact in nature.

THE EDITOR.

JUPITER

By LEO FRENCH

I will extol Thee. Will praise Thy Name with cymbals in the Dance of Life, in the raising of each form well fashioned in Beauty's Image and superscription, will magnify and declare Thy Power, O Jupiter—Master-Artificer, Designer Infinite.

Thine the sap in each life-tree; rising and falling it doth honour and serve Thee.

Secret Ichor, whose Gift is Immortality, burn through me: all of substance in me I give Thee.

I cast myself into the mighty furnace whose fuel and flames are sacrifice and devotion. Therein I meet and greet the forces of my own godhead.

Reborn am I in the Fire of the Master-Artificer, each pyre a womb of new life;

Maker! Unmake! Remake! I trust what Thou shalt do.

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THE ESSENCE OF BUDDHISM : ZEN

By BAYARD ELTON

"What is Buddhism? It is the realisation within one's deepest consciousness of the highest truth. It is seeing into one's own nature.

"What is the Buddha's Way of Attainment? It is called the Golden Path, and consists of eight stages: Right Ideas; Right Resolution; Right Speech; Right Behaviour; Right Vocation; Right Effort; Right Mindfulness; Right Concentration.

"What are the marks of success? Success is marked by experience of: Emancipation—freedom from the bondage of physical desire. Enlightenment—freedom from the illusions of the mind. Tranquillisation—freedom from the separative infatuations of egoism."

—DWIGHT GODDARD in *Zen*.

BUDDHISM is divided roughly into two great schools of thought, the Northern and the Southern. The Northern school is known as the Mahayana, and its influence spreads through parts of Northern India, through Thibet, China, and Japan. The Southern school is found chiefly in Ceylon and Burma, and is known as the Theravada. In each division the interpreters of the doctrine base their views upon Buddhist scripture and instruct their followers according to their interpretation. The Mahayana leans towards a liberal aspect of the teachings of the Buddha, and possesses more of a religious outlook than the Theravada. The latter is more strictly philosophical than the former, and adheres to a rigid simplicity in point of view. Each school has good and bad points, but both follow the foundation rules of Buddhist belief, and therefore it is seen that there is only one Buddhism in spite of surface differences.

There are, however, many sects flourishing within these two divisions, and a great deal of individual interpretation concerning minor points of doctrine exists among them. These various interpretations are the result of the natural differences to be found among races and peoples, and it is quite in order to suppose that diversity of political outlook and conditions of living are enough to cause a variety of opinions among Buddhist sects. But Buddhism is universal in its appeal. As a system of religion and philosophy, it is so wide in its scope, so true in its fundamentals, and yet so simple, that it retains its unique individuality in spite of such a tremendous variety of interpretation. Beneath the surface wrangling of the sects the real Buddhism remains as

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clear and as simple in its force and vitality as it was in the days of the All-Enlightened Lord Buddha, two thousand and five hundred years ago.

When the first Buddhist missionaries entered China from India the transcendental form of their teaching was not acceptable to the more practical minds of the Chinese, and in consequence a type of Buddhist thought was evolved to meet the requirements of a people that were constitutionally unable to understand the outlook of the natural mystics of Hindustan. This new form of Buddhism became known as *Ch'an*, a word derived from the Indian term *Dhyana*, meaning Contemplation. *Ch'an* Buddhism spread rapidly to Japan, and was there adopted under the name it is called to-day—Zen. It is, perhaps, a mistake to regard Zen as simply one of a number of Buddhist sects, as the whole idea behind this school of thought is too vast to be included in the small compass of sectarian doctrine. The Zen ideal is one that may be found all over the world even though its followers may never have heard of the term. Zen Buddhism is one of the most vital of all schools of Buddhist thought—it may be called, with truth, the essence of Buddhism—but in order to appreciate its methods and its teaching it is necessary to understand fully its unique point of view.

The four simple propositions of Buddhism, upon which the whole philosophy is based, are usually stated somewhat as follows :

1. The world is filled with pain and suffering.
2. The cause of this ceaseless suffering is desire.
3. The cure for this suffering is the quenching of desire.
4. The quenching of desire and the peace of liberation can only be reached by following the Noble Eight-fold Path consisting of Right Views or Ideas, Right Thought or Resolution, Right Speech, Right Action, Right Means of Life, Right Effort, Right Mindfulness, and Right Meditation.

The goal is Nirvana and release from the burden of continual re-birth in this world with its chain of suffering. Nirvana may be said to be a condition of peace and bliss so far beyond the bounds of human expression that it were futile to try to define it. "*Nirvana is.*"

Before Nirvana is reached, however, there is a kind of inter-

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mediate state which may be considered as a prerequisite. It is a state of spiritual upliftment in which is clearly perceived the unity of all life and the truth that underlies all the phenomenal universe. This is known as Enlightenment, and is the immediate goal of the aspiring Buddhist. The attainment of Enlightenment is a practical possibility at any step on the road to Nirvana, and it should be sought by every and any means. This fact was at once grasped by the founders of the Zen school, and they made this attainment their aim, instructing their pupils to leave all other considerations aside until Enlightenment was reached. Questions of doctrine, interpretations of texts, anything that was not essential to the unfoldment of the sense of Enlightenment, had to be put aside until after the attainment of the immediate goal. The disciples of the Zen idea were taught to be one-pointed in their aim, and any sign of mental speculation or of argument was promptly suppressed as being a waste of time and energy. The whole vitality of the school was directed to its one purpose.

There are ten fetters to be overcome by the aspirant. Ten obstacles stand in the path, and these must be conquered before Enlightenment can be reached at will, though it is a fact that a partial condition of Enlightenment may be experienced every now and again during the period of training towards self-mastery. The ten fetters may be described as:

1. The delusion of the permanency of the personal self.
2. Wavering doubt in the reality of the underlying Truth.
3. Reliance upon any outward rite or ceremony.
4. Sensuality.
5. Unkindness.
6. Desire for separate life in the worlds of form.
7. Desire for separate life in the formless worlds.
8. Spiritual pride.
9. Self-righteousness.
10. Ignorance.

The aspirant struggles against each and every fetter more or less simultaneously, but the greatest and the most difficult to overcome is the last in the list, Ignorance. For, in Buddhism, the term Ignorance does not imply merely a negative state of no knowledge, but it refers to a positive condition of the lower mind, a condition that is common to every thinking person, a condition

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that is as natural to the intellect as wetness is to water. The intellect is a great power, but it is a limited power, and its limitations are very rigid. Through the power of the intellect, an understanding of the outer world is reached, and ideas are formed based upon comparison and ratiocination. The intellect is separative ; it seizes upon the differences between things, and its whole power is concerned with criticism and observation of detail. From this comes forth all that is known as reason, and upon it is built up the self-consciousness that knows itself as " I am "—something other and distinct from everything else. However admirable this separative faculty of the intellect may be in ordering the facts of the outer world, it is, nevertheless, productive of the great illusion, the illusion that the self-conscious soul in man exists as something apart from all other life in the universe. The universal life is One Life. There is but One Absolute Unity, and to regard any single thing or group of things as in any way separate from the Whole is to labour under the great illusion—to be held in the grip of Ignorance. Ignorance is, then, that tendency of the mind which allows it to be held in the grip of the great illusion, the heresy of separateness, and the destruction of Ignorance is vitally necessary in order to attain Enlightenment. To conquer it, a faculty higher than the intellect is required, and the activity of the mind is stilled to permit the light of the spiritual intuition to shine forth. This higher faculty may be regarded as a spiritual consciousness latent throughout the whole cosmos and only awakened in man by determined effort. Whatever its nature, it is a state of spirituality far higher and greater than the intellect, and has been called by some writers Cosmic Consciousness.

It would appear that this power is forced into increasing manifestation by the development of unselfishness, by the cultivation of sympathy and tolerance, and by the suppression of the personal egoism natural to undeveloped man. The lower, personal self is the seat of all obstacles to Enlightenment, and to overcome it successfully the whole mental outlook is altered and turned round.

The struggles and pains of evolution are the result of the efforts of the intellect to throw its ego-consciousness upon the screen of the Universe. Evolution is as much a fact in Nature as consciousness itself, but the pain and suffering that result from growth are the outcome of the ego-conscious mind fighting to retain its personal attitude in the face of the Truth of Impersonality, straining to keep its separate existence against the

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Truth of the One Life, struggling to emphasise a false independence opposed to the Truth of the Unity of All. Only when the mind is stilled and ready to give up the battle is it possible for the spiritual intuition to illumine (though at first only partially) the understanding towards a condition of Enlightenment and Truth. The long ages, through which evolution progresses, at length culminate in a moment when the mind grows weary of the struggle—and it begins to question its own conclusions. A hint of the Truth dawns, and in despair at the realisation of its own futility and unable to find satisfaction in its sense of seclusion, it reaches out to something beyond itself and, eventually, finds —Enlightenment.

The birth of wisdom is the realisation of the Oneness of Life. Unity with all may have been logically admitted by the intellect before it is known as a truth beyond all doubt, felt and realised as a certainty, but the condition of Enlightenment is such that the sense of Oneness becomes part of the consciousness and is seen beyond all argument. It is a condition that may only be hinted at in words and phrases. Enlightenment is impossible to describe. It is sufficient that such a state should be recognised as possible of attainment, and that every effort should be made to reach it.

The ideal of the Zen school, therefore, is to develop the state of Enlightenment in its followers, and this is to be done as quickly as possible and by any means that may be found to conduce to this end. In a remarkably interesting work entitled *Essays in Zen Buddhism* (First Series), Mr. D. T. Suzuki has set out a number of instances of the methods by which the old-time Zen masters instructed their pupils. To the unenlightened mind, many of these instances read like accounts of the play-acting of a set of rude and brutal children, but the tree is known by its fruit, and the results would appear to have been remarkable.

Zen claims its origin from the Buddha himself through a long line of Zen masters, including the famous Ashvaghosha, Nagarjuna, and Bodhi-Dharma. The foundation of the school is said to have commenced by a realisation of Enlightenment on the part of a pupil of the Buddha, Mahakasyapa, who was with the Buddha when he took a golden flower in his hand and gazed at it in silence. The disciples stood around, waiting, when at last Mahakasyapa turned to him and smiled—for he had understood! He had seen that a single flower, when fully comprehended, can be a key to the understanding of the mysteries of universal Life.

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When it is remembered that the state of Enlightenment is a condition that lies beyond the bounds of the intellect, and when it is realised that ordinary words and actions utterly fail to convey any rational meaning of the beauty and richness of this condition, it is therefore not surprising that those who have experienced it should pay little heed to conventional means of expression. Though it is a hopeless task to try to grasp with the intellect a state of consciousness that is entirely above and outside the understanding of the lower mind, yet Enlightenment may be regarded as a re-creating of the whole nature, and therefore any peculiarity in the methods of instruction may be condoned as long as the end is achieved.

Zen possesses a rule of life and a standard of morality based upon the teachings of the Buddha. Realising that Enlightenment can only be found through a development of the will to that end, through discipline, and through a killing-out of the personal nature, the Zen masters first devoted their instruction to eradicating all trace and hint of personal pride and self-righteousness in the neophyte; and only after the personal self was subdued did the aspirant receive further aid in unfolding the spirit of Enlightenment within his own nature.

Zen pays no strict attention to scriptures or reported sayings. It follows the injunction of the Buddha, who advised his disciples to heed nothing blindly but to examine every writing or statement in the light of reason and conscience. Zen instructs its followers to disregard the alleged infallibility of everything they do not fully understand—even its own teachings—and to develop their own powers of mind and intuition in order that all understanding may rest upon the certain basis of knowledge and not upon a blind belief. Zen never explains. It points the way to Enlightenment with a direct sign. It is a life to be lived and not a subject for academical debate. According to Zen there is no time to be wasted in argument, for it is practical Buddhism stripped of all that might be thought unnecessary to the attainment of Enlightenment, and its aims and ideal are summed up in four propositions, by the Nichiren Sect, as follows:

1. A special transmiisson outside the scriptures;
2. No dependence upon words and letters;
3. Direct pointing to the soul of man;
4. Seeing into one's own nature;

and it is considered that these four directions will guide the aspirant to Buddhahood.

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Life in a Zen monastery is a life of strict routine and poverty. It is a life filled with purpose and a sense of vigour. Zen upholds the sanctity of work, and attached to the monastery is a farm where the monks labour to earn their means of livelihood. The Zen monk does not spend his time in continual meditation, nor does he rely upon the hand of charity to feed his body. Work and meditation go hand in hand, and the daily round is planned and adjusted to the end in view—for the case of each aspirant is individual and different from every other. The goal is reached suddenly, in a flash! Years of patient endeavour may pass by until one day some noise or gesture, a word spoken by a master or some unusual incident, will break down the bonds of limitation, and in a moment the secret is understood—the soul finds Enlightenment.

In illustration of this, the following story is taken from Mr. Suzuki's book: Hakuin (1683-1768) is another of those masters who have put down their first Zen experience in writing, and we read in his book entitled *Orategama*, the following account:

"When I was twenty-four years old, I stayed at the Yegan monastery of Echigo. *Joshu's Mu*" (this being a certain exercise in contemplation) "being my theme at the time, I assiduously applied myself to it. I did not sleep days and nights, forgot both eating and lying down, when quite abruptly a great mental fixation took place. I felt as if freezing in an ice-field extending thousands of miles, and within myself there was a sense of utmost transparency. There was no going forward, no slipping backward; I was like an idiot, like an imbecile, and there was nothing but *Joshu's Mu*. Though I attended the lectures by the Master, they sounded like a discussion going on somewhere in a distant hall, many yards away. Sometimes my sensation was that of flying in the air. Several days passed in this state, when one evening a temple-bell struck, which upset the whole thing. It was like smashing an ice-basin, or pulling down a house made of jade. When I suddenly woke again, I found that I myself was Ganto, the old Master, and that all through the shifting changes of time not a bit of my personality was lost. Whatever doubts and indecisions I had before were completely dissolved like a piece of thawing ice. I called out loudly: 'How wondrous! How wondrous! There is no birth and death from which one has to escape, nor is there any supreme knowledge after which one has to strive. All the complications past and present, numbering one thousand and seven hundred, are not worth the trouble of even describing them.'"

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THE SURVIVORS

By ALGERNON BLACKWOOD

IT is, apparently, the little knocks that hurt—a bruised corn, a kick on the shin—while in the big crash unconsciousness follows before the pain is registered. Only a man who has been in a sudden smash can realise how oddly unexpected the physical reactions can be. A well-known Alpine climber, hero of incredible escapes, has described in particular falling down a couloir, colliding with the cliffs as he banged from side to side like a bouncing ball. He saw each collision coming, he took it, but the shocks did not hurt. He felt nothing more than an intense excitement, which he describes as a kind of electrisation of the body that was almost pleasurable. It is claimed, too, that the murderer in the electric chair feels nothing, since the electric current travels faster, by several fractions of a second, than the report the nerves carry to his brain. He is dead literally before he knows it.

Lindstrum certainly was aware of no physical anguish when his omnibus skidded, struck a lorry, hovered a moment undecided, then topped over with an awful, lumbering, slow heave. It crashed upon the pavement by the Kensington Gardens railings, making a thundering roar, of which Lindstrum heard nothing but the splintering tinkle of the breaking glass. He was on the top, on the side against the park railings. He saw these railings fly sideways into space, he saw the kerb rush up at him. A man and a girl, the only other occupants of outside seats, stood up and screamed. He met the paving-stones, he thinks, slightly before the body of the omnibus did. Head and left shoulder, he believes, struck the ground together. But he felt nothing; he had no pain; he merely, as the saying has it, knew no more.

So far as his senses were concerned, sight had registered accurately enough; it was hearing, a slower vibration, that had failed, for no other sound than this splintering of glass reached his ears. Then, presently, a man's voice was audible quite close to his face: "Gone west, I'm afraid, this chap! We'll take the others first. Hurry . . .!" There was screaming, too, but a little further off, the screams and shrieks of several voices. He felt himself being lifted and carried away a short distance and then laid down upon something that was softer, anyhow, than the paving-stones.

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"Gone west, indeed!" It made him smile. But he said nothing. Needing, he believed, no immediate attention himself, he let the doctor "take the others first." He was lying on some overcoats and tarpaulins. Some time obviously had passed since the smash.

He examined himself carefully all over, for it was not his first accident, and he knew how to set about it. "Lindstrum's luck," he remembered, and smiled again. Nothing could kill him. Thoroughly and slowly, he tried each joint in turn. There was nothing broken anyhow. He saw no blood, he felt no bruises. Externally, he was whole. Internally? That might be another matter. He tested this more carefully, filling his lungs as slowly as he possibly could. Any moment he anticipated a blinding, fiery sting, a ghastly spasm that would make him sweat blood. They did not come. He inhaled and exhaled to the full with comfort. Breathing was all right. He was uninjured inside and out. "An extraordinary escape!" he decided. "No man can die till his moment comes! Lindstrum's luck again!" He grinned. He sat up.

Looking about him then, he saw the crowd, the splintered bus like a huge red broken beetle, the policemen's helmets, a couple of ambulances. All this was not a dozen yards from where he lay against the park railings, and it made him shrink, as though the picture horrified, disgusted him. He disliked it, indeed, to the point of hating it. It gave him a touch of nausea as he stared, though he realised clearly enough that this rather violent reaction was nervous and mental, of course—an aftermath of shock. That red monster, people torn and broken beneath its great shattered carcase, the curious crowd, the busy, rather clumsy police, the splendid, quick doctors—it all produced in him this sensation of intense dislike, of loathing, of ghastly human futility, the futility of living and dying. It revolted him. He turned away, so that he saw the railings and the trees instead.

The trees were better, he decided, and as a gate showed handy, he made up his mind to go into the gardens, to get away, out of sight of the immediate scene. "They've forgotten me," he thought, "and, anyhow, I don't need anything." He chuckled to himself. Rising slowly, cautiously, and finding that his legs obeyed his weight normally, he walked through the gate without being noticed, and sat down upon an empty bench some few yards along the gravel path. Just as he left the road he saw two ambulances drive away. He thanked his stars he was in

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neither of them with smashed limbs, internal injuries, or concussion. "All the same," he reflected, "as soon as the crush is over, I'll look in at a hospital, just to make *quite* sure." He grinned again at his exceptional "Lindstrum's luck." He was not even trembling. "I'm O.K.," he said aloud happily, as he made himself comfortable on the wooden bench.

His thoughts turned naturally, yet not excitedly, upon his recent experience. There had been, nevertheless, a shock, he realised, a very severe shock. His physical machinery might be undamaged, thanks to his unknown gods, but his nerves and mind betrayed a difference somewhere, though exactly where and how he could not at first determine. There was a change in him, a change, moreover, that rather asserted itself. And while he understood that this was natural enough, he became, at the same time, aware of certain elements in the change that puzzled him. He tried to ascertain in what this change consisted—what, above all, were the elements that perplexed him. These remained, despite his examination, elusive, persistently elusive.

Memory certainly was damaged. He had forgotten his own name, and for the life of him could not recall it. The sense of time, too, was queer, irregular, and these two were doubtless connected, he reflected. Time and memory were closely related, of course. Despite his best efforts, he could not determine "what time" it was now, what his age was, how long ago the accident had occurred, how long he had taken to walk to this bench where he sat, nor how long he had been sitting on it. Something had telescoped, as it were, so that past and future now had new relations that rather obliterated their usual meaning. For a moment, indeed, he saw the accident, which he called past, coming towards him out of what he usually called the future. But more than that—seeing it coming towards him, he was able to prepare for it. And hence its failure to injure him as it otherwise might have done—which, he declared, was ridiculous.

These two deficiencies of time and memory his mind clearly realised, connecting them satisfactorily as cause and effect. This made it all seem natural. It *was* natural. Of that he had no doubt. Yet it was more than strange, he began to reflect, that, sitting now on this bench in Kensington Gardens, he was a little boy again, a young lad, a youth, a grown-up man, and a man of nearly fifty—yet all of these simultaneously, so that he could choose at will which period he wanted. It was, none the less, quite natural. Just as a whole biography lies between its book-

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covers simultaneously, while a reader may focus on one or another period merely by turning the pages, he was able, somewhat similarly, to be and see all his periods of life, or any one of them separately—which he yet knew was absurd. The mental shock was sufficiently obvious. He laughed. He felt rather happy about it, oddly happy. A new experience anyhow.

These changes, yes, he grasped clearly enough, and they did not alarm him because he knew they would presently pass. But there were "elements" in the change of another kind that puzzled and perplexed him. As he rested on the empty bench and surveyed the world about him he was aware that something in him reeled. For this world about him, this familiar world he had always known, had altered in an inexpressible manner. But how altered? He could not, for the life of him, determine.

He stared about him, while breathing deeply, cautiously. He watched the people pass. In the distance a glint of the Round Pond caught his eye, with the tops of sailing boats, white and moving. He was sailing a boat himself, a child of ten years old again—literally. He lived in those particular emotions. He experienced them all over again, suddenly understanding that this was possible because they were always *there*: it was he who had moved away from them, while yet he need not have moved away from them. He did so because everybody else did so. Simultaneously, then, he was also fifty, grown heavy rather, worldly-wise, cynical. "Odd," he reflected, "extremely odd! But it's right enough and natural." He was not, apparently, nailed down to any period.

Before him people were passing along the gravel path in both directions. He watched them come and go. Some hesitated, as though about to sit down, for the April day was sunny, with warm sweet air. It was natural to sit in the sun and rest a moment, and he wished they would use the bench. He wanted to speak to someone, to tell about his escape; that really was his keenest desire, he discovered. He burned to tell about it. He was bursting to describe how the bus had overturned and crashed, and how he had escaped, not for the first time either. If only some of these people would sit down a moment so that he could get into conversation with them and tell them what had happened.

Among the dozens who passed, however, he saw no one suitable, no one to whom he could talk easily and naturally, no one who would not have thought him just a crazy sort of fellow sitting on a park bench in the sun, a little drunk perhaps, possibly a rascal

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even; a beggar, or worse. He saw no single group to whom, even had they sat down beside him, he could have spoken. He picked out no one suitable.

These people, as he put it to himself, seemed somehow unapproachable. That was the right word, yes—unapproachable.

"An unreal lot," he decided. "Not real—that's it. None of them ever been through anything. I'd scare them probably. Yes, scare them." Their very looks, he noticed, avoided him. "Duds," he concluded, smiling with a touch of pity. "Only half alive, these people!"

Had they altered somehow? If so, the terms escaped him. He gazed at the grass and trees instead, feeling bewildered yet still quite happy, and it was then that the alteration in these common things, too, asserted itself. Where altered? How altered? Again, he could not exactly say. They looked as usual in one way, while in another way they were unusual. There was this startling difference. What was it? He was unable to define it, try as he might and did. The trees—well, they were fiery almost, flame-like; the familiar, clipped grass contained some idea of sound, of music. All these ordinary, familiar things shared some new factor that was startlingly different, though he could not seize and label what it was exactly. How could they look the same, he asked himself, and yet be different?

He stared and thought, and stared and thought, and then, quite abruptly, he made a sharp discovery that was satisfactory. He knew it was true, along the right line anyhow: the usual chaos of familiar things betrayed a new meaning.

"That's it!" he exclaimed aloud, with some excitement. "Part of it, at least. I see—*more* of everything." A sort of convulsive joy and wonder flooded his whole being. This set him puzzling for what seemed many minutes. Just as he saw Time as a whole instead of sectionally, so he saw these common objects entirely instead of in broken parts. It made him laugh. He felt his happiness increase. The intensity of this new experience staggered him rather. He had always been a stranger in the familiar world he knew so well. Now, at last, he was to find out where, in it all, he really belonged.

The need to speak to someone, meanwhile, became so urgent that he could scarcely control it. The longing to describe what had happened, and how he had miraculously escaped, grew

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painfully. A dozen times he leaned forward to attempt it, but each time sat back without having uttered a sound. No one sat down on his bench, no one paid any attention to him; all passed him by. They chose benches further along the path, but never his bench. He found himself at length regarding all these park strollers as mechanical automata almost; they were so drab, so unenterprising, so dull, so un-alive. Until, after a long time, a young man came from the trees across the road and walked towards the bench in a straight line without hesitation; and this fellow, Lindstrum saw in a flash, was different.

He was not so drab, so dull, so mechanical, Lindstrum realised, as the others. He walked briskly, as with purpose and decision. There was something about him—lean, thin-faced, alert, like a flying man—something less dun-coloured, something light, indeed, that almost shone. This effect, at least, of light there was about him certainly. The youth walked smartly up, turning neither right nor left, glanced with a quick smile at Lindstrum, and sat down at the far end of the bench.

"Nice day," began Lindstrum instantly, in a companionable way, for he could not wait a second longer. "Taking the air like me, eh?"

The other grinned and nodded. "That's it," he said in a pleasant voice. He took out a cigarette-case, then put it back again unopened, smiling at his companion. Lindstrum likewise realised that he himself had no desire to smoke. He took a full breath instead, staring hard into his companion's eyes. What was this radiance in the eyes and face?

Then out it burst: "D'you know," he began eagerly, "I've just had an extraordinary escape . . ." And he described the incident in full, bringing in his earlier escapes at the tail end. "I believe I'm the only survivor," he added, "if it comes to that."

The other listened attentively, a smile growing on his young sunburned face.

"Not so funny," he remarked when the end was reached. "Because, you see, I'm another—if it comes to that."

"What d'you mean?" asked Lindstrum, his breath catching.

The other paused a moment. "I came over to you on purpose"—the youth evaded the question.

"How—on purpose?"

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"Well—I saw you a long way off. I knew you'd understand."

Lindstrum stared. "I don't get you quite," he said.

"Probably not," replied the other. "At first, that is." He paused. "It's this way," he went on a moment later. "Some time ago—can't say exactly how long—a week or a month, or a day, perhaps—I crashed too. In the air, you know."

Lindstrum thought hard a moment. "Injured much?"

"Oh, about the same as yourself," returned the other, with a wide, curious grin.

"Same as me?" repeated Lindstrum, puzzled.

The other nodded. "All the others were pretty badly smashed up, you see. But I escaped."

"You escaped, eh? Like me?"

"I was the only survivor, yes."

Obviously the young fellow was telling the truth.

"Damned odd, isn't it," commented Lindstrum, "that we should meet like this on the same bench . . .?" and was going on to say a lot more that was in his mind, when a group of passers-by came to a halt at this very moment in front of them. They hesitated in the sun. There were four people, including an old woman and an old man, with two younger folk. They eyed the bench. There was room on it for two still, but not for the whole party.

"It's quite warm," remarked the younger ones, "and we've got half an hour to kill. Let's take a rest."

They measured the space available.

"Room for all of us," they announced.

The party of four, after some preliminary shuffling, moved closer. They sat down. They sat down in a row. The old man sat right through Lindstrum, and the old woman sat right through his companion at the other end.

Lindstrum and his companion exchanged looks.

"That's what I meant," remarked the young aviator, "when I said I was a survivor. That's why I came across to you. We're both survivors." And they resumed their talk as though no one else sat on that bench, continuing it where they had left off, and talking perhaps for hours, perhaps for days, perhaps for weeks or months, or even centuries. . . .

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AN ELECT PRIESTHOOD

By ARTHUR EDWARD WAITE

THE "dead secrets" of French occult history are coming forth gradually into the light of day, and the lesson of recent researches is one of great encouragement as to what may transpire in the future. There was a time when one thought that the past had buried its dead in respect of the thaumaturgic heresiarch Eugêne Vintras, his so-called "work of mercy" and his miraculous Masses. But a Parisian barrister, with a gift for unearthing archives, discovered a great dossier, and little is left of this mystery except the last problem, which is how the wonders were worked. There was another time when the end of all knowledge, and little at that, seemed reached on the subject of the eighteenth-century alchemist Pernety and his Illuminés d'Avignon, the custodians *ex hypothesi* of a Masonic Rite which was one of Hermetic dedications. But M. Joanny Bricaud went to work there and here, at Avignon more especially; he was favoured past expectation, and the results are with us. So also a silence of years on the talismanic problems of Martines de Pasqually and his Order of Elect Priests was interrupted once only, in 1926, by the publication of a correspondence between Willermoz, chief of a circle at Lyons, and a certain Baron de Turkheim. That it has been broken utterly at last, and this to some purpose, will be shown in the present study.

I have said that the subject is talismanic, and there is more than one reason. Under the auspices of their Grand Sovereign Pasqually, the Elect Priesthood figured as a Masonic Rite; but they did not come forward to exhibit any "system of morality, veiled in allegory and illustrated by symbols." They were Theosophists, and as such were depositories of Divine Secrets; they were Magi and practised Magic; but as such they held Sorcery, Necromancy, and Black Arts in horror; in fine, they were men of religion, and as such the Magic of their Invocations brought to them exalted beings who were not of this world: it seems even to have been held that Christ Himself gave teachings in their Lodge-Temples. But the subject was talismanic also in the eyes of many for a very different reason. For long years an interest in the School of Pasqually signified a concern in Louis Claude de Saint-Martin, the chief French Mystic at the close of

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the eighteenth century. Apart from him, it might have remained always among the byways of Masonic history, commemorated briefly in a few records but explored in none. The bibliography of the School, almost till this day, has been practically a bibliography of Saint-Martin. On the side of appreciation and criticism, the expository literature began so far back as 1852, with an essay on his doctrine and his life. M. Caro, its author, is utterly unknown now, but if his monograph was denied consideration, the latter had at least been earned if not obtained. The next evaluation was coincident with the first appearance of Saint-Martin's important correspondence with Baron Kirch-Berger in 1862, the same year being marked by M. Matter's suggestive study of the mystic and the circle to which he belonged. It is the work of most permanent interest which attaches to the name of Matter. Adolphe Franck followed in 1866. He has repute in the literary history of France, but he will be remembered by his Memoirs of Saint-Martin, even if his work on the Jewish Kabbalah passes into the limbus.

These early examples may be taken to stand in summary form for the existence otherwise and later of a not inconsiderable literature which has grown up on things Martinistic and has been grouped naturally and inevitably about a central figure, being that of the only French Mystic who can be held to count at his period, and he of whom Joubert said long ago that "his feet are on earth but his head is in Heaven." Now the precursor of this cultured and illuminated teacher was Martines de Pasqually, and the environment of his earlier life—from which, moreover, he never emerged entirely—was precisely that Masonic Rite for the foundation and development of which Pasqually carried a Hieroglyphical Warrant, and Lodges of which were established at Bordeaux, Lyons, Paris, and elsewhere. It was the comet of a season and burnt itself out quickly when the Grand Master passed from this life in 1772. The mysterious Warrant, which no one could read and no one has seen since he voyaged to St. Domingo, may have emanated from Unknown Superiors or may have been his own device. It matters little except on the score of sincerity—and even this might have survived at the period—because Pasqually, his personality, his influence, were the only warrants which counted, and they proved convincing enough for those who knew him.

It happens that all books, monographs, and pamphlets which constitute the critical literature of Martinism are long since out

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of print, while many are hard to obtain. It is this fact which readers must bear in mind as I pass on to speak of a monumental work which M. R. Le Forestier has added recently to his Researches on Masonic High Grades, more especially those of France, and to his thesis on the Illuminati of Bavaria.* It may be remembered also, if I am permitted to venture for once on a personal note, that this article is the work of one who is acquainted with all Martinistic literature, as well as with most references thereto and citations therefrom in French occult reviews and Masonic works. We must be dissuaded, however, from regarding M. Le Forestier's extended record as in authentic correspondence with its title: it is concerned with Pasqually, his Elect Priesthood, his theosophical doctrine and its sources, its organisation considered as a Rite of Masonry, its story from that standpoint, and the chief personalities who worked with him for its welfare and progress. It is therefore throughout and only a study of the Order of Elect Priests. The point demands registration because there was a wide field of Occult Freemasonry in France of the eighteenth century outside the Pasqually foundation, and it might require another volume of equal proportions to set forth at full length the pretensions and enthusiasms, the attainments, aberrations and follies of Alchemical, Magical, Kabbalistic, Magnetic, Swedenborgian, and even Mystical Systems which came to birth under the banner of Freemasonry between 1760 and the days of Revolution.

Within the limits of its proper subject, it remains that the author has taken all available materials in printed sources and has made an intensive study therefrom. The result is representative in a plenary sense. It is written with understanding and sympathy, underrates and exaggerates nothing, parades no personal opinion, and in fine omits nothing. It opens with a clear analysis of Pasqually's notable treatise entitled *Réintégration*, which contains the theosophical reveries of the Order in the form of a Commentary on Genesis. It unfolds therefrom the occult practices of the Priesthood, which constituted its title to existence, and subsequently goes in search of an origin for both in Bible and Talmud, Jewish Kabbalism, and the occultism of Christian centuries in Europe, including Rituals and Grimoires of Magic. Sidelights are sought and found in Pasqually's relation as a Theosophist with Catholic Christianity, old Gnostic heresies,

* *La Franc-Maçonnerie Occultiste au XVIIIe Siècle et L'Ordre des Élus Coëns*, par R. Le Forestier. Imp. 8vo, pp. 576. Paris: Dorbon-Ainé. 45 francs.

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and the Mysticism of the eighteenth century. The story of the Order follows, including a valiant attempt pursued in all directions to shed light upon the Priestly Rituals. There is no question in my own mind that M. Le Forestier's treatise is and will remain a standard work on its subject. It is to be regretted that in one instance, but, as it would seem, in one only, he has been content to derive at second-hand. It should have been possible surely to consult in France that important contribution to the subject which was made in 1801 by Abbé Fournié,* seeing that I have been able to meet with it here in England; but M. Le Forestier derives from Matter. It is to be regretted also, or is at least by myself, that there is so little understanding of Saint-Martin; but the reason is not far to seek; the author has none practically for that inward and mystical way which drew *le philosophe inconnu* from the Ceremonial of Divine Magia, so-called, to the experience of Divine Union.

It has been made plain that M. Le Forestier owes nothing to unpublished sources, but such have been known to exist, and that in considerable proportions, since Matter wrote on Saint-Martin in 1862. Some portions of these have been published by Dr. Papus, Steel-Maret, Albéric Thomas, and others. It is assumed or suspected that M. Joanny Bricaud, as custodian or president—so far as it survives—of the *Ordre Martiniste*, founded by Papus, has important unprinted memorials, and others in private hands are heard of from time to time. Presumably the most important of all—among those known to survive—came into the hands of Papus, being the archives of Jean Baptiste Willermoz, a part only of which relate to Pasqually and his occult foundation. While M. Le Forestier was at work on his memorable undertaking, it would seem that these documents were placed in the hands of M. Paul Vulliaud, author of *La Kabbale Juive* and a monograph on Joseph de Maistre, both of which were noticed long ago in the OCCULT REVIEW. It has come about therefore that the publication of Le Forestier's volume was followed quickly by that of M. Vulliaud on the Rose-Croix of Lyons in the eighteenth century.† The practical simultaneity may seem at first sight ill-starred, but the theses are not in competition, nor can a serious student of one dispense with the other. M. Vulliaud presents from his archives the correspondence

* The full title is *Ce que nous avons été, ce que nous sommes et ce que nos deviendrons*, published at London in the year mentioned above.

† *Les Rose-Croix Lyonnais au XVIIIe Siècle, d'après leurs Archives Originales*, par Paul Vulliaud. 8vo, pp. 392. Paris: Emile Nourry. 36 francs.

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of Martines de Pasqually with Willermoz and certain instructions to Elect Priests, all belonging apparently to the year 1774. His chief personal contributions to the subject are a notice of Pasqually, another on Abbé Fournié, and an extended study of Willermoz in respect of his Masonic career. M. Vulliaud has been challenged in *Le Voile d'Isis* for the ridicule which is heaped upon his subject and for reproducing all Pasqually's grammatical and orthographical mistakes. It matters little to myself, because he gives the documents, now *in extenso* and now in summary form. He gives them also in respect of several activities outside the present consideration—Protocols of the Strict Observance at Lyons, the Register of the Masonic Congress at Lyons, Records of a Society of Initiates arising out of *Le Loge de la Bienfaisance*, also at Lyons, and a prolonged account of séances at which a subject in the magnetic trance was not only placed in communication with departed spirits, but gave answers to questions, some of which belong to Masonry. Willermoz was one of the sitters but did not entrance the subject. Taken altogether, the collection is priceless, that is to say, on the side of history and of French Freemasonry on its occult side at the period.

In conclusion, my readers must not suppose that we have come to the end of all knowledge regarding the Elect Priesthood. By the orders of Las Casas, its last Grand Sovereign, then abdicating, the Archives of the Order were deposited with Savalette de Langes, President of the Great Masonic Lodge of Philalethes. They were delivered in sealed parcels and are not to be confused with the Willermoz dossier. What has become of them? May not these also in the time to come see light of day? As one who has devoted his life to research, I tend to believe that a star overwatches research and in most unexpected manners sees at last to its reward.

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THE THREEFOLD NATURE OF MAN

By JEAN DELAIRE

CENTURIES before Saint Paul described man as composed of body, soul and spirit, the ancient religions of India, Egypt and China had taken the threefold nature of man as the basis of their psychology, further dividing and subdividing those three principles until they had obtained a fivefold, sevenfold and even a ninefold classification. But however complex their systems, all were based on the fundamental fact that man is a composite being in whom spirit and matter meet and are temporarily united by means of an intermediate principle, the soul, or Ego.

How came the wise men of old to know this, and to know it with such absolute certainty that they made it the foundation-stone of their religious and philosophical systems ?

Strange to say, after some thousands of years this question is answered to-day by independent investigators in the laboratories of England, France and Italy. *They knew because they saw ;* they saw because they experimented. By means of the power now known as hypnotism, they were able to observe and to isolate these various principles, and so discover the exact relationship between them. And the modern exponents of that most modern of sciences, Psycho-physiology, know this because they also have experimented, and in doing so have re-discovered the ancient paths of approach to the mysteries of man. They also have seen the soul, have noted how it acts upon the body, and is itself acted upon by the still higher principle known as the Spirit, or Monad.

The old names still persist in the domain of religion and philosophy, but science prefers a more concrete terminology—a terminology which has been found to coincide in a most remarkable way with that used from time immemorial by the students of occult science. Where Saint Paul said "body," modern psycho-physiology says "physical body and etheric double"; where Saint Paul said "soul," it says "astro-mental body"; but spirit is still called spirit, the triple reflection in time and space of the three aspects (Persons) of the Deity, the Logos of our system.

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Classification of St. Paul.	Classification of Modern Psycho-physiology.
Body	Physical Body. Etheric Double.
Soul (Ego) ..	Emotional (astral) Body. Concrete Mind (Lower *Manas*). Abstract Mind (Higher *Manas*).
Spirit (Monad)	Divine Soul (Buddhi). Divine Spirit (Atma). (The classification of the last three principles varies somewhat with the different schools.)

Thus occult science perceives, interpenetrating the physical body, its etheric counterpart, or "double," the "ectoplasm" that plays so large a rôle in modern séance rooms, for it is of all human principles the one most easily detachable from its physical sheath. It is the vehicle of the life-forces which flow into man from the outer world, from air, sun and light-rays; hence the very serious dangers that beset the medium who habitually lends himself to the projection of his etheric double.

Interpenetrating the etheric double, in just the same way as the etheric double interpenetrates the physical, is the astral or "starry" body, the vehicle of the emotions, desires and passions, whose radiations form that brilliant aura seen by clairvoyants as enveloping the physical form in a cloud of swiftly changing colours.

This astral sheath is in its turn interpenetrated by a still subtler principle, the mental sheath or body, the vehicle of thought usually visible to clairvoyance as a golden nimbus such as medieval artists used to paint around the heads of their saints, and which is often depicted by Indian sculptors—as rays emanating from the head of the Buddha. It is claimed that these three principles, etheric, astral and mental, have been photographed by Dr. Baraduc in Paris, Dr. Kilner and others in London; and the serious student is referred to the books written by these pioneers. *

As the etheric double in its physical encasement constitutes

**L'Ame Humâine* and *La Vie Posthume*, by Charles Lancelin. *La Survivance de l'Ame*, by Dr. Fugairon. *Les Matérialisations de Fantômes*, by Dr. Gibier. *Les Fantômes des Vivants*, by Hector Durville. (All these are published by M. Durville, 23, rue St. Merri, Paris, IVe.) *L'Extériorisation de la Sensibilité, Les Etats Superficiels de l'Hypnose, Les Etats Profonds de l'Hypnose*, by Colonel de Rochas. (Published by the *Libairie Générale des Sciences Occultes*, 11, Quai St. Michel, Paris.) *The Human Atmosphere in Health and Disease*, by Dr. Kilner.

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the body, so the astral and lower mental principles constitute the soul, or Ego.

If it be asked, how do we know this ? the answer is simple : By direct experiment on hypnotised subjects—experiments so far-reaching in their results, so tremendous in their implications, that to all who have witnessed them, or who are at all aware of them, it is a matter of profound wonder that so little should be known about them outside the circle of scientific men engaged in this work.

For many years hypnotism has been employed intermittently in the hospitals of Europe and America for the alleviation of pain or the healing of certain nervous disorders, but without any idea on the part of the operator of the real nature of the hypnotic passes : only serious students of Occultism were aware of the significant fact that hypnotism, like magnetisation, simply consists in the forcible ejection, by the operator, of the subject's etheric double, together with the still subtler bodies which interpenetrate it.

At a spiritualistic séance where materialisations occur, exactly the same phenomenon is repeated, the only difference being that the place of the visible hypnotist is taken by some invisible entity who, by a still little known process, draws out of the medium his etheric body—to which the name ectoplasm has recently been given.

In the series of experiments conducted during many years by Colonel de Rochas and his colleagues, and quite recently repeated and extended by M. Lancelin, M. Durville and other French savants, the invariable procedure is as follows :

The subject is placed in a hypnotic trance, either by magnetic passes, by mere word of command, or even by silently willing him to sleep. His first condition is the one known as lethargy, a state which always intervenes between the different and quite distinct phases of the hypnotic sleep. Following upon this, there appears the phenomenon of somnambulism, a condition differing from normal consciousness merely in this, that the subject becomes extremely amenable to mental suggestion, and that his skin loses all sensitiveness—the first sign of the withdrawal of the subtler bodies. If now the passes are continued, the state of somnambulism is succeeded (after another interval of lethargy) by the second hypnotic state, known as that of *rapport* (contact), when the subject becomes oblivious to every-

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thing except the presence of the hypnotist, and the exteriorisation of sensibility is still more marked.

Another phase of lethargy then intervenes, followed by the third hypnotic state. The physical body of the subject is now completely impervious to sensation; in other words, his subtler bodies are almost entirely withdrawn from their physical encasement. After still another phase of lethargy the fourth state of the hypnotic trance becomes apparent. To clairvoyant vision this is in many respects the most interesting of all, for at that moment the ectoplasm definitely shapes itself into the likeness of the physical body, and is seen as a luminous, semi-transparent form standing at the left side of the entranced subject. The subject himself is now little more than an empty shell; his sensations, memory, volition—all his higher faculties residing in the astro-mental body—have been transferred to the exteriorised double.

Proofs of the objectivity of this phenomenon are of various kinds, and may be classified as follows:

1. All hypnotised subjects in the state of lucidity, or induced clairvoyance, when asked to describe the process of exteriorisation, do so in identically the same terms. This, however, might be due to unconscious mental suggestion on the part of the hypnotist.

2. The testimony of the trained clairvoyants, who are usually present at these experiments, confirm on all points the descriptions given independently by the entranced subjects; but the same objection as to the possibility of unconscious mental suggestion might also apply to their statements.

3. The use of photographic plates—a process which, although at times remarkably successful in recording the impress of the subtler bodies, as numerous photographs testify—is yet too much in the experimental stage to be altogether reliable. This method cannot therefore, in the present state of our knowledge, be looked upon as entirely conclusive.

4. The fourth test, however, affords a more definite proof of the objective existence of the exteriorised double; and it is this: If the hand of the operator is extended towards the place occupied by the double, a sensation of extreme cold is invariably experienced. "I felt as if my hand had suddenly been plunged in a refrigerator," records M. Lancelin in his book *La Vie Posthume*.

5. The fifth test is still more conclusive. If the apparently

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empty air is pinched at the place occupied by the double (the experimenter taking care not to be seen by the subject), there will immediately be a reflex movement in the subject's physical body. This is the phenomenon known as repercussion, which has been the cause of so much misunderstanding in the production of spiritualistic phenomena. This repercussion operates by means of the fluidic cord uniting the etheric double to its physical counterpart, and acting as the channel of the vital forces. This is the silver cord mentioned in the Bible, the breaking of which means the death of the physical body.

Another and very interesting method of proving the objectivity of the double is to hold (unknown to the subject) various strongly-flavoured foods, such as brown sugar, aloes, peppermint, etc., to the spot indicated by the clairvoyants as that of the double's mouth. At once the physical body exhibits reflex movements of pleasure, or of disgust, according to the flavour "tasted" by the etheric double.

To avoid all possibility of unconscious mental suggestion, these various foods are placed in opaque vessels of similar size, shape and colour, and handed by one of the assistants to the operator, who is thus completely ignorant of their contents as he presents them, one by one, to the etheric double. Yet this experiment has always been successful.

It has already been stated that the fully-exteriorised double takes with it both the astral body (or emotional principle) and the mental body (or thinking principle). In other words, the soul, or Ego, of the man is outside his body, but still united to it by the cord of fluidic matter already alluded to.

But the disciples of Colonel de Rochas went further still in their experimental work. M. Hector Durville, experimenting on the lines laid down by his great predecessor, noticed the curious fact that when the etheric double had been fully exteriorised, further hypnotic passes on the subject's physical body appeared to have no other effect than to cause extreme fatigue to the hypnotist. He then conceived the idea of making passes, not on the entranced subject, but on the exteriorised double. Almost immediately the clairvoyant began to describe the formation of another or *second double* slowly emerging from the first. This proved to be the exteriorisation of the astral body from the etheric, just as the etheric had previously been exteriorised from the physical; there was likewise, between it and the etheric double, a connecting cord of semi-luminous, subtle, matter.

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Another significant discovery made by M. Durville was that while the etheric double, the channel of the vital forces, ever remains in close proximity to its physical counterpart, the astral body may be sent to a distance, the link between it and the etheric double being of almost infinite elasticity. As the second double became more and more definitely formed, and also more luminous, the first (etheric) became fainter and duller in appearance; and when the astral body was sent to a distance by the hypnotist, the etheric double immediately re-entered the physical body.

Emboldened by the success of these experiments, and inspired by Dr. Baraduc's discovery of the mental aura (or emanation from the mental body, which he had succeeded in photographing), other savants tried to isolate the mental body by separating it from the astral; but the nervous reactions upon the entranced subject became of so alarming a character that they did not dare to push the experiments any further. Sometime afterwards, however, M. Charles Lancelin succeeded in isolating the mental body (the lower *manas* of theosophical nomenclature), and later on another distinguished savant, M. Lefranc, was able to isolate a fourth principle, which was presumably the higher mind (higher *manas*) or intuitional principle.

To a thoughtful reader, it must already have become apparent that hypnotism and magnetism, spiritualistic and kindred phenomena, are fundamentally identical processes, all of them consisting in the exteriorisation, either natural or induced, of man's finer bodies and higher faculties; in short, they are means to the temporary liberation of the soul from its prison of flesh. Sleep is nothing else, and death itself is merely a more prolonged sleep.

All who have carefully and sincerely, with no other motive but the finding of truth, experimented on the lines mentioned above, have come to the conclusion that the only difference between sleep and death is that in sleep the "silver cord" is intact, whereas in that longer sleep we call death it is broken. Actually there is no other radical difference between what is technically known as the phantasms of the living and those of the so-called dead.

To-day, therefore, it is not only religion which offers us a pious hope of immortal life, it is science—the psycho-physiology created by a band of earnest pioneers athirst for truth—which asserts that death is but a form of sleep, and will as surely bring with it another dawn, another and fuller day.

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IS THIS JACK LONDON?
His "Spirit" Talks With Upton Sinclair

(Part I.)

My friend Jack London has been dead fourteen years. Just before his tragic death, my wife, who had never met him, had an overwhelming presentiment that he was in trouble, and talked to me about it, until I offered to take her up to London's ranch, five hundred miles from our home. Then came Press reports of his death, followed by letters from George Sterling, declaring that London had taken his own life. Not more than two days after his death, and for weeks thereafter, my wife and I received telephone calls and letters from spiritualists in Southern California, telling us that Jack London was making efforts to communicate with us. My wife, who was as materialistic in her attitude as Jack himself, laughed at the idea.

But of late years my wife has discovered the faculties called "psychic," and we have carried on experiments which have proved to us the reality of telepathy.

I have satisfied myself that there exists in this Universe a mass of mental phenomena of which we have as yet very little understanding. I know that, as there are universes beyond our earth, and yet others inside the tiny atom, so also there is a universe of mind-stuff; innumerable forms of conscious, unconscious and half-conscious phenomena, about which we are beginning to catch hints. I know it is possible to get knowledge in ways outside those of our five senses, and apparently outside the limitations of time and space. I know that I have been brought into touch with psychic energies, but I cannot tell you whether they are survivals of old friends and relatives, or parts of my own subconscious life, selected out of the stores of my memory by a medium and shaped into the semblance of living organisms—somewhat as I myself, a novelist, take an assortment of ideas and feelings out of my own soul and mould them into a "character" which seems real and living to readers in a score of different lands.

It may be that before many years we shall know which view is nearer the truth; again, it may be centuries before we have minds sufficiently developed to understand these happenings. How long it will take depends in part upon our breaking down

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the prejudice of official science, which damns all these phenomena in a mass, simply because they are too marvellous for belief.

I invite you to a séance with a spiritualist clergyman and medium, Arthur Ford, and also to the subsequent discussions between Prof. Wm. McDougall, my wife and myself. I can't give everything, for the séance lasted more than an hour, and after it we three investigators spent three hours going over my written notes and considering every detail. But this article contains the essential points. Having finished it, I asked the patient and kind psychologist to go over it. He has no responsibility for my notes, but allows me to say that to the best of his recollection they are substantially correct.

The place of the séance was a reception room in the People's Spiritualist Church of Los Angeles; the time, three p.m., July 16, 1930. Before setting out for the place, I selected from my letter-files five letters from persons who have "passed over": Jack London, Eugene V. Debs, George Sterling, Georg Brandes, and Sir Arthur Conan Doyle. I wrapped each of these letters (the Brandes one a postcard) in a large sheet of green paper, and sealed each in a brown manila envelope. My wife and McDougall inspected them, to make sure they were intact. I purposely desired to avoid knowing which envelope contained which letter —this in the hope of excluding telepathy. At the last moment I realised that we should be lost without some way to tell one envelope from another, so I numbered each envelope with a pencil.

Mr. Ford is thirty-three years old, a graduate of Transylvania College, an old institution in Kentucky controlled by the "Disciples of Christ." He has twelve clergymen in his family, and became a clergyman of the "Christian" Church; afterwards he founded the First Spiritualist Church of New York. He is a good platform speaker, sincere, always interesting, frequently witty. He explained that his best work is done in trance, when he is "controlled" by a spirit called "Fletcher," a French-Canadian school friend who has "passed over." Even though we might not accept "Fletcher" as a real person, we were asked to pretend to do so, because that is the way to get results. We agreed, and Mr. Ford tied a handkerchief over his eyes, to shut out the daylight, and sinking back in his chair, began to breathe a bit more heavily, and to toss restlessly. Several minutes passed, and he was, presumably, in trance.

Suddenly the voice of Fletcher: French-Canadian accent,

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as it were superimposed upon the Ford voice. Mr. Ford had explained that this was to be expected, because Fletcher was using his speech organs. Said Fletcher: "There is a spirit present, an old lady; she gives the name Hardwick—no, something like that." After some stumbling he changed the name to Harden. "She did not know you; she died young." This was addressed to me. My maternal grandfather was named Harden. I had never heard of a Sally; I wrote to my mother and learned that I have a cousin of that name. I am now trying to find out whom this cousin was named for.

Next Fletcher addressed "the Professor." "I see a spirit, Rebecca, Becky—beautiful—your mother or grandmother, she calls you Willie." Said McDougall: "Correct. My mother." Said Fletcher: "She is not as big as you—small—black dress with white spots, dark, long sleeves." McD.: "I don't remember that." F.: "She has a white collar, white hair, she died a long time ago. She has eyes like you. Her throat was wrong, her lungs wrong." McD.: "She suffered with bronchitis." F.: "She died of that." McD.: "That was not her principal trouble." F.: "I hear a word, little, something Scotch or Irish." McD.: "Tiny?" F.: "No—a little bit, something like that—Smalley." McD.: "Smalley was my mother's maiden name." F.: "She wishes you would make up your mind that you have the evidence of spirit life. There is Sandy or Andy—Andrew in her family. She opens the Bible and points to Isaac. They are Bible names—she loves the Bible. Isaac is her father—no, *your* father. There is Laura in the spirit world."

Prof. McDougall knows of no Andrew in his mother's family, but he has a son named Angus. He knows of no friend of his mother's named Laura; but the mother's name was Rebecca, and the father's was Isaac McDougall. In subsequent discussions with my wife and me, the psychologist pointed out that the medium had had two days' notice of this séance, and who was to attend it, and might have got the data from "Who's Who." Prof. McDougall did not imply that Ford had done this; but as he might have done it, the evidence was invalid. The same thing applied to the name Harden, furnished to me; from "Who's Who in America" you may learn that my mother's name was Priscilla Harden.

But next day, when I came to investigate, I made a curious discovery; no reference book known to our librarians gives the first names of the mother and the father of William McDougall!

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"Who's Who in America," gives the initials, while the English "Who's Who" gives nothing. I examined every volume back to 1913, when the name of William McDougall first appears; then I asked two reference librarians, one in the Pasadena public library, the other in the Los Angeles public library, to see if they could find the names. They searched encyclopædias, magazine articles, and books, but failed. McDougall himself cannot think of any possible source of this information. We agree that these "Bible names," Isaac and Rebecca, are unlikely for a mother and father of the British cultured classes.

Fletcher turned to Mary Craig Sinclair, my wife. "Here is something strange—who is Phœbe? Her father calls." M.C.S.: "I am Phœbe." F.: "That is not your real name." M.C.S.: "No, a nickname." F.: "Is your father in the spirit world?" M.C.S.: "No." "There is someone who is fond of you and has passed on. I hear 'Sister Phœbe.' Have you a brother who has passed on?" M.C.S.: "No, but a sister." F.: "I get the name Jess. Yes, Kimball—Kimball—no, the last part is not right—this man wants to give it Kimbrough." M.C.S.: "The other is correct, too." F.: "Uncle Jess Kimball says about Phœbe that her real name is Mary. He says something about trouble with his leg, his right leg. Does that mean anything to you?" M.C.S.: "No, but I know a person named Kimball."

Now anyone may learn from either the English or the American "Who's Who" that the name of my wife is Mary Craig Kimbrough. But where are they going to learn the fact that when she was a little child, nearly forty years ago, her father used to call her "Phœbe" in play? You will note Fletcher hearing "Sister Phœbe," and inventing a dead brother to account for it; but the truth is, the father would recite a nonsense verse: "Oh, Sister Phœbe, how happy were we—be"—and this gave annoyance to the little girl, for the reason that there was an old negress, an ex-slave on the plantation, called Phœbe, and the child did not want to be called after her. I, myself, had never heard the name, and was surprised when my wife claimed it. In order to get that name, Fletcher must have had a spy service, capable of getting at two days' notice a bit of information from the memory of an eighty-four year old planter in the Mississippi delta.

The "Jess Kimball" requires mention. My wife has a woman friend, Jessie Kimball, and Jessie's sister, Esther, slept in a certain room in our home before she died. After her death my wife told me she could hardly bear to go into that room. "I just feel

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that Esther is there," she said. "I don't know how to account for it, she is there all the time, and wants to talk to me." I am not assuming any "spirits"; but does it not seem plain that Fletcher got an association train out of my wife's mind? Kimbrough, Kimball, Jessie Kimball—and possibly even farther back—Esther, Bible names, Rebecca, Isaac! Certainly I assure you of this—Mr. Ford had never conversed with my wife prior to the séance. He may have read about "M.C.S." in my books, but nowhere have I written about "Sister Phœbe" or Jessie Kimball.

I wrote to our friend Jessie Kimball, explaining this series of incidents, and asking her to forgive me a personal question: has she had any trouble with the right leg? This brings the reply: "For some time my right big toe bothers me. When I sit down to read my toe has the most unpleasant feeling, as if it were tightly bound." You may call this an odd coincidence if you prefer; but I ought to add that this item of information was assuredly not in the mind of myself or my wife at the time of the séance. Except for a casual meeting in a public gathering, we have not seen Mrs. Kimball for a couple of years.

Now Jack London! Fletcher turned to me. "There is a person here you knew in life—John, called Jack. He talks about writing. His name is London. On the earth plane he read a spiritualist book, *Roving Stars*. He is the nearest to you." There is a defect in my notes here; (there was something to the effect that Jack had been changed in the spirit realm; on earth he had been antagonised by me, or had antagonised me. But we both wanted to upset things.) Said F.: "Did you go on a boat trip with him?" U.S.: "No, but he went on one." F.: "He went, to fight out a great conflict with himself. He calls you Upton, no, something shorter, like Uppie. He says that you have a letter from him here. Is that so?"

Now this was certainly a striking circumstance. How was Fletcher to guess that I had a letter from Jack London with me? To be sure, I had five legal-sized manila envelopes in my hand, but I had not spoken of them, they might have been empty, intended for note-taking, or they might have held other objects than letters. No word about the contents had been spoken in or near the place. No one but my wife and I knew what the envelopes contained; and our conversation about them had taken place in our home.

I answered the question: "I have a letter." Said F.: "Give it to me." Said I: "I am sorry, but it is sealed up in one of

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these five envelopes, and I don't know which one." Said F.: "Give me them all." He took them in his hands, and thereafter, through the rest of the séance, he would turn them over and over, holding one separately. He said: "There are others here, more personal. The people are all over here"—meaning that the writers of the letters were dead. U.S.: "That is correct." F.: "There is one named Eugene. It is Eugene Debs." U.S.: "That is correct." F.: "It is very confusing. They get all mixed up. You should have kept the letters separate. But no, you could not have done that. Your vibrations, they come, too. When Debs wrote this he was very—he was entering towards the end. He says"—and here is another defect in my amateur note-taking; I am not sure whether it was Jack or Gene who was supposed to say: "I have brought a man, Ben Wilson. He is here." Fletcher made the remark that Debs was "ugly, but a beautiful soul," and then he said that Jack's daughter had had "some cheap publicity" and Jack was sorry about that, it was "tawdry." This was presumably a reference to a divorce.

I had chosen this particular letter from Jack London because it had been written during the cruise of the *Snark*; it had been mailed in Hobart, Tasmania. Later on Fletcher said of it "a short note, some plan not finished, a bread and butter note, you understand! Thanking you." The letter contained an apology for not writing, on account of illness, and said that Jack had picked up a copy of a new novel of mine in Hobart, and in thi she was "in luck." The reference to *The Star Rover* is obvious; this book is a favourite with spiritualists and occultists. There is a Ben Wilson, an old friend of London's, still living; he tells me his grandfather, deceased, had the same name, but did not know Jack.

As to the Debs letter, it had been written in Atlanta penitentiary, near the end of Deb's life. Fingering over the envelopes, Fletcher came back to it, saying as follows: "Eugene, in the letter, is trying to say he had no real bitterness, he would be happy if he could accomplish all—he had written—he wanted to do something that was not personal, but for a cause." Some of the obscurity in the above might be due to my notes, which, being taken in longhand, were incomplete. The subject of the Debs letter is as follows: Debs was distressed because of a rumour in the penitentiary that I had sold out *The Jungle* to the Chicago packers and the book could no longer be had. Debs had said to his fellow-prisoners, he would "stake his head" that the story

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was a lie, and he asked me to mail it for him and tell where *The Jungle* could be bought.

Let us finish with the letters, which Fletcher kept coming back to. "One from England—something business, asking rights—something about publishing." The letter from Sir Arthur Conan Doyle informing me that he had read the manuscript of *Mental Radio*, and did not think I could find a publisher for it, but would have to let the best part of my evidence be published by the British or the American Society for Psychical Research.

Again Fletcher said: "One other from Europe—German or Scandinavian. It is this one"—he held up the envelope numbered "four." "Or this"—he held up number five. (Upon examination, after the séance, the envelope containing the Brandes postcard was found to be number four.) Fletcher continued: "The Scandinavian one is congratulatory, the writer is enthused. Does his name begin with a K?" I answered no, and Fletcher said: "I can't get it." The postcard from Brandes, who was a Dane, contained two paragraphs, the first acknowledging the receipt of a book, and the second saying: "I was rejoiced to see the handwriting of a man whom I have long time admired, and shall read your book when, after months, I return."

(*To be continued.*)

FRAGMENTS

By A. B.

EXPERIENCE.—In the crucible of experience all our ideals, our mental conceptions, our mental sacrifices, our love of humanity, must be tested. Until then they are not truly our own, but if they stand the test of experience they are ours for ever, for what is experience but the bringing to birth of that which we have conceived within.

SUCCESS OR FAILURE.—There is no failure until there is a possibility of attainment.

PEACE.—Peace is the turn of the tide, it is the point when the individual begins to give up the seeking of anything for the separated self, when he begins to know himself as one with all that is.

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A PHASE IN MAN'S EVOLUTIONARY PROGRESS

By F. A. LAMPRELL

IF we accept the theory by which man, through the medium of countless lives, arrives at that state known as the Perfect Man, he must at some time find himself a philosopher. There is, perhaps, no word to which a greater number of meanings have been given than to philosophy; it might not be too much to say that every philosopher has a more or less different interpretation. To me, philosophy stands for the reconciliation of material manifestation with immaterial fundamentals, or in other words the reconciliation of the changing to the changeless and by which the relationship between the two is seen to be but One throughout. Seen from this viewpoint, it follows that philosophy at some time must, of necessity, be a study of deep concern to the pilgrim. Man cannot be satisfied continuously with the changing phenomena of material existence; with all its varied and multiple attractions there is that part of himself to which physical matter cannot appeal and which at some time becomes sufficiently dominating to demand attention. At such a time philosophy claims him, and this once attained never actually leaves him. Once this break has been made from material conditions there has happened a thing of the greatest portent, and it is with a phase in his life from now onward that I propose to deal. It is not my purpose to offer any opinions on the different attitudes taken up by neophytes in philosophy to this abstract subject; they vary according to the philosophers themselves, and are naturally as varied as the "make-up" of the individuals themselves. There is, however, the one type which I have in mind and to which what I have to write refers, and that is the earnest philosopher. Those who dabble in philosophy as a passing cult or conventional novelty are not entertained here and have no part in my remarks; it is with one who devotes himself seriously and in deep earnest to the solution of the riddles of life here, and their application to permanent existence, that is my concern, for he is a philosopher whatever may be his interpretations of what he finds.

Philosophy, broadly speaking, may be said to be represented by very many schools of thought, but all can be said to represent

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a process of attainment; each school is working for an attainment of its objective, be that objective either an end in itself or a stage in a process. In this process, therefore, the philosopher finds that every action, be it solar or planetary, is something for him to consider in the light of his philosophy. All the forces and expressions by which he is surrounded have a meaning for him; the seasons of the year, the mineral, vegetable and animal kingdoms in all that he sees of their lives, both in relation to themselves and to others; the four—or we can say now the five—elements; all the manifestations of what is generally called Nature; and finally, that which affords him the greatest scope for analysis and deepest concern in his inquiries, *i.e.*, mankind. Life is henceforward a problem for him for solution wherever he finds it, and until his philosophy is complete, to be understood by him. There is no event, either the most important and far-reaching, or the least significant and circumscribed, but should be explained by him in its cause, effect and purpose, and until this can be done satisfactorily his philosophy affords only an insufficient answer. It is seen, therefore, what a great task awaits every would-be philosopher, and it is not surprising that initial attempts so often end as such. The "taking things as they come," or it's "God's way," are much easier conclusions, but many, finding themselves unable to accept the easy method, demand of themselves an explanation, and then become philosophers. It is with the task itself and his own attitude towards it that I am now concerned to explain the meaning to be attached to the title of this article.

The task is prodigious, and the more it unfolds itself the more stupendous it appears. Sometimes in the philosopher's early days the reconciliation of effects to causes, and the reasons therefore, appear to be complete and his philosophy to have an answer for every problem. There is the enthusiasm of this possession answering life's problems which one is very susceptible to, and in consequence a too-ready answer for the inquiries created by certain happenings. These early days are very happy ones, comparatively speaking, but there has been an insufficient searching, and the enthusiasm first experienced becomes subdued and gives place to the calm of reasoning. This is well, because experience has been too brief and only by experience is the real test supplied. As I remarked earlier, every happening in the philosopher's experience demands a solution from him as to its cause, and the reason for both cause and effect as applied to a process, and this being so, the philosopher's life becomes fuller

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than before, while at the same time his particular philosophy is being subjected to a severe test. Material existence in its ever-changing phenomena universally, nationally and individually, shows very clearly that however much man may desire to consider his own part alone, his philosophy must have an answer; for events which are not, strictly speaking, shall we say, his concern. His outlook and the necessities he imposes upon his philosophy broaden and his difficulties multiply. The greater his responsibilities to others become, and the more he associates with and experiences of his outside world, the more problems are presented to him. The most trivial happening, as well as the most important, are playing their part in a world-process, and although impermanent, are the handmaidens of a process which leads to spiritual attainment. The philosopher is not in the position of some religionists who are content to leave it to God, or of those who do not trouble about reasons but accept happenings as happenings and nothing more, and will praise or blame as they choose. With the waning of his first enthusiasm comes the test. It appeared very simple in those days to say, for instance, " material possessions are of little concern to me ; all I want are the bare necessities " ; or, " whatever ill or injustice befall me is not really so, it is apparent only " ; or again, " whatever happens to me is due to Karma and is for me to accept in the calm of true philosophy and to extract the lesson conveyed therein." It is an actual necessity that these tests should be made, *and it appears that the moment for Karmic debts coincides with the tests which follow the embracing of philosophy by the one concerned.*

The philosopher is to realise that theory is incomplete and that what he was eager to accept as theory must be understood in practice if the lesson is to be complete. If, up to this moment, he has ignored the deeper meaning of physical existence, he has doubtless committed most of the errors of ignorance, which have created a character needing corrective discipline which alone can wipe off past debts as well as build better qualities. Now is the time of which I wish to write: as these tests assail him his protective armour is his philosophy, and he needs all that and even more. Now he realises what a fountain of truth there is in that commonplace remark " An ounce of experience is worth a pound of theory," for it is easy to talk of suffering, but very difficult to bear it. The burden of physical existence seems to be so much heavier than it used to be, and this is not difficult of understanding. In the old days he was in a position to meet these troubles differently, because he was

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much less scrupulous than now and the opportunities of evasion and diversion were readily accepted, and they smoothed away much of his difficulties. He has a two-fold task now; not only must he endeavour to accept his sufferings and ordeals with composure and the philosophic equanimity that they are due to Karmic adjustment, but that whatever may be the character of the action of others which has imposed pain upon him, his own response shall be influenced by good intentions alone. Such a time as this is generally accompanied by a falling-off of old-time friends and associates. Links with a past which was so different to the present must either snap or weaken, for the very simple reason that our philosopher's own vibrations have now become out of tune with them. At the moment of such snappings or evidence of weakenings it is possible he does not feel their loss, but they constitute among much else a cause of trial for him in reflective moments when he feels heavily burdened. If his philosophy eschews material values he will be tested probably with loss or ill-success generally, both in possessions and earning-power. No man who enters upon this path can pursue a business or social life founded upon present-day morality without finding himself antagonistic to much that goes by the name of business or social custom. Even his family life is touched, because philosophy in its true meaning will not allow any plea of exception to its principles since all are brothers. Not only are his actions subjected to a scrutiny by himself but also his thoughts, because the latter, even if known only to himself, are as much a part of himself as the former, and in one sense even more important. Another concern is food and drink; he may have been a man of average appetites, but even this average contains much which is undesirable. Formerly these may have provided many opportunities of diversion when ill at ease, very often "cheering himself up," to use a colloquial term; now, however, his attitude towards food and drink among so much else becomes changed, and he renounces in these things what formerly gave him much pleasure. Coarse recreations no longer are indulged in, much of which in many forms is part of modern activities.

In all his renunciations, however, he calls upon himself for the exercise of tolerance towards others who so indulge or who may show intolerance towards him for not indulging. Possibly our philosopher may endeavour to mould his life according to one of the Great Ones of the past and to live up to some high example set by a Teacher. At least, however, our philosopher's life is now one full of responsibility in every thought and act, and

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throughout he calls upon himself for unselfishness in all motives, and his daily task is to fit himself with increasing improvement so as to carry out his ideals with success.

In a short article it is only possible to be brief in describing the ordeals and aspirations of such an earnest philosopher, to describe in full detail would need considerable space. Broadly speaking, however, sufficient has been written to arrive at the time with which I am chiefly concerned, and that is when he feels the enormity of the task he has undertaken and questions his ability to carry it out, and the disappointment, depression, not to say despair, and even uncertainty of his philosphy, assail him. He has given up one life and finds himself deprived, so to speak, of past ambitions and enjoyments before he has found the consolations and strength of the new life. This is the moment of the supremest test yet encountered, and now more than ever before he realises the relentlessness of Time. Those things which he readily gave up have not completely left him as he thought, but in many ways insidiously remind him that by so depriving himself he is faced continuously with his arch-enemy—his own personal self. This is the incubus which bears him down and from which he is struggling to escape. Repeatedly he cries out for strength, but the more he struggles and the greater the strength he uses, the more still he seems to need, because the burden, instead of becoming lighter appears to be pressing heavier upon him. In these days there is most probably a weakness which he suffers from, *i.e.*, self-centredness. His life is a struggle all the time with his lower self, and he concentrates too much upon his own concerns. It is on the one hand evidence of earnestness towards the task he has undertaken, but he tries to do too much struggling himself, and if he would let the Warrior* within him do some of this fighting it would be easier and fuller in its results. There is much that would right itself if he would allow it to do so.

And now there follows a time of uncertainty and doubt; much that he accepted enthusiastically now presents to him queries which did not arise before, and this is aided by disappointments in people whom he considered above the normal, and by others with whom he comes in contact. It is part of a necessary experience that at this stage he should be disappointed with others who are seeking spiritual knowledge and find unlooked-for virtues in the material and worldly-minded, because on the one hand he sees the frailty and imperfection of individuals

* "Light on the Path."

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to express higher truths, and on the other hand that there is so much goodness in the world that it reveals itself where he did not expect to find it. In this period of uncertainty, however, there is a tendency to turn from his disciplinary philosophy in the direction of materialism. The process may be of a very subtle character and various guises may cover it: our philosopher may persuade himself that there is duty to his kith and kin, that he is of more use to the world in general by being materialistic and that he can be materialistic while still preserving his spiritual aspirations and thought-activities. Again, it may be that he thinks there is need for expressing himself scientifically, politically or commercially, or perhaps there is some new entirely social movement into which he throws his activities, but in whatever direction these activities may be he will probably think that he can still preserve his spiritual activities. Lastly, he may say, "I am not yet ready for more than the life of a materialist, although I may do a little good here and there." Any or all of these arguments may influence the bringing about of this retrogression.

What, then, does this change stand for, and how far permanent is it? It is, in my opinion, a very necessary change and its duration dependent upon the nature of the man himself; in other words, sooner or later he will emerge from it with necessary experience and the vigour for further effort. Generally speaking, it may be said to be attributed to the aspirant endeavouring to climb too rapidly, and to have set before himself ideals at present beyond his powers. While there may be some truth in this statement, we should not omit to take a more analytical and comprehensive view and see what the future may hold out. Short views are at all times pregnant with risk of overlooking potent eventualities, and in our philosopher's case this is particularly so. What has really happened is in the nature of an inevitable reaction such as may be looked for in any effort in which matter with its inherent dual nature is concerned. Our philosopher has not escaped this, because his spiritual aspirations are made through his personality, and until his physical self has been disciplined so that he is no longer subject to the severity of reaction he is subject to the workings of physical law. It would appear that our philosopher is thrown back upon his old self, but in this there is only an appearance. The seed of awakening to a higher outlook has been sown, and however much he may appear like his old self, he is not so, and it is rather in the character of what may be paradoxically termed a healthy relapse, than

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anything else. His old and partly-returned ways will soon cease to afford any satisfaction, and he will again emerge therefrom into added wisdom and experience. The first step has been made, and that is in the realisation that however much the changeable world may afford pleasure so long as man looks for happiness in the changing, there is none to be found when man has ceased to look for his place amid variety. And so our philosopher turns from the allurements of man-made and unsatisfying attractions to a world of greater permanence in which he seeks for knowledge of that which underlies this physical change. He realises, however, that the physical world, with its duality in its active and reactive character is not one to be put on one side in his search for the solution of the Riddle of the Permanent, but one to be understood. The nature of its allurements once understood and overcome, cease to trouble, and their lessons give strength instead of weakness as when yielded to.

Tests are necessary at all stages of the pilgrim's progress and should be expected, no matter how far we progress; we may not unfairly suppose that Gods have their tests in the never-ending unfoldment of the Immanent Powers. This physical planet, while affording on the one hand a great testing experience, also offers illimitable scope for such service as the philosopher may give, and its general activities and opportunities have a value such as can be appreciated only by one who is determined to understand their purpose and to serve that purpose. The philosopher is no dreamer, and if he aspires for knowledge of the fundamentals of his greater existence, he also realises that his physical self is not a useless and undesirable thing, but one by and through which this greater consciousness is to be attained. Until physical incarnation is fully understood and the philosopher becomes one with the purpose of it, there is, in my opinion, an obstacle to the essential progress which has to be made. In this lies the future of co-operation of East and West in our struggling life on this planet Earth, for they are complementary.

Will some philosopher say that I have misnamed my pilgrim when I call him a philosopher, and should have designated him a Yoga initiate? If so, I can but refer him to my definition of philosophy at the beginning of this article.

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CORRESPONDENCE

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ILL-OMENED MOTOR ROADS

To the Editor of THE OCCULT REVIEW

SIR,—In reference to the repetition of bad accidents on certain roads, the question is frequently raised as to whether there exist evil spirits, delighting in blood and death, who whisper a message of madness into a driver's brain, so that caution, or even common-sense, is forgotten.

There is at least one explanation, well known to students of genuine occultism, which fully accounts for this recurrence of accidents, and it is, in the manner of speaking, spiritual, if one takes that word to mean something just beyond the physical plane of life; certainly psychological, and also historical, though that word must be understood in a limited sense.

To take the last word first, there must have been a beginning in these accidents on a particular spot. Someone, by rank carelessness, was the occasion of a bad accident. Let us suppose that the individual in question killed himself, or herself, crippled a passenger for life, and killed or crippled three or four people in the rammed car. This is the historical event which starts all the trouble, and now we come to the "spiritual" element in the case.

I think that most people with any power to think at all realise the power of thought. But as yet very few are aware of the fact that thoughts are things, and that sufficiently intense, concentrated thought results in the production of a perfectly definite form, charged with the impulse or thought which brought it into being. This thought-form is, of course, invisible to ordinary physical sight; but it is none the less fully capable of acting on the mind of anyone coming within its range, and its strength and longevity are dependent on the intensity of the thought which brought it into being.

The psychological element consists in this. Such a thought-form, by its nature, tends to drive anyone influenced by it to commit an act similar to the one which brought it into being. But—and this is a most important point—it cannot have, and in fact never does have, the slightest power over anyone who has not in his or her make-up an innate tendency in the direction concerned, who does not possess a weakness of the specific kind necessary, be it in the way of reckless driving with a supremely selfish disregard for the welfare of others, or of suicide, drink, or whatever it may be. Also, a generally weak, undecided character might be influenced in almost any direction, as

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we know. But a strong mentality, more especially if it be an unselfish one as well, is practically immune from these nuisances.

In our hypothetical case, we have to start with our reckless driver and his companion, both drunk, not only with cocktails, but with the intoxication that comes from high speed, and, naturally, completely indifferent as to the effect of their enjoyment on others. One can see them laughing in great delight at a startled pedestrian only just escaping them by a hair's-breadth. Such folk would not be capable of anything strong or exalted in the way of thought, but obviously there would be an intense feeling of reckless enjoyment in their minds, such as those minds were, and supreme, active selfishness. All this produces a combined thought-form, heavily charged with impulses in the way described.

The other party may or may not have been of the same way of thinking. If they should be, they will have produced a similar thought-form, which on the crash would naturally coalesce with the other, just as two globules of mercury coalesce when they meet. The laws of nature are just as definite and unalterable above the physical plane as on it.

Then comes the crash, and as the folk taking part in it suddenly realise what is happening, another combined thought-form is created in a flash by the terrific intensity of feeling and emotion of all concerned—horror, furious anger, terror, despair, every sort of thoroughly undesirable emotion imaginable, all bursting out in a moment of time, with the intensity and violence of a dynamite explosion, but with this difference: once an explosion is done, it is done; but this conglomeration of dreadful emotions, by its very terrific intensity, achieves in a flash relative permanency. Also, because it was due to the thought-form born of selfish recklessness, this second one would in all probability join forces with the first, and when the dead, the wounded, and the wreckage had been removed from the spot, the thought-form would remain, ready to discharge its impulses, like an electrified Leyden jar, on the next passer-by amenable to that sort of influence—unless, by good luck, no such person comes by until it has worn itself out and fallen to pieces. The permanence of such a thing is only relative, but, of course, a fresh discharge of similar emotions and thoughts in the immediate neighbourhood will give it fresh life.

It must not be supposed that such a thing is evil, in the ordinary sense of the word. It is no more evil than the Leyden jar mentioned above. It has been brought into being by certain actions, and the impulse that brought it into being gave it certain specific powers which it uses automatically, given the right conditions.

These conditions are the arrival within its range of a person with an appropriate weakness of character, or lack of self-control, when at once the violent impulse to do something reckless without any regard

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to consequences flashes out and enters the consciousness of the new arrival, who at once throws all caution and common-sense to the winds. Then, if anyone happens to be in the way: "Another bad accident on the K——n by-pass road!" and the thought-form, having done its work and received a considerable access of strength and vitality from its latest victims, settles down to wait for another one.

There is no need to invoke the malice of evil spirits or devils, neither of which have any existence in the theological sense. These thought-forms can do all and more than could be done by any suppositious "devil," and with far greater certainty, as the "devil," being a reasoning entity, would certainly get tired of waiting if the right type of victim did not turn up, and try somewhere else, whereas the thought-form can be relied on to stay at its post and do its duty without fail as long as it holds together.

There is, of course, a possible and often probable extension of this principle of active thought-forms, which would entail a rather lengthy explanation, but which is not necessary for the present purpose. In all cases the basic condition, without which no action is possible, is as stated above.

The remedy is to exercise very strict self-control when travelling on such ill-omened roads, and at all times to keep in the front of one's mind the effect of any action on one's part upon other people. A thoroughly unselfish, altruistic turn of mind creates as strong a thought-form as the other, and one which affords the strongest possible protection against those of a dangerous or undesirable nature. The remedy does not seem particularly difficult or arduous. It is a pity that it is not tried more often.

Faithfully yours,
GRAHAM HOPE.

TO HIM WHO CAN READ ARIGHT

To the Editor of THE OCCULT REVIEW

SIR,—Always before the eyes of the faithful few, and open to the gaze of every earnest student of the occult, a Great Symbol of absolute truth incarnate presents itself. It is the Rosy Cross.

To look upon it is to love it, to understand it is to be enlightened, but to possess it is to be initiate. None but the fearless dare approach it; only they whom it has proven can attain it, and he who doth attain it is a Rosi-Crucian.

There is no fraternity who may claim its mysteries to exclusion. All have equal claim who understand it, yet every Rosi-Crucian hath an open right and duty to propound his knowledge.

No obligation to a Brotherhood is necessary to be termed a Rosi-Crucian, yet he who boasteth so, he may of right alone be called a Rosi-Crucian *Student*.

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Many receive instructions from the Masters though they know it not. Many are Rosi-Crucian Students in the Spirit, though they dare not claim so. Many who act on impulse in a certain manner, obey an order from the Rosi-Crucian centre. Great Lodges and Offices on this plane are non-existent to the Rosi-Crucian. Yet he alone knows the solitary Chapters of the Brethren in silence.

Every Rosi-Crucian is his own Lodge and Chapter, and in co-operation with the Logos is a self-sufficient law.

Who is there that hath seen a Rosi-Crucian and hath known him on this plane? On finer planes of matter is the Rosi-Crucian *found*, but he may be *met* in the world.

The darkness is his origin, and his end is silence: but his darkness is that light which blinds the ignorant, and renders him obscure, as also that which is silence to the vulgar is, to him, the throbbing of the Cosmic Heart and Life Stream which he alone can hear, and unto which he travels.

Whoever seeks in earnest shall find him. Whoever lays in wait shall be eluded. They, least of all, who grasp, shall be enlightened. They shall find indeed: but find deception.

Who reads, and readeth truly, here is our message:

To every man who helps our work, may God be with him. And to thee, Brother, Peace Profound.

"AMANUENSIS."

SWEDENBORG AND REINCARNATION

To the Editor of THE OCCULT REVIEW

SIR,—In a work entitled *The Kingdom of Heaven as Seen by Swedenborg*, the author (J. H. Spalding) quotes Swedenborg to the effect that "pure Divine truth without an admixture of human frailty or error can not exist in the conscious mind of either man or angel." It follows, therefore, that Swedenborg's teachings must be read in the light of this dictum. If we are the products of creation by evolution then all knowledge must be progressive. Swedenborg or his instructro may have considered the knowledge of reincarnation premature for the masses of the West in his day, while it has become necessary now by the general acceptance of a belief in evolution.

The above-mentioned work contains a synopsis of Swedenborg's teachings, and a perusal will show that it needs the doctrine of reincarnation to make it fit into the scheme of things.

There may have been interior reasons for excluding the teaching of reincarnation from Christianity in the fourth century.

Yours truly,

H. L. P.

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PERIODICAL LITERATURE

THE HIBBERT JOURNAL is of considerable and varied interest, but one of its best papers can be noted only in passing, because the subject lies beyond our circle of concern. It is a study of Thucydides, by Professor Carleton W. Stanley, Professor of Greek at the McGill University, Montreal. He regards the historian of the Peloponnesian War not only as the real "father of history," rather than Herodotus and as one whose record has been "marvellously confirmed by all subsequent investigation," but as a great Athenian patriot and a profound intelligence, "gazing not merely around him in one of the greatest ages of history, but also before and after, down long vistas of the past and future." Between these statements, which open and close the monograph, the thesis offers its evidence and would send one at least of its readers back to the study of Thucydides, did time and preoccupations permit. Mr. J. H. Tuckwell's appreciation of Indian Philosophy comes to us with a strong appeal. It is the contribution of one who believes that "the essential pantheism of her religion" will save that convulsed country from the disintegration which appears to threaten her. But the reference is to a "higher pantheism which discerns the divine Atman, or Self, in all things, and all things in the divine Atman, or Self." It is affirmed to be the most universal and practical of principles, "a sound metaphysical basis for what we term a state," understood as an "archetectonic" creation, "an entelechy," an organic unity which persists while individuals pass. However this may be, we are concerned more especially with another aspect of the subject, the result in experience of the realisation of self in unity, the deliverance accomplished thereby, the emancipation of the individual soul.

That which Mr. Tuckwell denominates the "authentic voice" of India on this theme has been heard by him in almost a plenary sense, and he brings its messages, in part a transcript from Vivekananda, Radhakrishnan and Dasgupta, but with something of his own findings. It is a way of salvation for those who can reach thereto and abide therein; it might well save India and other threatened realms, could we conceive a State ruled by such a principle; but this surely is the stuff of dreams. Mr. Tuckwell, after all, is like an ambitious and promising student pondering over a new and pregnant theme; but he is followed by Mrs. Rhys Davids, whose consideration of Man and his time-immemorial history is called otherwise "a study in the Wisdom of India." Now, this Wisdom has been her life-long study; she knows all its aspects and all the records of these. But her proposal is in reality one of emigration from India, from the doctrine of "Thou art That." She prefers to look upon man-

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as a wayfarer through many worlds, with a right of way in all and exercising that right to fulfil the Law of his Becoming. In virtue of this Law and of the process which is called Becoming, it is not to be said now that the " Man " is " That." Yet is he " That " in the germ, and to become " That " is the end of all the process. We cannot help thinking the study is hampered with many difficulties of expression which are not essential to the subject ; that some very real difficulties are passed over utterly ; that it might take a volume to convince us on the metaphysical possibility of a " germ " of " That " ; while, for the rest, we feel that the whole wayfarer story was summed up in those few lines of Wordsworth which tell of our coming from afar.

Mr. H. P. Cook raises the question : " Who really put Jesus to death, and what manner of death did He die ? " He makes a searching examination of New Testament accounts and allusions, which suggest the interweaving of " two distinct and conflicting traditions : one pointing to the Romans and Pilate, and thus to death on the Cross ; the other to the Jews and Chief Priests and to hanging or stoning or both." The paper has a few strong points, is quite tentative, and asks for further research. It will be needless to remind readers that the New Testament narratives are narratives of Crucifixion and nothing else. The debate raised is whether they are inventions as such, having substituted the passion of the Cross for the extreme penalty of Jewry. The motive of such an exchange does not emerge.

We learn with satisfaction from the SUFI QUARTERLY that a new study of the Blessed and Admirable Ruysbroeck has appeared recently in the French language and is the work of a lady, the Baronne Melline d'Asbeck. A citation from her preface suggests that the old Flemish mystic has been stripped of his mediæval terminology, as a result of which the inward sense and concepts of his work are held to emerge in harmony with " the most actual of our systems and the most recent of our spiritual ambitions." The statement itself calls for translation into other terms, and fortunately the need is supplied by an epilogue which seems to be printed in full. It appears therein that Ruysbroeck has said in the language of his particular epoch what has been said in all tongues of the world, otherwise, " Thou art That," on which affirmation we have just seen that Mrs. Rhys Davids has offered a new commentary. Ruysbroeck, however, was not a doctor of pantheism, and opposed the pantheism of his period. He was a great doctor of the Union attained in experience, and the capacity for this experience in the soul of man is perhaps after all that " germ " to which Mrs. Rhys Davids refers. We are not satisfied with her expression, nor do we think that " capacity " is preferable to the " germ " formula. We are not satisfied at the root of things by the notion of attained union in place of fundamental identity ; but it is idle to say that Ruysbroeck's distinction is a mediæval vesture of words. It is the distinction between a standpoint which the militant

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orthodoxy of the period contrived to suffer and that which it was armed to exterminate.

Miss Ursula Bloom contributes some "Thoughts on Religion" which are pleasant reading; but we question whether they will satisfy the surface-reader, or those who think more deeply. There is not for her "one single shred of evidence" that we do not "go on" after death, and much to show that we do—our intuitions, for example. This will not prove very helpful to the first class, who "find no motion in the dead." The alternative class, on the other hand, will not be satisfied by a supplementary thesis which tells them that "we are all part of the Infinite," for the Infinite has no parts: *non pars est sed totum.*

The last article in the issue is an admirable study of Major Yeats-Brown's *Bengal Lancer*, from the standpoint of its "effort to interpret Indian Yoga philosophy." It is excellent in every way and commands our unreserved agreement, from the first page to the last.

There is more than one sense in which ANTHROPOSOPHY must be said, for us at least, to stand alone among the quarterly reviews of the day. We look for it with anticipation and read it with respect, and a certain quality of interest. It is about to complete a fifth year of consecutive publication, and having regard to its special nature, it seems to us almost a miracle that it has so far won its way, while we are lamenting the suspension of THE QUEST after twenty years of struggle. The latter was qualified frequently as a *succès d'estime*, and never paid its way on the basis of circulation. It seems to us the loss-in-chief of the higher journalism which has befallen in this twentieth century. We know nothing of the circumstances under which ANTHROPOSOPHY came into existence, but the fact that it is maintained therein is a *succès de force* which deserves great credit, and we offer our congratulations to the editor, Mr. D. N. Dunlop, whom we knew once upon a time in theosophical circles. It must owe much to his sustained effort, and he sees to it assuredly that all articles reach a certain level and connect with the subject-general to which the review is devoted. Among those in the latest issue, that of Dr. W. J. Stein on India affirms that "the nature of the impulse given by Buddha appears in its full depth and truth" only in the light of Christianity. That of Mr. E. C. Merry discusses the Beatitudes and finds that they "point to the progressive development" and ascent of man into the freedom of the Ego. That of Dr. Suchantke opens a series on the Threefold Nature of Man; but it is that of the human organism and not the old distinction between body, soul and spirit. Finally, there is a study of Martianus Capella and his book on the Seven Liberal Arts, the only contribution which can be said to lie by possibility within a circle corresponding to general and independent interest. It is to be observed that every subject which finds a place in ANTHROPOSOPHY has reference to the late Dr. Rudolf Steiner as

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source of inspiration, ultimate authority, and final court of appeal. For those who cannot look at him from these standpoints, the unceasing reiteration is wearisome and produces the opposite of the effect intended. They may follow Miss Ita Wegman, M.D., through pages and pages in the first place of the issue, excogitating the supposititious work of St. Michael on the basis of Dr. Steiner's adventures in vision. But it will bring them no conviction, more especially when they hear—on the same authority—of a high spiritual intent in the "Chymical Marriage" of J. V. Andreas, the same being a *ludibrium* written at sixteen, as its author tells us; and when they hear also that the Comte de Saint-Germain, an amateur and highly unsuccessful diplomatist employed, but quickly thrown over, by the French Court and Mdme. de Pompadour, had a private proposition "to create a new social order out of a religious impulse." So far as we can follow such imaginings they have no foundations, and what then of the vast speculations beyond all checking and concerned with the cosmic order or schemes of human redemption? Who shall take seriously the dogmatic affirmation of Dr. Stein, reflected from the founder of Anthroposophy, and believe that "on Golgotha the Redeemer atoned —on behalf of humanity and of the earth—for the iron that had been poured into earthly evolution"? We build us many Houses of Faith and many are the woof of dream; but the records concerning some seem to have a touch of nightmare.

ATLANTIS is by no means the only French review which exists to promote research into those problems and mysteries of the past which belong to traditions of the West. L'INITIATION was founded by Papus with this express object in days that now seem remote, and after a useful career was succeeded by LE VOILE D'ISIS, which proposes the same intention, or did at least formerly. The Friends of Atlantis must be congratulated on their official organ, which not only keeps us in touch with all that is written concerning the vanished continent, but even with the views of those who regard Atlantis as a purposed myth. They correct the old adage, *ex oriente lux*, by ascribing a western origin to civilisation. The latest issue points out that the oldest poems of the Vedas are not regarded now as anterior to the seventh century B.C.; that Buddha was posterior to Thales; and that the *Ramayana* and *Mahabarata* belong to the beginning of the Christian era or thereabouts. . . . LE VOILE D'ISIS gives extracts from a Pehleir MS. at Copenhagen as evidence that before and above the Ormuz and Ahriman of Iranian tradition there was and is the illimitable Zurvan, corresponding to the Unity which produced the Binary, according to other myths. . . .

The indefatigable M. Henri Durville has produced the first number of yet another periodical for the promotion of his *Ordre Eudiaque* and the ultimate creation and endowment of a Temple to be called *Eudianum*, of which we have spoken on several

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occasions previously. It must be said, however, that his latest schemes seem regrettable even for a professional French adept. LES FORCES SPIRITUELLES seems likely to create a scare on the subject of spells, bewitchments, sorcery, and the general apparatus of Black Magic. It is alleged that all these devilries are being practised in France, and the *Ordre Eudiaque* exists—among other things—to offer protection against them. It issues medals and insignia which guard and heal like talismans. The *Eudianum*, when it has come into being, will do similar work on a more efficient and larger scale. It will be also an initiatory centre, where students will graduate for adeptship in the traditional science of the past. Presumably M. Durville will be installed as Grand Hierophant, and the curriculum will embody his understanding of the problematical subject. We remember this prolific writer's enormous volume on *La Science Secrète*, and we do not feel encouraged. . . .

Another Parisian venture is a BULLETIN DES POLAIRES, of which six issues have appeared as official organs of a Polar Brotherhood—*Fraternité Polaire*—the most curious perhaps of denominations which have come within our circle of knowledge. It carries, however, a high significance. We are told that from time out of mind the Symbolical Mountain of Initiation has been termed Polar, and that the primordial tradition which is the source of all others, is affirmed everywhere to have had its seat in hyperborean regions. Let it pass as such, though we have dwelt among these subjects through the moons and the years, but have not heard the claim till now. It follows that the Polar Brotherhood seems with us for some purpose and may take ultimately all scales from our eyes. They should be well qualified, for they are in touch with "the Rosicrucian Initiating Centre in Mysterious Asia," by the orders of which they have established their fraternity and founded its BULLETIN, which must bear always on its cover a white hexagram on an azure ground. It is so done accordingly, the willing obedience being doubtless a test of merit. The Polarians are out otherwise on instructions to make war unceasing against "impostors and false illuminés." Our place is surely with them, and we feel warranted in taking their word when they tell us (1) that they are non-dogmatic; (2) that they do not use telepathy; (3) that their practical system has no part in trance, clairvoyance, or other psychism; and in particular (4) that they avoid Kabbalistic Divination.

Among other recent foundations, the *Cosmic Dawn* of Los Angeles talks of the Great Mystery and the Hidden Way; but we regret that it has nothing new to offer on these enthralling subjects. There is also the GOLDEN DAWN, a title which recalls the Hermetic Order of that name, which had a chequered history in the last quarter of the nineteenth century. The new venture appears in London, and although not very distinctive, it bears the stamp of sincerity.

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REVIEWS

THE TEMPLE OF THE BODY. A Book of Prayers and Meditations, sent by The White Brotherhood through Mabel Beatty, C.B.E. London: Rider & Co. Crown 8vo, pp. 128. Price 2s. 6d. net.

The Temple of the Body is a fine title, which should be the outward mark of an inward grace. Beautiful these prayers and meditations are indeed; they illumine the inner reaches of the soul, shining through the encompassing shadows in the Silence of the Sanctuary like holy tapers; more by suggestion, an appreciation of the value of the unuttered word, than by direct statement do they open the inner eyes. We are made to see that in treading the Path of Realisation, through Self-knowledge, we each must come at length to the feet of the Divine. So to say little and tell much is the essence, the very breath, of Wisdom; none can by raking in the dull embers of learning, humid with earth, stir up the smouldering spark of the spirit into a leaping, living flame, unless first be poured out, as here, on the altar of the heart the oil of faith. Upon this altar must be laid the sacrifice of the carnal Self. Too often, we fear, burns there, fragrant in our nostrils, only the incense of our own pride; thus Satan enters as Hierophant.

FRANK LIND.

DE ELECTIONE GRATIAE AND QUAESTIONES THEOSOPHICAE. By Jacob Böhme. With a biographical sketch, translated from the German by John Rolleston Earle, M.A. London: Constable & Co. Pp. lxx. + 327. 10*s*. 6*d*. net.

ELEVEN years ago Dr. J. R. Earle published his translation of Jacob Böhme's *Six Theosophic Points*, a work recommended by Miss Evelyn Underhill as a general account of Böhme's doctrine and as an introduction to his works. He now issues through the same firm his English version of the illuminated cobbler's discussion of the profound problems of Grace and Election, supplemented by a short general account of his view of Divine Revelation, under the title of "Quaestiones Theosophicae," the whole prefaced by a translation of Dr. H. A. Fechner's "sketch" of Jacob Böhme's life. Concerning which "sketch" let me say that, full of interest as it is, one could wish that the learned author had adopted a less patronising tone towards the subject of it and his academic deficiencies, the latter being a stumbling-block only to pedants. Of Böhme's doctrine as a whole Dr. Fechner concludes that it is the point of union where the naturalistic theosophy of Paracelsus, the Lutheran mysticism of Schwenkfeld and the decidedly mystical theosophy of Weigel, intersect and find their solvent unity. This judgment suggests a synthesis rather than a creative activity.

"The words of Scripture are true," says Böhme, "but an understanding must go with them, and not an outward imagining in which men exercise their fancy about a strange God who dwells alone far off and high up in a heaven. We will point out to Reason in a brotherly way how Scripture is to be understood when it speaks of the purpose and election of God;

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and we will give to Reason the true understanding as to how election takes place and what the purpose is." That is an admirable statement of the high theme of the book, which will be its own recommendation to those to whose interest it appeals. As to the actual translation, it could not be bettered, I believe. Dr. Earle's English is virile and idiomatic: it is not for nothing that he is the son of a professor of Anglo-Saxon. And he inspires the assurance of being in close touch with the original. But I am cross with him for remaining so austerely aloof: one would like much to hear *his* views as to the significance of Jacob Böhme.

CHARLES WHITBY.

THE BOOKS OF THE SIRENS, with LOVE AND THE MIRROR. By Rathmell Wilson. The Caxton Bookshop. 2s. 6d. net.

A FEAST of humour, poetry, sentimentality and cynicism is provided in this reprint which, considering both bulk and intrinsic interest, is uncommonly cheap at half a crown. It contains, for instance, a set of drolleries about a sage and a monarch admirably neat in invention and graceful in phrasing. Mr. Wilson's fancy easily evokes the flowers of Bohemia and aptly animates cosy corners. He does not shun the surface of tragedy and want; his satire does not forget the dominance of the flesh or the monotony of monogamy. But he does loiter among dismal things, and in *Love and the Mirror* we find him arranging a sugary ending like a candied confectioner. One cannot read him seriatim without perceiving and admiring his worldly wisdom and the accurate descent of prettily-feathered arrows upon the target of life. He has, like Wilde and Gilbert, a stylistic constructiveness, to which, however, he is not always true, and he has a talent for depicting girls which betokens rare sympathy with the feminism which exists apart from the physiology of sex. Death, by the way, is female in one of his fantasies; Life is "my dear lady" in another.

W. H. CHESSON.

THE RETURN OF CAPTAIN W. G. R. HINCHCLIFFE, D.F.C., A.F.C. By Emilie Hinchliffe. London: The Psychic Press, 2, Victoria Street, S.W. Pp. 90. Price 2s. 6d.

WITH this evidence as to the persistence of personality beyond the grave, a large section of the public must already be familiar; Mrs. Hinchcliffe's story has been widely circulated in the Press, apart from her own extensively toured series of lectures. Spiritualists will, however, be glad to have by them this full and concise record of *The Return of Captain W. G. R. Hinchliffe*; others, to whom the tale is not "twice told," should they at first be sceptical, lifted to giddy heights above the groundling flights of fiction, will come to earth sorely shaken in their attachment to the material.

A frontispiece portrait of Mrs. Hinchliffe, herself not very sharply defined, with an "extra" that is little more than a smudge, fogs rather than solidifies the issue. The spirit, we surmise, was willing—but the negative is weak. Or is it the reproduction of the photograph alone that has not "come up" to expectation?

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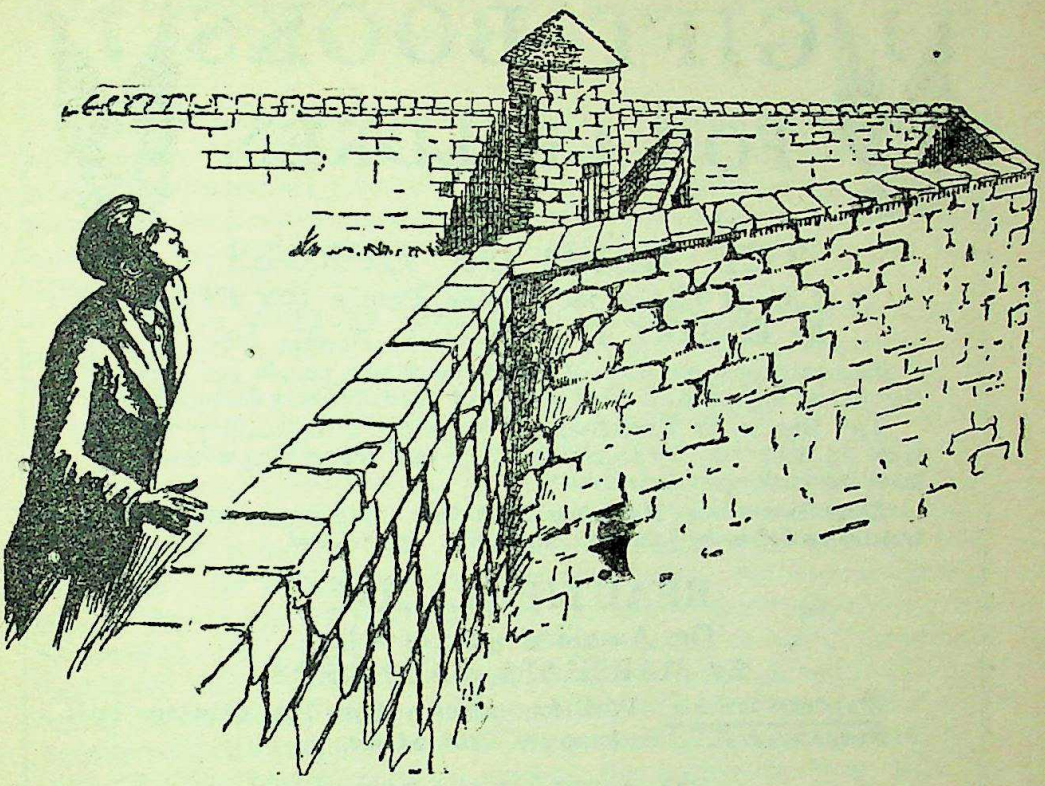

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THE PEOPLE OF THE BLUE MOUNTAINS. By H. P. Blavatsky. Cr. 8vo, pp. 227. The Theosophical Press, Wheaton, Illiniois, U.S.A. Price $2.

MANY a reader who does not know H. P. B. in her less studious moments will welcome the re-issue of one of her works where the lighter touch is evident. She earned part of her living, in her earlier days, by skilful journalism, such as the chapters of this well-written volume reveal. They were first written as contributions to a Russian magazine; later sub-edited, and translated into English for this book form.

The "Blue Mountains" are the Nilgiri mountains west of Madras, which were only penetrated by white people as recently as a century ago. Where there was any mystery, any hint of magic, there was H. P. B. She relates how she spent some years in the endeavour to elucidate the mystery of the Todas, that still mysterious hill people who dwelt on the mountain tops, eight thousand feet above the sea level. Where government agents utterly failed, she succeeded, and her explanation as given here is more complete and convincing than any other that has been advanced. She traces the history of the Todas, who number exactly 700, no more and no less, with their repulsive dwarf neighbours, the Kourombs; and relates instances of their power of astral projection, hypnotism and other sorcery. Incidentally she makes some illuminating comments on English rule in India; and equally devastating remarks on various religious prejudices: "We know and could name Jesuits who, with all their power, tried to confirm the natives in their faith in the Might of Satan rather than permit their conversion to Protestant Christianity."

H. P. B. was a keen observer, a patient and tenacious student of phenomena, and a great lover of artistic beauty in the landscape, though it is true that few sensitive people could fail to be impressed with the glories of the Nilgiri Hills. Here, then, is a work for young people who show signs of interest in the occult, before proceeding to tougher material. It will surely awaken response in those who are ready for teaching.

W. G. R.

THE GOD WITHOUT AND THE GOD WITHIN. (Adyar Pamphlets, No. 139.) By C. Jinarajadasa, M.A. Madras: Theosophical Publishing House. Pp. 38. Price *Annas* 4.

From the moment we perceive Life as a dual process, that of the God without calling to the God within for unity, then every experience is a step forward on the true path. Upon this point Theosophy is quite clear. What it fails to explain is: How came the fly in the amber? God imprisoned in Illusion, behind bars of His own forging, implies a defect in Divinity. Unless *Maya* is an essential expression of the Infinite. The circumference of a circle is purely imaginary, yet without a boundary there can be no centre; sound is in the womb of silence, though utterance is but an empty breath. Both grain and husk produce the Bread of Life. The statement that "the world process, even if it enshrines a *Maya*, is of use to the Divine Nature, in enabling it to release Itself from Its imprisonment," does not lead us very far.

FRANK LIND.

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WINE FROM THE TAVERN: Inscribed by Nargis, Pupil of Inayat Khan. Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Price 2*s.* 6*d.* net.

EMERSON in one of his Essays, speaks of "The identity of Mysticism in all periods," and in this beautifully written book the assertion of that lucent-minded American, with the soul of an ancient Greek, is amply justified. "From the beginning of Time God has spoken to humanity through His Son. From the foundations of the world all Great Souls who have reached the stage of 'at-one-ment' with their Father in Heaven, are called Sons of God," so states Nargis, and it is deeply interesting to follow the intimate similarity of the Sufi faith with the Christian ideals, but the mystical expansion of the former into a condition wherein the "Self" becomes, as it were, immersed in this general Whole, creates a picture a little difficult for the Christian to follow. The *active* mentality of Western peoples is so different from the quiet and gentle musings of the East that it inevitably visualises a future condition in which activity is ever present in one form or another. The author remarks: "The Mystic is sometimes thought of as a dreamer, or visionary, raised so far above the ordinary daily life of man, as to be incapable of understanding its many difficulties, hence the mystic path holds little attraction for the man of the world."

"Wine," we are told, "is the knowledge of Divine truth; the Tavern is the Pilgrim's heart, where love, exhilarating, as is wine, abounds." I find in the Quietism of Fénelon and Madame Guyon a kinship with the mystical self-renunciation of Sufism.

EDITH K. HARPER.

FREEDOM—AND BROTHERHOOD. By Dorothy Mary Codd. Cr. 8vo. pp. 46. Theosophical Publishing House. Price 1*s.*

IN the six chapters of this simply-written booklet, Miss Codd discusses a theme that has again become prominent in occult matters: the theme of coercion, of threats, of punishments, and other offences against human freedom. Softly, but lucidly, she states her position, making a gentle protest against those who would impose their ideas, their ethics, their systems, and all their limitations, on other people. Yet she does not forget to show that freedom is not synonymous with licence: that because some tyrant may be "free" that freedom by its existence throws the shadow of slavery over the unfortunates whom he oppresses. There is no possibility of giving freedom: it must be earned and then taken. Obedience to stupidity is a grave error against true brotherhood; and public opinion (so easily manufactured in these days of monopolised newspapers) is often a pestilence. The author pleads—and we would join her plea—for a sane individualism, to educate beings who will unite voluntarily in co-operation for the common good, yet without seeking to impose by force, physical or social, their opinions on others. Teachers and priests who cramp young minds, commit a greater sin than those who cramp their limbs. A wider and more extended expression of these things may bring a welcome renaissance in certain schools of occult study.

W. G. R.

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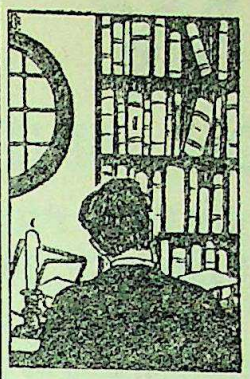

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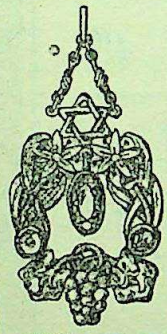

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LITERATURE AND OCCULT TRADITION. Studies in Philosophical Poetry. By Denis Saurat. Professor of French Literature in the University of London; King's College. London: G. Bell & Sons, Ltd. Pp. 246. 12*s*. 6*d*. net.

PROFESSOR SAURAT is well known for his careful and scholarly studies in the field of literature, particularly in relation to philosophical poetry since the Renaissance. In the present volume he outlines his general theory that among the great representatives of the latter, though with variations due to the character, intelligence and environment of each poet, is to be found the expression of a body of common ideas related to neo-plationism and various occult doctrines, such as the Qabalah and Theosophy, but original in its essence, which represents the mind of modern man. The more detailed studies which support his theory are to be found in some of his other works on Milton, Blake and Victor Hugo, but the wealth of quotations here presented to the reader—not merely from these three authors, but from Goethe, Shelley, Wagner, Whitman, Nietzsche and, above all, Spenser—analytically treated and illustrated by copious extracts from the Zohar, should be sufficient to enable a judgment to be formed on the hypothesis submitted.

Broadly speaking, we are disposed to agree that Professor Saurat has made out a tolerably strong case for a certain parallelism. Certainly with regard to Spenser it is easier to admit a strong Qabalistic influence than to account for many of his ideas in any other manner. On the other hand, the more we are disposed to accept any direct connection between such philosophical poetry and an occult tradition, the less we find ourselves able to agree with the thesis that anybody of common ideas of which it may be the expression is original in its essence; and even apart from any such relationship we are unable to detect much that is original in the accepted sense of the word.

For ourselves we must confess to a better knowledge of the Qabalah than of the poets, but we feel that in dealing with the latter an undue emphasis is given to sensual and antinomian characteristics. This, in our opinion, is certainly the case with regard to the former, and indicates a fundamental misconception of Zoharic doctrines in which, we regret to say, the author is not alone. We must also record our emphatic disagreement with the statement that if the poets were not themselves occultists "it is mainly because of their superior culture." Nor can we admit that "occultism is the place of refuge of all vanquished religions and philosophies." Furthermore, we feel that such sweeping generalisations as "philosophical poets are not mystics" and "mystics are, above all, sentimentalists and generally mediocre as regards intellect . . . (while) philosophical poets are intellectuals . . . great masters of logical subtleties, rationalists to the very core" are not likely to commend themselves to the majority of readers capable of appreciating a book of this type.

In justice to Professor Saurat, however, such criticisms should not be allowed to deter anyone from reading this remarkably interesting work, which undoubtedly throws much new light upon the ideas of the poets, and suggests an interesting field for further investigation.

E. J. L. G.

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EGYPTIAN CIVILISATION, ITS SUMERIAN ORIGIN. By L. A. Waddell, LI.D., C.B., C.I.E. London: Luzac & Co. 8vo, pp. xx + 223 (including Index). Profusely illustrated. Price 12*s.* 6*d.* net.

MENES or Manj, uniter of the two crowns of Upper and Lower Egypt notwithstanding the finding of his "tomb" (here deciphered as his "cenotaph," page 69) by Sir Flinders Petrie at Abydos in 1900, has hitherto been regarded as a product of myth; he is, according to the very latest text-book on Ancient History, "a conflate personage of legend." Now comes Mr. Waddell with abundant evidence as to the truly historical character of Menes, whose genealogy he painstakingly traces back through seven centuries to the first Sumerian or Aryan king. The valuable discoveries reported in this book issue from a comparison of the King-Lists of the Early Aryans in the Puranas with the records of the Sumerian Mesopotamian kings on their inscribed monuments and in the official Mesopotamian King-Lists. Quite conclusively is shown the identity of the Mesopotamian world-emperor, Manis-the-Warrior, the eldest son and successor of the Sumerian world-emperor King Gin or Guni, with "Manas-the-Uniter," the Prabhu (or Pharaoh); called in the solar version of the Indian epic chronicles "Manja-the-Shooter," the son of Kuni or Sha-Kuni, *i.e.*, "Sargon-the-Great." Manis-Tusu, we are told, corresponds to Akha-Manj; Tusu, which means in Sumerian "War or Fight," being the equivalent of the Egyptian *Akha* or *Aha*, "The Warrior" (a borrowed Sumerian root, signifying "Fight, strike down"). From *Tusu*, Mr. Waddell points out, is derived our English word "tussle."

A treat for the student of Egyptology, this erudite work more than repays the expenditure of a little mental energy. FRANK LIND.

THE SPLENDOUR OF LIFE. By Edward Corse Scott. London: Rider & Co. Pp. 222. 7s. 6d. net.

THIS is really an excellent book, full of sound common sense, happily phrased and thoughtfully written. The author endeavours throughout to look facts squarely in the face, and does not slur over the difficulties he encounters in so doing. By some he may be accused of being an incurable optimist, but we would venture to suggest that he is the right kind of optimist, and that the world would be an immeasurably better place if there were more sympathy for such views. Mr. Scott is sufficiently broad-minded to realise that what may appear reasonable to one person will not necessarily seem so to another, and there are certain points in his book with which we cannot find ourselves in agreement. We do not, however, propose to dwell on these, for the simple reason that they do not, in our opinion, detract from the general appeal that the book should make to most thoughtful people. The author is a careful observer of Nature, and is manifestly a great lover of Truth and Beauty everywhere, and the reader will find much to stimulate thought in seeing how Mr. Scott discovers these in the most unlikely places. The book is not written for scholars, but for the plain, straightforward man, and should make a particularly great appeal to youth. At the same time there are many scholars who, if we may judge from their works, might well be benefited by seeing what Mr. Scott has to say on a variety of subjects.

E. J. L. G.

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THIS monument of research and learning contains evidence collected from every conceivable source in an endeavour to solve the "great problem" of human survival. Dr. Lindsay Johnson's two sons were killed in the Great War, and he claims to have communicated with them; he also furnishes a mass of independent evidence, from telepathy to miraculous cures at Lourdes. This book is a valuable and important contribution to the literature of the subject, and written by a broadminded scientist as it is, will doubtless be regarded as an authoritative manual on a question upon which there is so much divided opinion.

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STUDIES IN MATTHEW. By Benjamin Wisner Bacon, D.D., D.Litt. (Oxon.). Pp. xxvi x. 533. London: Constable. Price 18s. net.

THE investigation of gospel-origins, by which is usually meant the endeavour to determine the sources of the canonical gospels, has, it is claimed, reached certain assured results, particularly in connection with the synoptic problem. Few scholars now question the priority of Mark, and the literary dependence upon it of Matthew and Luke.

In *Studies in Matthew* Dr. Bacon deals very thoroughly with the sources and contents of this gospel. He rejects altogether the early tradition of a Hebrew, or Aramaic original. "The scholar must either renounce entirely the right to judge of ancient writings by their form and content, or else admit that Mt is not a translation from any other language, but originally composed in Greek" (p.9). Certain legendary elements of a Judaic character are accounted for by the incorporation at a later date of parts of a Nazarene (Jewish-Christian) Aramaic paraphrase of the Greek text. Dr. Bacon holds strongly that Jewish-Christian influence was secondary. As far as he is concerned, the Mother-Church of Jerusalem, the Church of the Apostles, had no written gospel of its own until, on receiving copies of the Greek Mt published among Gentile-Christians; the Nazarines altered and adapted it to suit their own requirements. The corpus of ancient testimony to an original Hebrew Mt, the source of our Greek gospel, is boldly set aside as a delusion based on a misunderstanding of the well-known statement of Papias (A.D. 140-150), that "Matthew complied the logia in the Hebrew tongue and everyone used to translate them as he was able." "Travellers like Pantænus," says Dr. Bacon, "who chanced upon the *Aramaic rendering of our own Greek Mt* (the italics are mine) current among the Nazarenes of Mesopotamia and known to modern scholars as the *Gospel of the Nazarenes* (*Ev. Naz.*), were exposed to the temptation to invert the relation between the two, calling the targum the original and the Greek Mt the translation. Of course the Nazarenes themselves did their utmost to promote this misrepresentation . . ." (p. 478). This is to cast an unwarranted aspersion on the Jewish-Christians, and is symptomatic of the literary Judæophobia which characterises so many Christian investigators of gospel-origins. I have been able to point out myself, in *An Old Hebrew Text of Matthew*, certain evidences of Greek mistranslation from Hebrew (quite apart from O.T. quotations) which go some way towards proving that Dr. Bacon's sweeping assertions, however supported by a weight of learned arguments, are not borne out by the facts. Indeed, the whole question of the Jewish-Christian gospels is badly in need of fresh study, and Dr. Bacon (Appended Note VI) discloses one direction in which research could be profitably extended, viz.: in the elucidation of the dual structure of Ev. Heb. as consisting both of a Life of Christ and an Acts of the Apostles.

The ultimate aim of these studies is to clear the way for a more exact Life of Christ, and there can be no question as to the abiding value of Dr. Bacon's scholarly contribution towards this end. Not the least valuable part of the present volume is the fresh and highly competent translation of the Matthæan text with marginal notes of the conjectural source of each passage. The book should find a permanent place in the library of every student of Christian problems.

HUGH J. SCHONFIELD.

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L'Homme et Le Monde. By Hans Driesch. Translated by M. Gabriel Gobron. Paris : Les Éditions Jean Meyer (B.P.S.)

In this work, which treats of the consciousness of man and his knowledge of the Universe in which he lives, clear indication is made where science ceases and hypothesis begins—so we are informed in the preface. It would seem, after a considerable amount of talking, that the advanced scientist of to-day is in practically the same position in regard to all that matters as was primitive man ; he has merely arrived there by another route. He experiments with electrons and protons, knowing what he wants will be achieved ; the savage experimented with his bow and arrows and was equally successful. That there is a Real of which the apparent we experience is but the shadow seems a self-evident fact, since the very idea of an appearance is itself suggestive of a reality. The interior world of mankind, dream-life, in which the departed meet with him once more, suggests an after-life, and the hope of this after-life plus a feeling of dependence is the basis of all religion.

This briefly is the state of primitive man.

In the chapter which deals with the *I* and *not I* it is pointed out that the very fact of knowing is an aspect of the REAL, and concerning religion we are told : "Love for the Most High founded upon Knowledge, Love of the Mind of God, is the last word of Philosophy, that is to say the comprehension of the essence of the Real translated in thought by man." By means of great art, especially music, one may lose oneself in the Intuitive Love of God, a love which is based upon conception of the essence (of beauty). *L'Homme et Le Monde* is a work written with exceptional clearness, though the average reader may find the metaphysical disquisitions rather " stiff " reading.

Ethel Archer.

Practical Theosophy. Lectures delivered in Chicago, U.S.A., in 1910, and subsequently at the Annual Convention of the Burma Section in 1914, by C. Jinarajadasa, M.A. Madras : Theosophical Publishing House. Pp. xii 68. Boards, *Annas* 12 ; cloth, 1 *rupee* 4 *annas*.

" Bring up a child, and *away it will go !* " wrote Mark Twain, with cynical humour. Well, in very many cases, the child is not to blame : its untrammelled spirit revolts against the acceptance of mechanical and threadbare precepts, from embracing a righteousness devoid of brightness and beauty. Show the child that true goodness is far from unattractive, but lovely and well worth-while, and he will likely, with his pure eyes, reach the light of dawn sooner than you. An early grounding in Theosophy will, Mr. Jinarajadasa is persuaded, teach the young how best to live, both to personal advantage and for that of others ; the fruit of such training, ripening in business, science, art and politics, must finally regenerate the world.

Mr. Jinarajadasa, although practical, yet lifts his head among the stars, and we are with him in his ideals. *His* Theosophy is as healthy as a breath from the sea.

Frank Lind.

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VOL. LIII FEBRUARY, 1931 No. 2

EDITORIAL

OF the subtle temptations that beset the pilgrim in his search for the Reality which may be found only in that realm where the veils of Maya cease to delude embodied man, one of the strongest and most pervasive in its deceptive possibilities is the thirst for power. This hunger for power frequently lurks unsuspected even in the heart of the most sincere disciple, until he is brought face to face with it in all its stark nakedness. It is one of the manifestations of that "giant weed", that "source of evil" which the pupil is exhorted to expunge without ruth at the very outset of his journey, if he would not have his sufferings multiplied a hundredfold when the ordeal is faced in the later stages of the Path, as inevitably it will have to be.

But, it may be urged, there can surely be no wrong in longing for greater power for the sake of service. If only, for instance, the power were mine to remember my past lives, or to read the akashic records, or travel consciously on the subtle planes, I should know that I am making progress. Possibly. On the other hand, probably not! Doubtless the ability to do any one of these several things would extend the horizon of the personal consciousness immeasurably as compared with those people whose

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nervous systems work normally on the physical plane alone. But spiritual advancement is another matter.

Madame Blavatsky, it may be remembered, in speaking of the goal of discipleship, said it was: to become "a power for good". Let there be no mistake about it. True Occultism means just this. The chela passes beyond the personal life and becomes a spiritual power. One might with advantage even emphasize the "spiritual". The goal of the occultist, no less than that of the mystic, is spirituality. With this in mind, one has only to be honest with oneself to see whether or not advantage has been taken to the full of the opportunities presented in the ordinary course of life for becoming more spiritual. It is almost a foregone conclusion that the verdict will be that one has *not* so far conquered the lower self as to be able to declare with truth that this is the case. Then, if we are so far from having exhausted the opportunities afforded us for advancing along the path of spirituality which already are ours, why endeavour to deceive ourselves by hankering after powers "for greater service"?

POWERS FOR SERVICE

Powers for greater service! Why, we are not yet ready to serve, spiritually, in any but the most ineffective sense. Does this seem discouraging? Then it is because of our very imperfect conception of what is implied by spiritual service; for the service of the "elder Brothers" is nothing else. Spiritual service in the true sense of the term is an ideal rather than a fact, until such time as "Christ shall be born in you". All that goes before is a matter of preparation. This period of probation will probably extend over several incarnations. But this much may be taken to heart for comfort: that the limitations of time and space are so illusory that however apparently impossible of access, and however seemingly far distant the goal may be, viewed from the normal standpoint, the miracle of the "second birth" may sweep us into a new order of existence in an instant. It is futile for the lower consciousness to endeavour to compass the higher. The powers that endure, and which bring blessing in their exercise, are powers born of the Spirit. Other powers, however spectacular and inebriating in their wonder, are a constant source of danger to their possessor, whether they have been striven for and earned in this incarnation, or are carried over from a previous life. The mere fact, however, of the inherited possession of psychic faculties must not be assumed to imply that these are part and parcel of the eternal possessions of the immortal Ego. In the absence of

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indications of the existence of a high degree of spirituality, they are probably mere temporary manifestations due to a certain instability of the nervous system, whereby sporadic contact with the astral plane is rendered a more or less constant possibility. Such powers are not a permanent possession of the Ego. The higher consciousness, in fact, may have not only little, but nothing in common with them. To long for their possession is, so far as the spiritual life is concerned, to long for fetters to bind one still more firmly in the lower worlds. While this form of psychism need not *necessarily* exert such a restrictive influence, the fact remains that all too frequently it does indeed do so. If you are one of those individuals who have been blessed with no psychic faculties to speak of, are neither clairvoyant, clairaudient, nor mediumistic, then count yourself fortunate to that extent. Less distraction in the pursuit of the ultimate goal is in itself sufficient reward. Cease hankering after powers to which, to be perfectly frank, you have no right. The persistence of a secret longing for supernormal powers is a pretty sure indication that the time is not yet ripe for the pupil to exercise them. The life of the chela is expressed in a series of paradoxes. As his feet become more and more firmly planted on the Path, he learns to relinquish more and more freely the personal desires to which, in the past, he was so greatly attached. When he has outgrown the thirst for power, power comes to him. When he wants nothing, everything may be his!

THE TASK AT HAND

In the meantime the student, if he is wise, will concentrate his energies on the task immediately before him: that of becoming fit for service. When this task is to some extent accomplished, and he definitely enters upon the path of spiritual activity, having "put away childish things", the powers of the Spirit begin to make their presence felt. In all authentic guides to the higher reaches of occultism, it will be found that no mention is made of supernormal powers until a definite degree of spirituality has been brought through by the disciple into the world of men. The first task, then, is obviously to attain that standard. This can be done only by wrestling ceaselessly with the ethical and spiritual problems of normal daily life. Opportunities are innumerable. Viewed rightly, the less opportunity one has apparently, the more one has in reality. A life of seclusion and suffering would seem to be utterly devoid of opportunity, yet the reverse is really the case. Apart from the inspiring records of the triumph of the spirit over the flesh, which are available for all who care to read

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them, many invalids bear living witness to the strength of the Spirit as contrasted with the infirmities of the body.

The student, to whom occultism is less a question of intellectual research and scholarship than a ceaseless urge woven into the very fibre of his being, will be characterized by a certain equilibrium and tranquillity amid the vicissitudes of the outer life. He may not be a philosopher in the academic sense, but he will most certainly be one in the true interpretation of the word. He will be a student of life itself rather than a student of books. The books he does value will be those which throw light on the problems of existence, and bring inspiration to renewed endeavour in the daily effort to "live in the eternal" rather than in the temporal. He will be a realist, not in the generally accepted and materialistic sense, but in the sense that first-hand experience counts rather than the opinions of others; and life as viewed by himself rather than as seen through the eyes of another will be the field of his inquiry. He has no time for books except in so far as they aid him in his search for the living waters of life. Among his favourites will be found those which record the spiritual experiences of others, and those which obviously have been written with spiritual discernment. The little classics of mysticism and occultism—for, strangely enough, most of the best books are the smallest in size—will be his closest companions. Whether occult or mystical, his books will be found in nearly every case to be guides to the interior life. There is sufficient counsel and spiritual wisdom, for example, in either the *Imitation* or *Light on the Path* to suffice for several incarnations! And these, it may be noted in passing, are little concerned with the acquisition of "powers". True, the latter hints at what awaits the disciple at the further side of the Gate; but this is merely incidental, and has no part in the probationary training of the student. And as to the argument that the *Imitation* is merely a guide to the cloistered life, this merely betrays lack of discernment. In all things it is with the underlying spirit rather than the surface and literal meaning that the disciple is concerned. Outwardly leading the life of an ordinary man, he will in reality be governed by spiritual motives of which his associates have not the slightest suspicion. He will not be conspicuous.

In this connection, the instruction conveyed through a little book which we are extremely pleased to see reprinted, is *à propos*. The passage in question runs as follows:

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TRICKS OF PERSONALITY

"You are forbidden to emphasize any trick of the personality. Your effort is to merge yourself in the life of your kind. You must not come out and stand apart. You must not put yourself on a pinnacle. Realize that any trick of attire, adornment, or mannerism used to separate you from the rest is not in harmony with the spirit of your dedication. It makes no difference whether it enhances or detracts from your appearance. If it make a separation between you and those around you—avoid it."

The little reprint from which this is taken is entitled *The Servant*, and is by Charles Lazenby, in memory of whom this memorial edition has been issued by the Lucis Publishing Co., of New York, the London agent being Mr. J. M. Watkins, the well-known bookseller of mystical and occult works. The reissue of this little guide constitutes a real service in the cause of true occultism.

Well are the contents of the book indicated by the title. The spirit of service to which the pupil aspires to become a part pervades its every page. Apart from the illuminative allegory from which the book takes its name, the sections devoted to *The Three Vows* and *Rules* will strike a sympathetic chord in the heart of every reader in whom are the makings of a disciple. The latter section is prefaced by a quotation from Madame Blavatsky's *Voice of the Silence*: "The first step is to live to benefit and serve mankind".

In the life of the accepted pupil, no room exists for any other motive than service. True it may be that the more or less subtle ramifications of the personal self may detract from the pristine purity of his purpose. But these will in due time pass. They cannot thrive in the rare atmosphere of the spiritual heights, in which the disciple seeks to make his home.

The very first of the Rules enjoins a sincere and earnest dedication of the personal self to the Ideal. Naturally the form of dedication will vary according to the temperament of the aspirant. In the case of the little book before us, it is worded in the following manner :

DEDICATION

"I here and now, with all that I am of weakness and of strength, offer myself in all my thoughts, emotions, sensations, aspirations, volitions, and actions, to the service of,

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my fellow man. May this ideal, from this moment, guide and direct me, mould and educate me, that my life may become an embodiment of it. May all my forces, capacities, and inherent possibilities be developed to this end. I will give myself wholly to the ideal of human well-being".

As the author rightly insists, the form is of no importance in comparison with the spirit. "Each, according to his own temperment: artistic, religious, exuberant, phlegmatic, or practical", may vary it according to his needs. A note of warning is sounded in the case of the religiously inclined—to beware of all externalization of the Ideal, of all anthropomorphizing. The Ideal should be a vital, inner conception, a matter wholly of the interior life. "The worship of external conceptions . . . tends to substitute false appearances for Reality".

KNOWLEDGE AND SERVICE

Speaking of the two types of occultist, those who seek knowledge, and therefore power; and the Servants of the White Lodge, Mr. Lazenby points out, in regard to the former, that in spite of the danger of his position, "unless he wilfully put himself against the current of normal evolution and choose to become a black magician—he will find himself, by his own insight and knowledge, using his powers and increased capacities for the well-being of his fellows". But how much more useful and therefore worthy is the Servant, of whom it is said that "You, a servant, as you are sincere and earnest in your desire to help mankind, will find yourself hungry for knowledge, and will be willing to undergo the strictest discipline, if necessary, that you may become more efficient." Personally, it would appear that the author rather over-emphasizes the hunger for knowledge. In the case of the Servant, knowledge is given, as the power increases to use it without detriment to oneself or others. When the added power that comes through knowledge is needed, the Servant has no need to search for it. Knowledge will be put in his way—and if he is wise he will keep his eyes open not to miss it. When it is freely offered, he may with fair security conclude that the time is ripe for it to be put in his hands.

For the most part, the fact is frequently forgotten or overlooked that, on the higher planes with which the Servant of the White Lodge is concerned, the contact is more intimate than it is on even the higher levels of the astral plane, and that those who know are ever on the watch and eager for efficient co-operation.

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Tempted by the very interest of the little book to quote the *Rules* seriatim, this is neither possible, nor perhaps, fair to the prospective student. Twenty-two are given. From these, with their accompanying comments, a few are chosen for the sake of their practical value, their insight, or their novelty. An example of the latter is to be found in *Rule XX*. The author explains that he has been compelled to adopt a colloquialism to frame this rule, in the absence of any adequate equivalent in respectable English. "Avoid stunts", he says. Under this heading are classed such things as spectacular exercises, whether performed in public or private; abnormal tests of breathing or posture; parlour tricks to impress others, and so on. But the warning is not so much against things done in a spirit of ostentation, to which the disciple should be one of the last to fall a victim, as against an error into which even the most sincere may inadvertently fall. As he points out, "The great spiritual quest and the Paths thereof are extremely simple. A child need never err therein. Dedication to the service of mankind and a constant unswerving use of your whole manhood and womanhood to this ideal are the only essentials. . . . Few, however, are willing to live by simplicity. . . . He who will save his life shall lose it. He who wills to lose his (personal—Ed.) life in the service of mankind, shall find the cosmic life flow through him".

FRUITS OF THE SPIRIT FREE

In the Eleventh Rule, the practical application of which comes only after a certain degree of spiritual unfoldment has been attained, a curious modification of the initial form of dedication is interpolated. The rule in question is: "Take no remuneration for your spiritual work". The modification to which reference has been made is worded as under:

"I, here and now, will that my life and whole personality shall be devoted to the intellectual and spiritual unfoldment of man".

The reason why the introduction of this modification has been thus deferred is explained as being because of the impossibility of taking this step in the earlier stages of the Path.

"You could not have taken this step earlier, because if you had done so, it would have been at the expense of your universal love, and with a sense of superiority and even arrogance towards other ideals for human well-being, such as, for instance, the physical, emotional and psychic departments of evolution. Now your love shows you that all these are necessary, and although

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you now restrict the field of your endeavour to specialize on the intellectual and spiritual phases, it is with the full recognition of the necessity of all the ideals of those who serve mankind".

The prohibition against the taking of remuneration, of course, is not intended to apply to the average person whose growth and development are still under the law of competition, but only for those "who have come under the law of self-renunciation, and whose lives have been laid down for the service of mankind".

"To take no remuneration for your spiritual work becomes an inviolable law in the Aryan section of the White Brotherhood. You simply are not allowed to ask for, or to take any salary, stipend, wage or pay whatever, for what you give of spiritual instruction or help. Gifts may, and undoubtedly will, be given to you and may be accepted, but not as pay for your work. Never must you ask for a reward or put a price on your free-giving. The gifts of the Spirit are without money and without price".

With regard to the phrase, "The labourer is worthy of his hire", of Luke x, 7, so frequently quoted in this connection, Mr. Lazenby refers to the first twenty verses of that particular chapter of the New Testament, after the reading of which he asks whether it is still possible to believe that they were really spoken by Jesus, or whether they are an interpolation by priestcraft.

He is insistent on the necessity for a clear decision once for all, without evasion or equivocation, on this point of payment. Apart from any other consideration, the Three Vows of the spiritual disciple, the vows of Poverty, Obedience and Chastity, should in themselves be sufficient.

On the note of lofty aspiration sounded by the *Vows* as recorded in this little work, the exigencies of space demand that these brief comments should be concluded.

THE THREE VOWS

These three vows are prayers, and he who can take them to heart shall not go far astray. In connection with the *Vow of Poverty*, the prayer which follows, if repeated in sincerity, should enkindle an aspiration after an Ideal which is the embodiment of true Discipleship:

"May I be without any possessions which I would hold as my own more than as belonging to any other form of Thine. Cause me to suffer the cold of winter nights and the hunger of the slums if in this way I can learn to love those forms of Thine

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whose karmic debt entails this form of suffering. . . . May I hold no money as my own, but always as Thine for Thy children. May I never save through lack of trust in Thee, through fear of physical pain, nor false and corroding pride. May I be willing to accept any environment, and condition among men, both in this and all future lives, which will best and most usefully conserve the purpose for which I remain man. Take from me all sense of personal ownership. This I ask through the love I bear to each and every child of the human race".

Of implicit *obedience* to the Inner Voice, the second vow, it is difficult to refrain from quoting the following passage :

"Use me as I may best be used in the lives of all I meet. May my weakness be a warning and my strength be a source of power to every struggling soul".

In the *Vow of Chastity*, the Virgin of Time, the Mother of Purity is thus adjured :

"Give me that purity which will not let me stand aside from aught that holds back human progress. . . . I ask no freedom from the dirt which soils my brother, I ask no purity which is not equally the gift of all my comrades. . . . Here in my white purity, thou also in soiled garments, I stand and vow to help in the cleansing of the stained garments of mankind".

"Abstain," says *Light on the Path*, "because it is right to abstain : not that you yourself may be kept pure".

The Servant is one of the little books which the sincere student, who desires to "live the life" as well as know the doctrine, will cherish as an intimate friend. THE EDITOR.

THE QUEST

By M. KENNAWAY

SHALL each one find that which within himself he knows ?
That and no more ? as surely as his horizon is his, and his alone,
The measure of the stature of the man.

It cannot but be so—the line of the blue sea
Rises or falls with him—its level is his own.

Man, they spirit's ocean waits for thee—
Its boundless greatness waits they mounting soul,
For ever rising with its long ascent.

So quest and end are one—
Now does man seek—now find—
The vision growing thro' the eternal now—
The measure of the stature of the soul. G

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IS THIS JACK LONDON ?
His "Spirit" Talks With Upton Sinclair

(PART II)

FLETCHER turned to Professor McDougall and reported another spirit : "A little girl, beautiful ; she calls you Dad. Her name is Janie—Jennie—is that it ?" McD. : "Very nearly." There was much guessing about an aunt of this child, said to be present with her : "Alice, Alma, Anna, Allen, Aline." The child's name was Janet Aline ; the child's only deceased aunt was named Alice. (The child's name is in *Who's Who in America.*)

McD.'s occupation was correctly described ; and then came a personality who "says he has the same name as yours, William Hauser—Ostler—says he taught at Oxford, and if you had stayed in England you would have been knighted also." This was identified as Sir William Osler. F. : "He says his wife came over a year ago." McD. : "Correct." F. : "Her name was Grace." McD. : "I can't remember." (Later investigation proved this to be correct.) F. : "And his son, killed in the war." McD. : "Correct." F. : "His spirit crowds me out—he talks, I talk, half and half ; he is so strong, dominant. He says : 'This is something will surprise you. You'll think the old boy is off. On earth I never took interest in psychic things—only the microscope ; I helped on the physical plane, couldn't think beyond it'. He says : 'I was digging in bones and guts, old man, but I'm alive. But you have to be careful what you say about it ; deans are stupid. Now they have made you one'. He laughs. He says he helped a few hungry ; he used to write like Sinclair. But as we grow we become spiritual. The young thing builds its own organism, but as we deteriorate we come nearer to the inner force." (My notes on the above are inadequate ; the wording is not exact. But what follows is verbatim, and very characteristic.) "I talked with Geley in this world. I wouldn't have talked with him on earth. I wouldn't have bothered. I was as opinionated as a bishop. The only difference is, I could prove a part of what I believed, while a bishop never could." Then Fletcher added : "He says to tell you, when you go through his workshop, just lift your hat, and he'll see you."

Professor McD. admits that all this is characteristic of Osler. Curiously enough, when McD. was experimenting in hypnotism with his students at Oxford, Osler said it was dangerous, and this

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caused the college authorities to stop the experiments. But McD. discounts all this as evidence of supernatural power, for the reason that there is a published biography of Osler. I admit that many scientific men may know that these two were colleagues; but in looking up the matter, it would be found easier to get from Osler to McD. than from McD. to Osler. In the published biography of Osler, it is mentioned that Osler took a sea-trip with McD., and attended his daughter in illness. Another circumstance: McD. is not really a dean, but in the book, *Mental Radio*, I have referred to him as "the dean of American psychology". Mr. Ford assured me he had not seen this book.

I brought to the séance a scarf which had belonged to my wife's mother. I now handed this to Fletcher, and his fingers had barely touched it when he said: "Is this from Phœbe's mother? The mother is not over many years. It was the South, a Southern lady—she is buried in a cemetery with a pretty name—Oakwood; no, Greenwood. Was she married once before?" M.C.S.: "No." F.: "Were you married once before?" M.C.S.: "No." F.: "Someone was married once before. (To U.S.): Was it you?" U.S.: "Yes." F.: "I don't suppose *that* mother would come!" U.S.: "She is not in the spirit world." F. (to M.C.S.): "Your mother is happy that she can come. She starts her name with a C." M.C.S.: "No." F.: "I can't get it. Was her name the same as yours?" N.C.S.: "No."

There was a mix-up here. M.C.S. said afterwards she did not get the question clearly; and I was afraid to interrupt. My wife's name is Mary Craig, and her mother's was Mary Hunter. Said F., much puzzled: "It starts M, and in the middle it is C. It is—what is it an eagle sleeps on?" McD.: "An eyrie." F.: "No, not that—a cliff—crag. That is it!" One of us here said: "Mary Craig." F. then went on: "There is a spirit here by the mother's side. She talks to that spirit—Matilda, Martha, Margaret?" M.C.S.: "I had an Aunt Mattie. I don't know what her right name was." (Later investigation: it was Martha.) F.: "The mother has been over four or five years?" M.C.S.: "Four or five months." F.: "She is a lovely person, quiet and dignified." M.C.S.: "I would say lovely and dignified, but not quiet." F.: "She appeared to you in a dream—twice. It was clairvoyant. She says you checked yourself. You began to cry, because you were torn back from the spirit world. She blames Upton for this; he wakes up and roams about at night,

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turns on the light to read. She wants you to know that you are psychic. She does not mind, so long as she has been able to get through to you. She was a strict Presbyterian, or something like that?" M.C.S.: "She was brought up a Catholic." F.: "Yes, but she gave that up because the Judge didn't like it. Who was the Judge?" M.C.S.: "He is my father."

This about the dreams is very striking. Ever since her mother's death, my wife has been telling me how she could not rid her mind of the sense of her mother's presence. On two occasions she had told me of vivid dreams, that the mother was standing by her bedside talking to her. On both occasions she woke up crying. She wrote down the words which her mother had spoken in one dream. Very surely Mr. Ford could not have learned of those dreams in any normal way.

Jack London again. He stated that he was helping me, and gave that as the reason why I was writing more fiction of late years. I thanked him and told him to go on helping me; F. then quoted him as follows: "Tell Mary I am glad of his development. I am glad he is looking into clairvoyance. It will help his position." Said my wife: "No, people will think he's gone nutty." Said F.: "Yes, they may think it." Said my wife: "They have said it already." Said Fletcher, purporting to speak for Jack: "That's all right, but when history is written fifty years from now, there will be only three living American writers who will be remembered, and Upton is one of them. He's the only one they read in Europe now. Say what you please, the squareheads do think." This last sentence sounds like Jack London. I won't say the rest is Jack; it will be better if I say it is Jack as the subconscious mind of Upton would have him!

I said to Fletcher: "Ask Jack to tell me how he died." The reply was: "You have the idea. There comes a time when you can't go any further." I said: "Is it right for me to tell the world about it?" The reply was: "Let them remember me as they do. I'm damned glad to be here." U.S.: "Are you happier?" Jack: "My last marriage—the idea was beautiful, but it didn't work. A man who thinks deeply, as you and I did, cannot deal with a childlike mind. He needs a woman like Mary here, one who will keep one jump ahead, and keep him from exploding." U.S.: "Mary knew what you were going to do." Jack: "Why didn't you tell me, Mary?" M.C.S.: "I didn't know if you'd want me to." Jack: "I'm sorry I did it, but now I'm out of it."

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The statements made as to the relation between Jack and Charmian London call for no opinion. They are given here because they are the words that Fletcher spoke and I wrote down. Charmian has been a friend of mine for twenty-five years, and of my wife for half that time. She is one of the frankest persons I know, and a "game sport". I did not submit the statements to her, simply because, when all had been said, we should have only opinions, and opinions are not evidence. But later on came facts, and these I asked Charmian about.

Said Fletcher: "There's something about Jack's squaw. I can't make it out. Does he mean to call his wife a squaw? It's a funny thing to call your wife. No, that's not it. She wears something tight about her head." U.S.: "Ask him if he wants to send a message to his wife." F.: "Yes; was she in Canada? Was she French-Canadian? Charmian is a French name. He says: 'Tell her I give her my love and am glad she is doing well'."

I wrote to Jack London's widow, asking her about this last paragraph. She replied at length, telling me both her own and Jack's deep distrust of mediums. She says that she is not French-Canadian, and then adds as follows:

"It is really comical about the 'squaw woman'. I do not know of any connected with Jack's life—he was a bit squeamish about some things. There may have been, who knows! But it may be that *I* am the 'squaw'—during his lifetime I *always*, or nearly always, wrapped my long hair around my skull, and bound it with a tight band of some colour to match my raiment. That is why I say 'comical'. That bandeau, as it was called, was as much a characteristic of me, nearly, as my snub nose. Jack liked my *bandeaux*."

Fletcher now said he was tired and was leaving us; and Mr. Ford came out of his trance, saying he was dazed. He asked what results we had got, and assured us he knew nothing of what happened. He asked us not to mention any names in his hearing, because at some future séance the same persons might return. He said he would have to rest, as he was to give a public demonstration in the church that evening.

And now, what are we going to make of all this? Assuming, for the sake of argument, that Mr. Ford is a cheat, he might have got out of *Who's Who* the following names: Mary Craig Kimbrough, daughter of Judge Kimbrough, of Greenwood, Mississippi; Priscilla Harden, mother of Upton Sinclair; Janet

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Aline, deceased daughter of Wm. McDougall; and Smalley, maiden name of McDougall's mother. On the other hand, I cannot think of any normal way by which he could have got "Sister Phœbe", or Rebecca and Isaac, mother and father of McDougall. I cannot think how he knew that the scarf came from "Phœbe's" mother, nor that the daughter on two occasions, and only two, had waked up crying from a dream of the mother, nor that I had a letter of Jack London's with me, nor all the numerous facts about the sealed-up letters which were correctly given.

After our discussion was over, I said to Prof. McDougall: "What is your conclusion as to this séance?" His reply was: "I would say that it revealed genuine telepathy. It certainly showed supernormal power of some sort." I would say the same; and this, it seems to me, ought to determine our attitude to those facts which are open to the possibility of cheating. Because Mr. Ford *might* have got names from *Who's Who*, it doesn't in the least follow that he *did*. It may be that he got Janet Aline from the same place that he got Isaac and Rebecca, and Judge Kimbrough from the same place that he got "Sister Phœbe". He assures me that this is so, and I believe him. Why should any man spend money for gasoline and automobile tires to travel to a public library, when he can dip into the sub-conscious minds of those around him?

You may find it easier to believe this, when you have read the details of our second séance, in which Mr. Ford furnished many names and correct details to four persons in my home, whom he did not know I had invited, whose names he did not hear, nor even their voices, until after the séance was over. Most of the facts furnished were unknown to my wife and myself, so we could not have aided a fraud if we had wanted to. I am certain that we have here evidence of some unknown way of getting knowledge; and in so stating I am glad to have the support of a leading psychologist—one who has earned the censure of more than one spiritualist group by his adverse verdict upon their alleged phenomena.

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SOME PHILOSOPHICAL IMPLICATIONS OF THE THEORY OF RELATIVITY

By H. S. REDGROVE, B.Sc., A.I.C.

PART II.

THE FOUR-DIMENSIONED WORLD OF EXPERIENCE

ALTHOUGH purely a mathematical concept, the idea of a dimension, and especially of a "fourth" dimension, has gripped the popular imagination. Much confusion in thought has resulted, which crystallises itself into discussions as to whether time is the "fourth" dimension or not.

In point of fact, the expression, "fourth dimension", though convenient, is somewhat misleading, since it would seem to imply that dimensions possess *order*; one being the first, another the second, and so on. This is not the case. Strictly speaking, the theory of relativity has not demonstrated that time is the "fourth" dimension. What it has done has been to compel men of science to recognise the fact that the world of experience, considered as a manifold of point-events, is a four-dimensioned manifold, of which one of the dimensions is time. But this, it should be noticed, is not a theory, not something standing in need of logical proof—it is a fact of observation, which permits of no more debate than does the statement that two beans added to three make five.

The whole matter hinges upon a right understanding of the meaning of the word "dimension".

The number of dimensions of a manifold is, in a sense, a measure of its complexity. It is the number of independent measurements necessary exactly to determine the relation of one element of the manifold to any other.

To illustrate. Consider a line as being made up of points. A single measurement suffices to determine the position of any one point in the line (which may be either straight or curved) in relation to that of any other point in the line: namely, the distance between the two points measured along the line. It is true that some ambiguity might arise, owing to the fact that the measurement might be made from the first point in either of two possible directions; but this is avoided by means of the algebraic device of negative quantities, one direction being arbitrarily fixed as positive, the other as negative.

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Hence, a line is said to be of one dimension, or, as it is popularly put, it has length, but no width or depth.

Now consider a surface, such as the surface of this page of the OCCULT REVIEW, envisaging it as a manifold of points or positions. One measurement no longer suffices to fix the relation of one position in it with respect to any other. I make a full-stop here, which can be considered as a bare point, thus. I wish to fix its position in relation to the top left-hand corner of the page. One measurement is not enough. If, for example, I measure the distance of the full-stop from the top left-hand corner, the question arises: at what angle with the edge of the page must this distance be measured? If, however, this angle is known, in addition to the distance, the position of the full-stop is fixed. Or, alternatively, the position of the full-stop might be determined by measuring its perpendicular distances from, say, the top edge of the page and the left-hand edge. In either case, two independent measurements are necessary. In other words, a surface, considered as a manifold of points, is of two dimensions; or, as it is popularly put, it has both length and width, but no thickness.

In a similar manner, manifolds which are of such a character that three, four, or more independent measurements are necessary to determine the relation of one element to another, possess three, four, or more dimensions. If, for example, a surface is envisaged as being made up, not of points, but of little lines of variable length and direction, then it becomes a four-dimensioned manifold, two new factors being introduced, the lengths and directions of its constituent elements.

Visual space—that is, the world of experience we *see*—consists of coloured surfaces of variable degrees of brightness. If we consider these to be made up of points of colour, then, so far as the form of this world is concerned—that is to say, leaving out of account the variations in colour and brightness—it is, as it momentarily exists, a world of two dimensions only. The opinion that we actually see a solid world is a pure fiction, as can be demonstrated in numerous ways. A clever artist can paint a picture on a perfectly flat canvas which *seems* to stand out, giving us the impression of solidity, and the stereoscope accomplishes a similar result in perhaps a more striking manner, both showing that the apparent solidity of visual objects is an inference and not a perception.

It is from the muscular sense and from the sense of touch

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that we derive our experience of a solid world. Could we experience this world momentarily as we do the visual world, then, considered as a manifold of positions, it would be correctly described as a three-dimensioned world.

It is just possible that we might derive an idea of the solidity of an object, and obtain some conception of its shape and size, by making simultaneous contact between various parts of the object and various parts of the body. Actually, however, we proceed, not in this manner, but by a process of exploration, and this introduces a fourth element, time.

If we were chained to one spot, without freedom to move our limbs, the world of visual space would still exist for us as a world of two dimensions; but our tactile and muscular sensations would be of too fragmentary a character for us to form any adequate concept of the tactile world. We should certainly have no idea of solidity.

Time, then, is part and parcel of the tactile world of experience. Hence, this is not, as is commonly supposed, a world of three dimensions; but, considered as a manifold of point events, it is a four-dimensioned world. Before, however, considering this matter in greater detail, one other subject calls for attention, namely, the correlation between the visual and the tactile worlds.

This correlation is of great value. It gives us a much richer world of experience than would be possible if we were limited to the one sense or the other. If the tactile and muscular senses give the world of experience solidity, it is not less true to say that the visual sense endows it with unity, the combination of the two enabling us to conceive the simultaneous existence of solid objects.

The correlation, however, is not perfect, and the imperfections result in what are called "optical illusions", though they might, with equal justice, be denominated "tactile illusions". To take a simple example: when a stick, which both feels and looks straight, is partly plunged into water, although it continues to feel straight, it looks bent.

In cases such as these, most of us cease to place reliance on the old maxim that "seeing is believing". We cannot tolerate the seeming contradiction. We must have a "real" stick which is either straight or bent. Actually, we equate this "real" stick with the stick of tactile experience, and construct a theory of light to account for its seeming bentness. It would, however,

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be quite possible, though probably more difficult, to construct a mechanical theory according to which the stick, although really bent, continued to feel straight.

To return, however, to the question of time: not only is time an essential element of the tactile world, but it enters also into that of sight. Our momentary visual experiences are not isolated. We witness movement and change. Hence the world of experience, as given to us, both by sight and touch, is a *world of events*.

Now it is exceedingly doubtful if events can be regarded strictly as mere points, mere positions in time and space. It is urged, and I think rightly urged, that every experience, even the most fleeting, has duration. If this is granted, then, from the point of view of dimensions, the world of experience becomes exceedingly complex. On the other hand, just as we find it convenient to ignore the thickness of actual lines and the magnitude of actual points, so we may safely ignore the duration of momentary events. If my friend tells me that something happened at one o'clock, I do not feel it necessary to point out to him that his statement is incorrect, and that what he should have said was that it happened between one o'clock and a split second after one o'clock. If I did make any such comment, he would undoubtedly consider that I had a misguided sense of humour.

The world of experience is so exceedingly complex that, in order to tackle the many problems that it presents, we must effect some arbitrary simplifications. No doubt, in so far as we do this, our philosophy will be defective. But we must proceed from the simple to the complex, gradually elaborating our system by first taking into account this irregularity or complexity and then that, continually approaching the complete truth, as a hyperbola approaches its asymptote.

The world of experience, then, may be envisaged as a world of point-events. That such a world is four-dimensioned is a simple fact of experience. To fix one event with respect to another, four independent measurements are necessary. For example, suppose we wish to fix some event happening on this earth with respect to any other: let us say the recent disaster to R101, to the recording of noon on January 1st, 1930, at Greenwich Observatory. We require to know the latitude and longitude of the spot where the disaster took place, its height above sea-level, and the time, all of which are independent. Failing knowledge of any one measurement, we are unable to say exactly when and where the disaster took place.

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This, in a way, has been long recognised. But previous to the advent of the theory of Relativity, the time measurement was treated as being in quite a different category from the three spatial measurements. It was known that different observers of two events might accurately relate them by means of quite different spatial measurements; but it was thought that, if accurate, their time measurements must all be identical.

The Theory of Relativity has annulled this unnatural divorce between space and time. It has shown that they form parts of one whole. The difficulty with most folk is how to accept this conclusion in virtue of the fact that space and time seem so very different to us.

Our time perception is very rough compared with our space perception. According to the Theory of Relativity, one second of time corresponds to about three hundred thousand kilometres. It is this disparity in perception which is largely responsible for obscuring the fact that time and space are one. It was only when careful experiments were conducted with light, whose velocity is approximately three hundred thousand kilometres per second, that it became evident that time and space were transmutable one into the other, and that there was no such thing as absolute time—time, so to speak, being a private affair, peculiar to each individual.

If we envisage ourselves as traversing a four-dimensioned world of events, then what each one of us calls time is the direction in which he is proceeding. It is a changing direction; but, because our sense of time is so rough, we are unaware of the changes. Time seems to be fixed and the same for all of us. The Theory of Relativity shows this not to be the case. It demonstrates that, just as, for example, one person might call one dimension of a brick its height, whilst another might call this its width, according to the point of view, *so, too, is the difference between time and space essentially a difference in point of view*, a fact hitherto unrecognised because, so far as time is concerned, our points of view differ so slightly.

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THE MOMENT AFTER

By "RITA" (MRS. DESMOND HUMPHREYS)

THERE are two occasions in man's existence as a material being when he is absolutely alone.

They are when he enters life and when he leaves it. The first means a struggle from darkness to light; from mere *sense* of living to its separate experience. The second—whether result of illness, natural decay, or sudden accident—finds also an entity separate and apart from all the rest of humanity just for that special moment.

It occurred to Alfred Kilsyth, as he was walking home from that medical interview in Harley Street, that he was really an unknown atom of that vast community of life-strugglers and interests known as the World.

He was in that world actively, and he thought usefully. He had tried to understand its meaning as concerned with himself. To do what he had been taught, educated, and influenced to do as part of his duty to life. He had been an ordinary hard-working citizen; he had spent many hours of many days in the weeks and months that totalled forty years of hard dull work. Work just to live; just to provide house and food for wife and family. Work, ennobled by no higher ambition than the day's finality of rest, or the year's-end hope of a rise in salary. Those years had slipped by: some eloquent of storm and stress; some stupefied to apathy by sheer custom of daily habits. Only of late, only since he had by accident stepped into that queer little Hall, and heard that strange lecture, had something within himself quickened to a new activity. Restlessness, disturbance, a perpetual questioning of THINGS, not their mere acceptance, appeared now as inevitable results of some unknown cause.

The lecturer had explained Cause, and pointed to Effects. He had thrown open a door that led to strange discoveries. One entered; one explored; one questioned. The results had a wider meaning than mere curiosity promised. They led to a new knowledge; to a new world. They offered instruction and supplied it freely to demand. Kilsyth had gone to that hall again and again. He bought the literature it supplied. Little sixpenny paper pamphlets, each concerned with a subject, each holding some fragment of the new truth. He told no one of his

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discoveries. At home there was no sympathy to be found for anything unconcerned with purely material comforts. As husband, father, bread-winner, Alfred Kilsyth was important. Beyond or apart from such things he counted for little. His love of books, his passion for the beautiful in art or nature, were never discovered by his wife, still less did they affect the son or daughter representing school days, outworn clothes, and general insubordination. So Alfred Kilsyth had shut himself up more and more; became taciturn, almost morose; kept silence even on the growing threat of ill health; this new obsession of pain. Illness would mean disablement, perhaps dismissal. He dreaded to think of that. Of a day when his salary would cease, and there would be nothing for rent or food, or provision. Nothing to look forward to save chance of some fatality that should benefit his wife by an insurance claim on a daily journal for whose delivery he was registered. Such accident must, of course, be fatal to the registerer. But to a penniless widow what a priceless benefit!

All this morbid disturbance had finally led to that interview with a Harley Street specialist from which Alfred Kilsyth was returning.

The interview had been long, serious; physically painful. The result was an opinion that he must think out for himself. Should he go to a nursing-home and undergo an operation, or should he struggle on, suffering more or less until Nature revenged herself on his obstinacy and ended it?

That was what he was arguing with himself as he walked through the darkening streets to take the subway to his home at Southfields.

It was a cheap suburb of cheap villas and struggling streets, of general utility and ugl ness, of cricket fields and tennis courts, and a picture house and music hall. His family liked it and found amusement in it. He, in his heart, loathed the place. But then he had a foolish fancy for studying the glorified travel areas of the Polytechnic. Certainly blue skies and golden sunshine, snow-capped mountains and flower-covered landscapes had little in common with his everyday surroundings.

. . . . .

Alfred Kilsyth arrived home; entered his house, left hat and overcoat on the hall stand. Smoothing back his hair he entered the little dingy sitting-room, where a "high tea" formed the evening meal.

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He was unusually silent, but his two children made up for that by a heated dispute over some new cowboy drama to which they had been. It was a Saturday afternoon. That was why Kilsyth had visited the specialist. He would have all Sunday to rest and consider his opinion.

The shrill voices, the petulant interruptions of his wife, the unappealing mixture of boiled beef and cabbage stewed with onions and washed down by weak tea all conspired to depress Kilsyth's already depressed spirit. What a miserable life he led. What a wretched, dull, monotonous affair it had become! Useless to himself as far as any enjoyment or intellectual interests were concerned. A mere going to bed and getting up; eating and drinking and working. Here was spring again. April promises. The earth's renewal. A sense of revivified conditions. But for him no such promise; no such revival. Merely a prospect of suffering prolonged, or a risk undertaken, which at best could only leave an enfeebled body to face remaining years.

"What on earth's the matter with father?" suddenly exclaimed Mabel, his fifteen year old daughter, and three pairs of eyes were turned to a white drawn face.

He had to allow he wasn't quite the thing. A queer pain there in his side. He thought he would go to his own little "den" and lie down. The suggestion was considered only reasonable. He had a vague sense of reaching the door; of moving along the passage; of sinking breathlessly down on the hard horsehair sofa, which was his usual resting-place.

Then for a few moments he remembered no more.

. . . . .

When he again opened his eyes Kilsyth gazed wonderingly around. What had happened? Where had he been? The clock on the mantlepiece struck seven. It was an hour since he had returned home; had attempted to eat a meal and failed; had come here and laid himself down on that hard uncomfortable sofa. An hour? Where had he been? How was it he could not remember? Had he fainted?

He had never done such a thing before. What had caused it? He felt strangely light and at ease. Pain had gone. He feared to move lest it might return. He closed his eyes and lay perfectly still. He could hear his heart beating; he was conscious of breathing faintly. With an oncoming strength life was flowing back after temporary cessation. Life . . .

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His thoughts quickened. What had that lecturer said about life? Something given, endured; used as a test; then retaken; amalgamated with some fundamental energy of the universe. A Part of a Great Whole even as the drops of rain, the sparks of a fire. Lost to temporary individuality, restored at some further period of progress.

He remembered the illustration given. The cells composing a human body, each with a vitality of its own; the white corpuscles in the blood, moving, assimilating, subdividing. All this was part and parcel of man's acceptance of humanity; inherited as effect of pre-natal existence. But when Nature had done with him as a physical exhibition, what took him in charge? That was the question for ever tormenting Kilsyth's brain. *What happened at that moment of separation from physical manifestation?* That one stern, unalterable, unescapable moment when one knew one had left life as earth stood for it.

How was it that no one could tell—positively? Surmise, conjecture, hope in plenty, but not *surety*. That was given by neither Bible, nor Vedas, nor Koran; nor the wisdom of ancient philosophy, nor the wisdom of Christian Religion. Not by anything or anyone inhabiting this queer little globe of earth. Did one find another earth; another place of habitation governed by new rules and customs, suited to a new form of life? Oh! *to know* . . . to know . . . to KNOW!

The desire had gradually possessed him like a living force. He thought of it from waking to sleeping. He had prayed that in sleep some solution might come; but it never did. He dreamt of strange things, weird things, absurd things. He never could dream of that One Moment. The moment after death.

As he lay back now on his hard uncomfortable sofa, quite alone, quite disregarded, he asked himself why he should not find his own solution. It needed only a little courage. He must face death; that was inevitable. But would it be possible to read that riddle, yet return to life with the knowledge?

Was there any force, any Power that could reopen the door of physical life just sufficiently to register the discovery of what the first moment of leaving it meant? . . . Surely there must be. That was all he wanted to know, because in knowing it, he would secure the key to a withheld mystery. If physical life was one with the Universe, then it must be able to assert reason for its separation or return. And the reason would spell Result.

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At this point of his brain-wanderings Kilsyth grew strangely tired. Such a problem was too puzzling, too bewildering to follow for long. It seemed to him that sleep was enfolding consciousness. He remembered no more.

. . . . .

Suddenly, as a sound registers itself on startled senses, he awoke to sense of something heard. Someone had been speaking. A voice still echoed in that now darkened room where he had lain alone—forgotten.

A voice.

The echo of its speaking was a memory sharp and distinct. He recalled it as he lay there. *"You shall know the Moment After"*.

That was what he had heard. Whether with outside material hearing or some inner sense of assurance he could not determine. He only knew he was awake. Awake in the darkness of his own room, lit only by the glimmer of the gas lamps in the street without. He must have lain there a considerable time.

Evidently his family had forgotten all about him. Gone their several ways to games, gossip, amusement.

He lifted his head and then sat up. He felt dizzy and confused. His forehead was damp with sweat; his hands were feverish. He tried to stand and found himself trembling and stumbling for support.

"Am I ill?" he thought. "Is this what that doctor meant when he said there was no time to be lost?"

He again wandered off into speculations. What *was* Time, and could it be lost; and if it were—who found or restored it? Foolish wanderings of an unsettled brain; leading nowhere. He thought he would go to bed, though the thought was another mental disturbance. Bed meant a shared resting-place; that concession to conjugal restrictions which makes the tragedy of married life. One could not know the blessedness of solitude; of individual habits; of twisting and turning or throwing off or drawing up coverings that sometimes irked and sometimes comforted.

If one could not sleep, it was impossible to light a candle or to read without reprimand from the sleeping partner; disturbed, and petulant by reason of disturbance. Truly the hardships of life are maintained by what it lacks more than by what it possesses.

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Alfred Kilsyth found himself ascending the stairs; reaching the familiar bedroom; close, stuffy, untidy. Evidently Emily had dressed hurriedly to go out and left discarded frocks and shoes as signals of such proceedings. The washing basin was full of soapy water; the towel hung awkwardly from the rail of the washstand; brush and comb lay on the dressing-table. A smell of brilliantine, of cheap scent and face-powder, pervaded the atmosphere.

Kilsyth sighed as he looked and remembered that marriage had once represented glamour. *This* was what it really meant.

He looked at his face in the glass. It was something of a shock to see its haggard pallor; the deep purple shadows under his eyes. He did look ill. There was no doubt about it. And he felt . . .

. . . . .

What on earth . . . what was this? . . . Where was he? . . . A room totally unfamiliar. . . . A large window . . . through which faint sunlight struggled. Everything white and clean and spotless. . . . Voices . . . buzzing, buzzing. . . . He listened. "No time to lose. . . . The operation must be at once."

Operation!

He tried to lift himself up . . . tried to speak. A figure bent over him. A nurse's figure: white-capped, clean, kindly. She was speaking.

"Ah—you are awake? The doctor is here, he will tell you."

Another face; another figure.

"We are going to operate. It is your only chance. . . . Your wife consented, and we brought you here."

A hand was feeling his pulse; professional interest was all around. He was no longer Alfred Kilsyth, city clerk; but "Patient So-and-So", in some strange hospital, awaiting an operation.

He closed his eyes and tried to think. That pain was worse. His whole body was racked with it. He seemed no longer himself but some tortured thing exemplifying life as another meaning.

"Do what you like," he muttered feebly. "I hope I shall die. . . . I only want to . . . know. . . ."

. . . . .

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Struggle, suffocation . . . struggle, torment. His eyes on something that held him to outer consciousness. . . . "*The moment* . . . the Moment !"

Was that his voice ? How far off it sounded ; and buzzing—buzzing—all around—other voices. . . . "He's going off now !"

Going *off*. . . . Where was he going ? To what place ; region ; surroundings ? Who was sending him ; who was speaking ?

"Now we can begin."

Begin . . . was this the operation ? This sudden chill of bodily exposure ; passivity through deadened senses. A thrill of pain ; then its subsidence. Peace—and it was gone. Where ? Whence ?

Did Pain go where Time went ? Into the indeterminate and invisible substances of existence ? Into nowhere ? . . .

. . . . .

Where was he now ? This was wonderful, beautiful. Kindly faces ; kind hands giving welcome and support. "We have come to meet you. . . . Don't be alarmed. No one passes over *alone*."

Passes over. Where had he gone now ? Where was the room ; the surgeons ; the anæsthetist ? Was that *his* heart, beating so heavily ; with such strained exertion ? Was that his breathing, slow, hesitating ; a pause between each effort ? And now someone else speaking. A voice long forgotten, yet not wholly forgotten else how could it recall the past ? A boy and girl ; a garden . . . a starry night of summer ; first love . . . a bird singing. Her name, holding all the music of the world, and all the passion of youth's purity. "Lilian". If this was her voice, where then was she ? Beyond the cloud of darkened senses. Beyond earthly reach, yet surely within call if he answered that summons ?

"Alf . . . do you hear me ? . . . Alf ?"

That old name. They had just been "Alf" and "Lil". Boy and girl ; happy in companionship, full of plans, hopes, wonderings. Far, far back. A long way. Youth was his no longer ; and she had faded out of life while absence kept them apart. All the beautiful thoughts, hopes, desires—gone ! Life emptied of its purest dreams. Never again could he love as he had loved

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then. . . . But what was she doing here? . . . What was she saying? He tried to listen, but now it seemed as if he were swimming through a sea of blood; trying to escape sharp, piercing knives. On all sides they threatened.

"Keep still, or you'll die! For God's sake hold the man!" But he shook off detaining hands. He raised himself; he laughed defiantly. "I am not going to lie here any longer. I am going to follow Lilian!"

Following . . . following. . . . Where was she leading? How dark it was; yet not dense, only the misty darkness of parted clouds; only floating wreaths as of smoke from wood fires. And how *light* he felt. How extraordinarily buoyant. Movement seemed effortless. He was just conscious of passing along. Not flying; not swimming; yet something akin to both.

The mists were clearing. Colour filled the atmosphere; faint lovely blue, as water sometimes looks. He could see a white figure floating before him; beyond grasp or touch. A mere shadowy vision; yet he felt bound to follow it.

No more blood . . . no more agony; no more discordant voices saying "You won't suffer; you won't know anything about it. And you'll wake up free of pain."

Free of pain. Well, there was no pain now; only a strange unfamiliarity about himself. He was not quite sure he *was* himself—and yet, if not, who could he be? . . . Something like that flying cloud before him. Something that had disintegrated from earthly matter; passed into a new sphere of existence? Of immateriality.

He called, or thought he called, but he was not sure of his voice. It seemed to have no persistence beyond mere desire to speak. He could not hear it.

Strange . . . but this was all strange. His brain could register no perception, yet seemed to perceive; his usual material self had no *material* existence, yet knew it was existing. Strange ndeed; most strange!

Had he left his body on that operating table and passed out of the physical into the etherical meanings of space? If so . . . No, *that* thought escaped again. It had been the embodiment of a desire. He could not remember it, yet it was there . . . Somewhere in this atmosphere of cloud and clarity commingled.

. . . . .

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This was wonderful . . . this motion, this passing on; so easy and so effortless. And that white form as guide, flitting on, on, on. Long, lovely hair floating behind in that swift silent progress. If he could only reach, touch, come into knowledgeable contact with this mysterious guide. Was it Lilian? Was it the speaker of his name? If so, whither was she leading him?

Had action a purpose here as in that other sphere of physical existence? Had one again to learn; to be governed; to endure in order to understand? Was this a new element of consciousness; had he, indeed, chosen death rather than life? Someone had said: *"Hold on, don't give way, and you'll be all right"*. But he had thought "Why should I hold on? Why should I try to live? I am sick of earth and its meanings. No love-tie holds me back; only duty; dull, dry, accepted burdens that each day brings and each night curses. If I can escape, I will. . . . If it is within my own choice to return to that wretched, pain-racked body you are cutting open, or to quit it for ever, then I'll quit! Only I want to know *what comes after*?"

. . . . .

He had some dim consciousness of saying all this while he lay stretched on that table. So he must still be able to remember. He wished he could hear himself speak. He could think, and the thoughts were as visible pictures of sensation or of memory; but they had no power of outward manifestation. Strange . . . most strange.

How far were they going, and where? He and Lilian; or what had been himself in some passage of time, and what had returned as herself that first moment of loneliness. Still the figure floated on. The head never turned; there came no sign or questioning. Only he felt he must follow on . . . and on. . . . Suddenly something checked him even as a hand arrests. He could see no one. Yet the power that had stayed his footsteps was strong as steel. He had to stop. He wondered why. What mechanical forces were operating in this new world? Why did he *obey*, yet remain ignorant of what forced him to obedience?

This new power was very strong. He found himself wondering from whence it proceeded. Why he must yield to it. *"No . . . not yield unless you wish* . . . choice is still yours. . . ."

Who had said *that*?

He looked up, around, back. Then again bewildered senses

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sought for guidance. But floating hair and floating figure were visible no longer.

He was alone.

That full, terrible sense of utter loneliness swept over him like an icy avalanche. Fear awoke, and hopelessness, and a dim, dull wonder as to where he really could be. In the "After-World"; on the next plane; in the Fourth Dimension. . . . Where?

This time mental question brought no response. He was alone.

He tried to move forward. Buoyancy had gone. Then suddenly all around him grew light. He was enveloped by a metallic brightness. Before him stretched a path; very narrow, yet he could perceive no boundaries to its width. It just led on, on, on. He followed, as if directed, but he had been conscious of no audible direction. He wished Lilian would return. He wanted to know why she had come to him only to leave him again. Once it had been heart-loneliness. Now there was entirely conscious, desolating solitude. He stood as solitary as itself. No sign; no sound; no beauty. Only the hard clear light and the narrow track.

Why, oh why, had not Lilian stayed with him—a memory of that old dead time when he had been happy; when life held promise, and hope beckoned to attainment? She must be here; somewhere in this new world he had reached by one purposeful effort. Then why not come to him, tell him what there must be to tell of where he was; what he had to do?

Strange to feel so utterly powerless. Awaiting some sort of direction. Emptied of feeling, desire, appetite. Knowing neither fear nor confidence. Helpless as a child is helpless on its first entry into physical life.

. . . . .

What was this? The narrow road had suddenly ended. He must have traversed it to a certain point. Now he saw before him a strong dark door. Into what it was set, whether wall or dwelling, he could not determine. It faced him as an obstacle faces an explorer. It shut off further progress without seeming purpose.

But doors opened . . . perhaps there was a handle, a key, some mode of ingress? His hands went out; groped; sought;

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touching only cold, hard metal. How smooth it was and chill to the touch. Chill as death.

"There is no opening," he thought, "unless one knows the secret."

Secret? As the word sounded and sensed itself to outer meaning, it seemed caught up by answering echoes. *"His own fault . . . he won't assist us. . . ."*

Back again on the narrow road. Back to white spaces. A room . . . was it the same room? And those figures . . . and that thing stretched so helplessly on the table. . . . Blurred senses. Odours of ease and death commingled. The skill that sought to conquer with shining instruments of torture.

He must tell them it was no use. He was going away . . . he would not return. He had had enough of suffering. Let them close that gaping wound; stop their carving and probing; take away those soaked and sterilized sponges. Hateful place! Hateful things! He only wanted to get away from them. Away to that vast, clean ether swirling around the globe; away to that path so straight and narrow. On, and farther on to that closed door that had turned him back—once. But it should open to him now. Open to this new strange strength that gave him vision and understanding.

At last he would know what life meant as it passed from form to shadow of substance that still meant form—surviving; building itself up afresh; accepting without question what was given.

Something that had meant himself had melted, evaporated with the ether and the chloroform of the room. Something that was still himself stood before a closed door awaiting one special moment that should claim its opening.

Something, pre-existent; intent; pursuing. Waited, neither fearful nor discouraged, till it should know, see, learn for itself what happened "The Moment After".

. . . . .

Hospital Verdict:

The operation on Alfred Kilsyth on the 11th inst. was entirely successful.

The patient collapsed from heart failure that same evening.

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A PROJECTION RECORD

By SYLVAN J. MULDOON

MRS. B. is a lady living in Grafton, New Hampshire, who has had many conscious out-of-the-body experiences, and whose identity is known to the editor of this periodical. Most of Mrs. B's projections have been of the involuntary type, preceded by a numbness of the body and commencing in the half-awake state, usually in the early hours of morning.

When the phenomenon is about to take place, Mrs. B explains that she feels as if being caught up in a powerful current of force, and for a short interval there is a snapping and pain in her head, which soon passes off, and is replaced by a sensation of delightful lightness.

According to her testimony, Mrs. B has never been able consciously to direct her projected astral body, but has simply sailed along wherever carried, being in distress all the while, with a painful tightness at the throat, which becomes so unbearable that she is forced to return to the physical body again.

In all of her conscious astral excursions she has found herself amid the physical objects of the world of matter, and only once did she ever encounter a disembodied spirit—that of her husband's sister, "in all her natural colouring of earthly life".

A peculiar characteristic of Mrs. B's experiences is that she has never been able to see her physical body while projected from it, although she could see her husband clearly as he lay asleep. I have heard of only two other similar cases: one being that of Oliver Fox, whose experiments were set forth in the OCCULT REVIEW about ten years ago; the other, that of a man living in New York State.

While subjective experiences such as the one I shall now relate can never be brought to the test of proof, I detail it on the strength of Mrs. B's character and sworn statement, and I might add that it rings true to similar experiences which I myself have had.

Mrs. B, on one occasion, found herself projected in her astral body, and standing in the parlour of a strange and palatial house, where she took particular notice of the furnishings, and "... from the parlour I soared up a great stairway and down

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a hall into a room where lay an old lady. I approached the bed with some hesitation, although I felt sure of being invisible. Suddenly she awakened, and acted as if she could see me, for she sat up on her elbow and looked straight at me.

"I was much embarrassed at being there in a strange house like a thief. She no doubt thought me a ghost of the dead. . . . I began to retreat, going over instead of around the stair-railing, and down—down—down, with an accompanying sinking feeling at the pit of my stomach. Then there was a 'zinging' in my ears, and in a moment I was sitting up breathless in my physical body in my own bed. . . ."

What subsequently took place is the most interesting part of Mrs. B's experience. Two years later she went to Concord—a distance of forty miles from Grafton—to visit her cousin. The latter lived in a house which had recently been purchased, furnishings and all, from the estate of an elderly maiden lady, Miss M, who had died some time before.

It was the first time that she had ever visited the place physically, and Mrs. B goes on to say: "A maid ushered me into the same parlour in which I had stood that night when out of my body. Looking around I knew I had seen the place before, but could not quite remember, until I stepped into the hall, when my cousin came down the stairs to welcome me. I had found the place of my astral adventure!"

Mrs. B, on this visit to her cousin, also learned that the little old lady, whose bedroom she had haunted in her astral body two years before, was Miss M., the late owner and occupant of the place. An interesting conjecture is suggested in the idea that Mrs. B's phantom body, appearing in Miss M's sleeping chamber, may have been to the latter a harbinger of death, for Miss M died shortly afterwards.

Be that as it may, the case is a typical example of what I have elsewhere referred to as superconscious projection of the astral body. Mrs. B concludes her account by saying: "Having looked the house over many times since, I find the room in which the old lady slept to be in the opposite direction from which it seemed to me that night. . . . It was as if I had been looking at it in a mirror when in my astral body. . . ."

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WAYFARERS

By E. WIELAND

(The following incidents were narrated to me on two successive evenings by two Roman Catholic friends, neither of whom knows the other, and concerning the truthfulness of whom I have never had a shadow of doubt.)

THE first tale was told me a couple of nights after Christmas, 1929. I was at my friends the H's, and we had been discussing religious cults, when suddenly Mr. H. turned to his wife, and *apropos* nothing, said "tell Mrs. Wieland of your ghostly experience of Christmas eve."

In response to my eager inquiry, she told me the following tale :

"I went," she said, "to the Oratory for Midnight Mass, and arrived literally at the eleventh hour. The place was packed, and I found that admission was by ticket. I had stupidly forgotten to get one beforehand, and to my great disappointment, was told that all the tickets had gone. Just as I was about to leave, a young man standing near the door gave me his ticket, saying that he was well known at the church and had no need of one.

"I took a seat in one of the confessional boxes in the side aisle. I had been kneeling for some time, when I felt someone touch my knee, and looking up in surprise I saw the oldest old man I have ever seen in my life. He seemed incredibly old and was incredibly shabby. His top hat, or rather what remained of it, had no top to the crown ; his frock coat was in tatters, and his umbrella (for the night had been raining) was just one mass of protruding spokes.

"He placed his quaint top hat on the seat beside him, his strange umbrella at the side. There was a quiet self-possession about him, so oddly at variance with his beggarly clothes, that it seemed incongruous. Several persons audibly tittered, and I'm afraid I smiled myself, but it was only at the extraordinary umbrella."

My friend smiled again at the recollection.

"I went on kneeling," she continued, "when there was a

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shuffling of feet, and most of the congregation went up to communicate. The old man went up, too. For a time I was lost in those pleasant reveries that often come to one in church. Then, suddenly, the woman next to me, who had placed a pound note in the collecting plate, and had asked me to sit beside her when the old man came in, spasmodically clutched my arm. 'Look ! Look !' she said, in an awe-struck whisper, 'he is a saint, he is a saint ; and I thought he was a vagrant'. 'I thought so, too', I answered.

"Looking in the direction indicated, I caught my breath. Coming slowly down the aisle, his fingers pressed tip to tip, for all the world like a mediaeval saint, was the old beggar man. There was a nimbus about his head, and his white hair shone with the glory of one transfigured. You may say it was illusion produced by the light of many candles. But I tell you it was *not*.

"Slowly and silently he passed us. His face was terribly emaciated, his sunken cheeks, waxen in their corpse-like pallor, seemed almost to meet ; yet somehow one could only realize the glory and the triumph that radiated from him.

"He made *us* feel like beggars," added my friend humbly.

"What was he like to look at ?" I asked.

"That is the queerest thing of all," she answered. Then, after a pause, "*He was the exact image of Saint Philip Neri.* We have a legend that once in every two hundred years he appears as a beggar. I am sure that I have seen him."

"What happened to the old man ?" I asked.

"I don't know," she answered. "I suppose he got lost in the crowd. I went back the next day in the hope of hearing something—in fact I've been back twice, but no one seems to know anything about him."

. . . . .

I told the story next day to F——, a Stoneyhurst boy, who lives in Surrey, and whom I have known for many years.

"How extraordinary !" he exclaimed. "I was going to tell *you* of a strange experience which the pater had on Christmas eve, but I didn't like to interrupt."

"What ? Not the same tale ?" I said.

"No," he answered, "I think it is even stranger." And this is what he told me :

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"The pater had decided to go to Midnight Mass, but as usual, sleep overtook him in the evening, and he didn't wake up until Mass was due to commence. He left hurriedly for church, hoping to get there before the Gospel; but to the astonishment of all of us, in a few minutes he returned, considerably perturbed, and told the following story:

" 'Of course I was late', he said, 'and although the night was very wet and very cold, the church was packed. I stood at the back, and in the shadow, very near the door. Some few minutes later, I happened to glance at the young man beside me, who was kneeling in an attitude of deep devotion on the concrete floor beside the crib. His head was slightly bowed over his hands, which were placed palm to palm, for all the world like a mediaeval saint. On looking closer, I was struck with astonishment to see that he bore a strong resemblance to Our Lord, as He is traditionally portrayed. There was the same ruddy-brown wavy hair and beard, the same strong yet refined features. The resemblance did not stop there—every line of the face, and his whole bearing, denoted a man of intense spirituality. I could see that he was very poorly clad, and my eyes travelled over his shabby garments to his feet, which were in the shadow, and almost touching the wall. To my horror, *I saw they were bare*. For a moment or two my thoughts were in confusion: waves of awe and compassion seemed to alternate. Then, pulling myself together, I moved over to the verger who stood the other side of the central aisle.

" 'How comes it', I said, 'that this man is here in this condition, on Christmas eve of all nights. Why has not something been done for him?'

" 'The verger followed the quick indication of my glance, and then leered knowingly at me. "It's all right, sir", he said, and tapped his forehead significantly. "I think he's quite harmless".

" 'For a moment I was so amazed I could only look at him. Then: "That was not the question I asked you", I said angrily. My feeling of revulsion became so strong that I turned on my heel and passed out through the swing doors. I simply couldn't stay.

" 'I may have called the verger a d——d scoundrel before I left', the Pater added, somewhat shamefacedly."

"There was silence for a few minutes, then someone said: 'What about the man? Did you have a chance to give him anything?'

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"The pater looked very downcast. 'To tell you the truth', he said, 'I was so annoyed with the verger, that I forgot all about it until I was nearly home. But I'm going to find out about him'."

I few days later I saw F—— again and inquired about the barefooted man.

"Pater's done his best," he told me, "and has made all possible inquiries, but it seems that nobody knows anything."

THE MUSIC OF THE SPHERES

By MINA CHARLOTTE MARTIN

In rhythmic pulse and beat,
In cadence grave and sweet,
Through vasty spatial bounds,
Far from men's concept, sounds
The mystic music of the spheres,
Unheard, undreamt, of mortal ears,
Tuned in exquisite vibration
For the joy and delectation
Of cherubin
And seraphin.

Diverse and rich each instrument,
To one concording purpose blent—
Golden trumpets, pealing bells,
Rythmic drums and tambourets,
Viols, reverberating shells,
Cymbals, cracking castanets,
Flutes and organs' stately knells—
This majestic music swells,
Crashing, crooning,
Sinking, swooning,
Rising in tumultuous grandeur
To the harmonies of splendour,
Deep, slow, sonorous,
Symphony, solo, chorus.

Rare mortals, vessels of the spirit,
Through high, mysterious gift or merit,
May, with transcending sense and ear
Far echoes of this music hear,
May seize it, hold it for a span,
And in suffering, sorrow, passion,
Faint similitude outfashion
Of its exquisite vibration
For the joy and delectation
Of the yearning ear of man.

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THE DEATH PENALTY: WHAT IS IT?

By EVA MARTIN

THE public sessions of the Select Committee of the House of Commons, appointed to consider the question of Capital Punishment, have aroused a good deal of interest, and most of us have read at least some part of the evidence given for and against the abolition of the death penalty. Looking at it from the inner, or "occult", point of view, one is inevitably struck by the fact that most, if not all, of those who have appeared before the Committee have carefully avoided the heart of the matter: i.e., the question of what death itself actually is, and means. Yet how can men decide as to the wisdom of abolishing, or retaining, Capital Punishment, without a clearly-defined belief as to what such punishment really involves for the individual upon whom it is inflicted? Before we can consider the subject at all, we need to examine our whole conception of—if it may so be phrased—the place of Death in Human Life.

Throughout long centuries men have built up around this idea of death—the death of the physical body—a scaffolding draped with horrors. Elaborate hearses, sable plumes, and crêpe-trimmed garments are, mercifully, less in evidence now than in the near past—but how slowly, with what difficulty, do we shake ourselves free from all the dark associations that have grown up around that inevitable event of the soul's parting from its "house of clay"! How strange that this universal human experience should have become the centre of so lengthy and powerful a tradition of gloom and horror!

The people of the West have been brought up and nurtured upon the teachings of One who came to preach, before all things, a Gospel of Eternal Life. Yet, after nearly two thousand years, the example of those who, like Dame Ellen Terry, or Sir Arthur Conan Doyle, forbid drawn blinds, or mourning, or any sign of gloom at their passing, is still sufficiently rare to call forth comment in the daily press. Christianity has indeed had its noble army of heroes and martyrs who faced death fearlessly; but there are few to surpass, in fortitude and serene faith, the example of the "pagan" Socrates, imploring his friends "not to be afflicted for me, as if I suffered some dreadful thing, nor say at my interment that Socrates is laid out, or is buried," but to

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remember that what they buried was his body only, and not himself.

It is surely an amazing thing that Christians should speak of the death penalty, and of the sacredness of human life, as though "death" meant complete extinction, and as though any man had the power to end the "life" of another. Perhaps our views and feelings might become clarified if we obliged ourselves, when speaking of these things, to pause and say explicitly "the death of the body", "the life of the body"—for assuredly it is only over the life or death *of the body* that man has any power. No human being can kill the Soul of another. That is beyond the reach, either of the murderer, or of those who condemn him to undergo the "death" that he has inflicted on his victims.

Socrates, save for his clear conscience, was in exactly the same position as any murderer to-day, or as any of the men, women, and children sentenced to death in England, not so long ago, for theft and other minor offences. He had been pronounced a danger to the community; therefore he must live no longer. But how much more dignified, how much more truly "civilised", was the procedure in ancient Athens compared to the gruesome scenes enacted in our modern prisons. Much has been written about the morbidly emotional and superstitious atmosphere that prevails in any prison when the death penalty has to be carried out—of the painful effect on other prisoners, and the sense of personal shame and degradation experienced by those who have to be in close contact with the condemned one. On the sufferings of his, or her, friends and relatives there is no need to enlarge; they can be shared in imagination by anyone possessed of the most ordinary human sympathies.

The truth is, that just as we have enfolded the fact of ordinary, inevitable death in veils of dreadful terror, so have we draped this whole business of Capital Punishment in a panoply of false sentiment and morbid sensationalism—from the judge's black cap, the rope and the gallows—(fit companions for the rack and the thumbscrew in museums devoted to relics of the Dark Ages)—down to the cigarettes and stimulants alleged to be pressed upon the doomed creature, and the nerve-racking duties of the prison chaplain. It seems obvious that while modern society *may* be at fault in undertaking the responsibility of depriving even a murderer of physical life, it is quite undoubtedly at fault in its barbarous methods of carrying out this self-assumed

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responsibility. Though hanging is supposed to be swift and painless, it can be proved, only too easily, that this is not always the case.

But, it may be asked, why should we try to make death swift and painless for those who had no such consideration for others ? To which the answer is that we are not trying to imitate the murderer, or even to take revenge upon him, but merely to remove from our midst one who has been proven unsafe for human society. It is generally accepted that homicides can be divided, roughly, into two classes—those who are definitely insane (and these are responsible for the most hideous and callous crimes, and are not hanged, but "detained" as criminal lunatics), and those who act under the influences of drink, jealousy, sexual passion, or greed, which they, through the combined pressure of heredity or environment, are unable to resist. Probably no murderer is truly normal ; but as normality is a thing impossible to define, we need not dwell upon this point. The fact remains that those who sin under the influence of violent passion are frequently the victims of conditions and circumstances for which they are in no way responsible, and it seems clear that some distinction should be made between these and the very small class for whom neither great provocation, nor extenuating circumstances, nor mental disease, can be pleaded. The present custom of treating them all alike seems opposed to any adequate conception of justice.

Far more efficacious than our present methods would it seem to be to concentrate on teaching all condemned murderers that both they and their victims will still *go on living* ; that, either in this world or another, the consequences of such acts must inevitably be faced ; and that, even if they pay the supreme penalty here, it merely means that instead of being "reformed" through long incarceration at the hands of man, they will pass into the keeping of higher Beings, whose interpretation of justice, whether more merciful or more severe than man's, will at least be founded on greater wisdom and understanding.

Far more telling than conventional phrases about Repentance and Salvation, and standing before the Judgment-Seat of God, would be some such simple presentment of the inevitable *continuity of life*, put into every-day human speech, with no theological terms, by those who genuinely and sincerely believed what they were saying.

For here is the whole crux of the matter. We are all so

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deeply immersed in the darkness of this material world, that the beliefs, even of the best among us, have grown vague and uncertain, and carry little weight with those who do not share a similar faith. We have lost the gift of vision. We have too persistently kept religion and life in separate compartments. Teaching such as that suggested above, to be universally effective, would need to be given by those who not only believe, but know, that of which they speak. Until such true knowledge returns to man—and return it will—we can at least strive to find out, as said at the beginning of this paper, what we genuinely believe about Death, and then act upon that belief according to our highest lights. At present we are inflicting a penalty whose intimate consequences we do not even attempt to explore or understand; we are inflicting it in a grim and ghastly fashion for which, with all our modern scientific knowledge, there is not the faintest shadow of excuse; and we are inflicting it upon human beings the true nature of whose crimes we scarcely attempt to analyse from the only true standpoint: i.e., the standpoint of man *as* a soul *in* a body.

If throughout our whole nation it were taught and sincerely held—not only by Occultists and members of churches, but by all individuals, irrespective of class, creed, or calling—that man is a Living Soul inhabiting a body for a limited time only, and for a definite purpose; if all men were convinced—not half-convinced, as so many are at present, but fully and unshakably convinced—that murderers and murdered still live on and will in all probability meet again, either in another world, or in this one at some future time; if every member of society knew for an absolute certainty that he had no power to take the "life" of another, but only to change its mode of expression—who, then, would dare to rend by violence from that Divine Spark, that Immortal Self of any fellow-being, its outward, earthly garment? Who would venture to risk future contacts with those whose "temples" he had thus violated? Would not such a comprehension of the real and eternal value of the Human Soul lead to a greater reverence for the form each Soul has drawn around itself for its own divine and hidden purposes?

If would be well, indeed, if all men could thus fully realise that every murderous act of violence, greed, or passion, is but a foolish, ignorant, and utterly vain attempt to destroy the Indestructible.

Such knowledge may not be universally possible for many

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years to come ; but while striving towards it as a not unattainable ideal, we may still admit that here and now we are led irrefutably, if paradoxically, to the conclusion that only by realising what life is, can we arrive at any true understanding of what death is ; and only by putting such an understanding of life and death into actual practice, can we ever hope to achieve any adequate reform of the Law of Capital Punishment.

THE WORLD OF THE FUTURE

By J. IRAM

CONCEIVE a perfectly harmonious universe, a world in which the standard is that of the Christ. All men and women united in sympathy, working together under their various types, each in the way that gives his best, all working together with the one idea, to develop their world, themselves, and all with which they have to do in accordance with the Divine plan—that plan, through their work and their aspiration, becoming ever more and more clearly outlined to their united spirit.

Picture a world in which even the face of nature is changed and glorified ; where man, rejoicing in the strength and lightness of a perfect body, works at his task with comfort and satisfaction. A world, where none are sad, because all have come beyond the selfishness that brings sadness ; a society, where class is represented, not by the accumulation of wealth, but by the assimilation of knowledge and the outlook of wisdom.

A world, where love reigns supreme : for here are the true links of the spirit known and understood, and there is no parting. Man realises that beyond the workings of the physical universe he lives consciously in the spirit. Thus, there is no death.

All is joy, all is delighted acquiescence in the Great Law, the law of conscious development of each individual, each stone in the world building, each note in the vast harmony of the universe.

Dwelling in thought on this ideal universe, you help to bring it into manifestation.

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HIS SOUL IN HIS SHADOW
(A RECORD OF ACTUAL EXPERIMENT)
By IAN BARKWORTH

MY friend, Dr. D——, having attended a trumpet séance, found himself considerably surprised by the results. Being attuned to the scientific attitude of his profession, he was naturally inclined towards scepticism where mediums were concerned; but there could be no denying the evidence of his own senses.

In a well-lighted room he had seen an aluminium trumpet rise from the floor, and, while still floating in mid-air, deliver messages to those present.

Fraud, in the ordinary sense, seemed impossible; but being loath to accept the spiritualistic hypothesis, the Doctor racked his brains to find some more "reasonable" explanation. At length he evolved a theory and decided to put it to the test in the presence of a number of scientific friends.

"Gentlemen," said he, "my own belief is that certain persons —call them 'Mediums' if you will—have the power, when in the trance state, to extend beyond the confines of the body the functions of its nervous mechanism.

"The body, as we know it, is provided with two separate and distinct systems by which nerve impulses may travel. Regarding the brain as the centre from which the activities of the body are controlled, much as the different departments of a large stores are controlled by the head office, we realise that its connection with external things must be twofold.

"Head office, being in telephonic communication with the various departments, is enabled by the knowledge thus acquired to control their activities.

"The brain, by means of the afferent nerves of sensation, is enabled to realise the needs of the body; and then, by means of the efferent motor nerves, to satisfy these needs. Properly managed, the business grows—other departments are opened, and some of these may be—probably are—situated outside the building altogether, possibly even in another town or country. But is the head office less interested in their well-being on that account, less able to advise and control? Most assuredly not."

"Very good, Doctor, very ingenious—but how do you propose

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to establish that connection in this case ?" and the speaker eyed him critically.

"My friend here," and the Doctor indicated a swarthy and somewhat sullen-looking Cuban, who had entered the room unobserved, "has consented to help me in my demonstration. I am going to continue a harmless little experiment in hypnosis, in which our friend here is already playing the leading part."

Even as he spoke the Doctor proceeded to blindfold the newcomer, directing him at the same time to stand with his back to the wall and some three feet distant from it. Next he turned out all the lights in the room save one, which he placed on a table in front of the subject.

"In the existing trance state," he remarked, his gaze no longer upon the man himself, but upon his sharply-defined shadow upon the wall, "our friend's body is insensitive to pain and to tactile sensations," and illustrated his remark by pricking with a pin the hand of the subject which hung limply by his side. The man did not appear to feel anything. . . .

"His sensations are, as it were, inhibited—but presently I shall selease them—allow them to return, not to his body, but to the shadow of that body on the wall before us."

Here followed a brief interval during which the Doctor made certain remarks to the subject, which were in the nature of suggestions, and then, pin in hand, he advanced towards the shadow.

"Watch," he commanded, and drove the pin deep into the plaster.

The owner of the shadow, taken by surprise, emitted a yell of pain and clapped his hand to his mouth in seeming bewilderment.

"Sorry—do you feel anything now ?" and the Doctor again pierced the shadow, this time in the thorax.

"Yes."

"Where ?"

"In my chest—just as if somebody pricked me."

This procedure was then repeated several times in various parts of the shadow, and elicited corresponding sensations in the subject. Then one of the spectators objected that it might all be accounted for by telepathy.

"You mean," said the Doctor, "that in the moment before

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I pierced the shadow I had decided in my own mind that I would do so and where ?"

"Exactly."

"Suppose, then, that we remove this man's sensations from the shadow and transfer them to something not in the shape of a man—say this glass of water on the table here."

My friend, having made the necessary suggestions, then pierced the surface of the water in the glass. The subject thereupon complained of a pain which he could not locate.

"Clearly telepathy," remarked the triumphant observer. "You did not know what part of your 'victim's' body was represented by the particular spot on the surface of the water where you inserted the pin, and consequently he did not know where to feel the pain."

"Do you," and the Doctor turned upon his inquisitor a twinkling eye, "consider that if telepathy had been responsible, the result would have been instantaneous ?"

"Certainly."

"That is my view, also, but supposing that these effects are really produced upon a projected nervous system, then, given a great enough distance between glass and subject, there would be a definite time lag. Nerve impulses are not instantaneous. By timing the interval between cause and effect we ought to get some very significant results."

This experiment was performed several times, the distance between glass and subject being increased upon each occasion, till finally operations were brought to the available limit of space, the subject then being upon a balcony at the top of the house and the Doctor in the cellar, glass in hand !

The results, though difficult to record with absolute precision, were in accord with the telekinetic theory.

"Well, that's that," observed my medical friend, "but I've another little experiment to show you ; and this time, too, I think telepathy may be quite ruled out, for I've no idea what may happen."

"Here," he continued, producing another glass of what appeared to be water, "is a super-saturated solution of one of the salts of soda to which I shall try to transfer our subject's field of sensibility."

Having made the appropriate suggestion, the Doctor added

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a crystal of the said salt to the liquid in the glass, and the well-known phenomenon of precipitation naturally resulted. The effect on the entranced Cuban was amazing. With the formation of crystals in the glass he passed spontaneously into a state of tense muscular rigidity or "catalepsy", as the earlier hypnotists termed it. It took nearly fifteen minutes' persistent suggestion to remove this condition.

"I wonder," commented Dr. D——, as we sat puffing at our pipes some while later, "what would have happened if we had boiled the contents of that glass ?"

AS DOTH A CLOUD

By BRENDA MURRAY DRAPER

As doth a cloud, no bigger than a hand,
Shadow the sun, and darken a bright land ;
Self, like a cloud, if unperceived in youth,
Our later world may shadow, and the truth
Hide from our eyes ;
Truth, that revealer, who would make us wise.

In self-sufficiency, that looming cloud,
We darken counsel, and grow proud, too proud ;
Our ill we see not, others' good disdain ;
And in our blindness multiply our pain.
O pray for light,
Wider horizons, and a sun-kissed height.

To honour virtues that beyond us roll ;
And in that vast illuminated scroll
The human heart ever to plumb and prove
The wondrous wand of a divining love . . .
Thus shall we grow
By revelation, wiser than we know.

Beyond this petty self, the cosmic tide
That ebbs and flows, rhythmic and deep and wide,
Calls us to fare upon that greater sea
Whose bosom bears and buffets 'thee' and 'me' . . .
And we atone
Each for the other, not for self alone.
This tiny cloud, this Ego shrinks to naught ;
Light breaks upon us, and our minds are wrought
To such a clear conception of the whole
As kindles faith, and amplifies the soul.
O thus may we
Reach port with fair and bounteous argosie.

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CORRESPONDENCE

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SOME PSYCHIC REMINISCENCES

To the Editor of THE OCCULT REVIEW.

SIR,—In a recent issue of THE OCCULT REVIEW the writer of an article, *Some Psychic Reminiscences* (R. M. Sidgwick) hopes that "other students of the occult will record their experiences for the benefit of others."

I now send the enclosed following three incidents, for the truth of which I can vouch. I could mention other instances, but naturally your space is limited.

(1) *A Child Clairvoyant.*

A lady, Mrs. G——, took a house near Bedford. She was surprised at the low rent, as it was a charming house. Her younger boy, a child of about three years old, was coming up to bed one evening just after they arrived, and, when about halfway up the staircase, he moved aside as though allowing someone to pass. His mother noticed him do the same thing the next night; but this time he shrank closer to her side and seemed afraid.

"The man with red shoes!" he cried.

During daylight it was the same. Whenever the child approached that staircase he cried out: "Look! the man with red shoes!"

Knowing the child to be an excitable and imaginative little fellow, his mother did not think very much of it; but as his terror seemed to increase each time they went up or down the staircase, she began to wonder.

One day she met the landlord, and, without mentioning the child's "fancy" (as she termed it), she remarked how lucky they had been to get the house at such a low rent. The landlord then remarked: "Well! the fact is the house is supposed to be haunted! and till you came I found it difficult to let it. A former tenant who lived and died there is said to haunt the upper staircase. He must have been a curious person, for the neighbours said *he always wore red shoes!*"

(2) *Animal Clairvoyance.*

One afternoon my sister and I, with our dog, were walking through what was supposed to be a "haunted" wood. (A man had hung himself on a lightning-struck tree, just off the path.)

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Our dog, which had been running joyously about, stopped suddenly as we approached this spot ; and with every hair on her back bristling, her eyes glowing green, she backed away from *something* upon which her eyes were fixed, but which was quite invisible to my sister and me.

(3) *Premonitory Dreams and Unseen Presences.*

Two of my aunts were on the eve of taking an old Elizabethan house in Sussex.

Just before they went in my younger aunt dreamt a vivid and terrifying dream. In it, she was being chased by some horror, whether human or animal or devil, she could not tell. Through queer old-fashioned rooms, up crooked flights of stairs, along dim corridors, it chased her.

She awoke in terror, and almost decided against taking the house. With daylight, however, the sense of fear lessened and they took it, and soon after moved in As they drove up to it, what was my aunt's surprise at recognizing the house of her dream ! Every room and stair and corridor was exactly as she had seen it in that terrifying dream.

Strange to say, very great grief and misfortune befell her in that house. She may indeed have been warned against it in that terror by night. The house was said to be haunted ; though this she did not know until long afterwards. Before she and her sister had heard of any haunting, they awoke simultaneously one night feeling the presence of something in the room ; something watching them from the foot of the bed ; some malign, inimical presence, though they could see nothing. After a time they heard footsteps across the floor ; the door-handle turned, and although the door remained shut, the presence vanished.

Not till some time *after* this experience did they hear that a former tenant had murdered his wife in that room, and that the house was haunted.

C. M. M.

A MESSAGE FOR THOSE WHO CAN TAKE IT TO HEART

To the Editor of THE OCCULT REVIEW.

SIR,—May I trespass once again upon your kindness, and the space of the correspondence columns, in submitting the enclosed message ?

"My Dear Brother, in our most holy bond, I entrust to thy hands and care these messages of love and guidance, for thine own benefit, and for those also to whom discretion entitles thee to reveal these words.

"Remember then, before all else, that in Nature, God and Man nothing is still. Progression is to be desired above all else, and it is the first and last attainment of initiation. For the Master progression

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has the same meaning as to the Neophyte, and is a common bond between them. It is with us always, for it is the present which builds upon the past that which is desired in the future. In acting thus, thou shalt discover the conquest of time, and death will have no more meaning for thee. And if thou shalt question me saying: 'To what shall I progresss?' I answer thee thus:

"'Look out at night upon the firmament of God, and observe the heavenly orbs; each one of which is but a single gem in a fold of His robe; let the silence interpenetrate thy soul, and stillness supervene.

"'Gaze down upon the city outstretched beneath thee, with thy slumbering fellow creatures reposing upon the bosom of the world. and behold, thou seest thyself mirrored against the eyes of the living God, for I tell thee thou art all this and more beside.

"'Moreover, I counsel thee, hope and practise, for the Brothers are with thee always, and when in the loneliness of thy soul thou shalt call upon them, they shall answer swifter than the rays of light, for although their bodies may be divided from thine by the oceans of the world, their souls are ever present.

"'And so dispose thyself that in the hour of thy brother's anguish thou shalt, at least assist in the spirit, if not the body, with loving thought of help and comfort.

"'Meditate upon these words, my Brother, but fail not to act thereon, for it is written that by his actions shall a man be judged.

"'May the blessing of the Great Ones descend upon thee. To every man who helps our work, may God be with him, and to thee, Brother Peace profound'."

AMANUENSIS.

A SPIRITUAL REVIVAL

To the Editor of THE OCCULT REVIEW.

SIR,—Your recent editorials have rightly stressed the fact that we are on the threshold of a great spiritual revival. Indeed, current events seem to make this very plain. Among the learned, and in the most erudite journals, Occultism is at last receiving the serious consideration that is its due. Popular novelists are choosing it for their themes; a Sunday newspaper is making it a regular feature; and—perhaps most significant—a daily paper has of late contained advertisements of free lessons and books on the subject.

Occultism is at last emerging into the full light of day, and we know, from history, that this is a most critical period in the growth of any movement. Popularity can be a most deadly enemy; especially in these days, when commercialism is so alert for new opportunities of gain. The prospect of "easy money" will attract innumerable frauds and knaves into the movement; and if no steps are taken to

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prevent it, true Occultism will be suffocated under a mass of superstition, fraud, and worse. The lust for power for its own sake will be a sufficient incentive to set many on the left-hand path—even with a full knowledge of what this means.

It seems that, in face of this very real danger, Occultists must needs combine. I do not suggest the formation of a Hierarchy, nor the formulation of rituals or confessions of faith ; since these are in all probability neither possible nor altogether desirable. Yet, is there not room for a Federation of Occult Teachers ? Not a new group or lodge is hereby suggested, but an organization of all the best teaching elements in Occultism, that would have for its purpose the exposing of frauds, the combating of Black activities, and (through advertisements in the popular Press or other means) the guiding of the inquirer, who else may be deluded by charlatans or betrayed by teachers who are themselves astray. Those who have read Dion Fortune's *Psychic Self-Defence* will realize how very real these dangers are. Can anything practical be done ?

Yours faithfully,

F. T.

ANGELS OF MONS

To the Editor of THE OCCULT REVIEW.

SIR,—In your editorial appreciation of Mrs. Tweedale's *Cosmic Christ*, you quote the author's reference to the Angels of Mons. I have a little book by Arthur Machen entitled *The Angels of Mons*.* In this he explains that it was a short story written by himself, and *entirely unfounded on fact*. To his amazement, he says, everyone seemed to take it seriously, and, in spite of his repeated disclaimers, continue to believe that the legend was an actual occurrence.

There are, of course, an immense number of people to whom supernormal manifestations, ghosts, voices, visions, "music in the air", and so on, are merely the vapourings of unbalanced minds. They refuse to credit the existence of any less material world in contact with our own. One of the most powerful arguments of such people is that we who do believe in the existence of those things are so readily deceived, that we never stop to disentangle the true from the false, but swallow every story wholesale.

Yours faithfully,

R. E. BRUCE.

[With regard to the much-disputed phenomenon of "the Angels of Mons", reference to the files of the OCCULT REVIEW of the period of the Great War brings to light significant facts. Writing on "The Angelic Leaders" in the issue of August, 1915, Phyllis Campbell,

* Originally published under the title of *The Bowmen*.—ED.O.R.

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a Red Cross nurse in France, gives numerous stories of eye-witnesses of super-physical intervention during that famous retreat. It is interesting to note the following statement: "Much of what I have written here is not new to the Editor of this Review, because when I had a moment to spare I wrote to him after August 4th last year . . . *mentioning these things as they came, with the time. . . .*"

This alone disposes of the claim of Mr. Machen; but in addition to the above, a contribution by the Rev. G. Vale Owen, in *Survival and Immortality*, for November, 1930, records an interview with a private (full name and regimental number given) who also witnessed the phenomenon in question.—ED.]

THE RUSSIAN PROBLEM

To the Editor of THE OCCULT REVIEW

SIR,—The recent controversy over the Russian situation leads a Theosophist to ask: On which side would Madame Blavatsky have cast her vote? For the Church which represented the religion of her Russia, or for the people who were bound in poverty and superstition by forces with which this Church was aligned? Would she prefer to see a church full of jewelled and brocaded images worshipped by ignorant and starving peasants at the instigation of a money-grubbing priest, or see a building stripped of its false trappings and filled to the doors with fruits of the fields—God's true gifts to his people? Christ's last injunction to His disciples was "Feed my sheep". Russia's practical response may, for all we know, prove more sincere and acceptable than the ethereal substitute offered by the so-called Christian Church.

Thomas Foster deplores the fact that Russian "persecution" is directed against all the great religions including Occultism. It would be more disturbing were it otherwise. A vast community of people, harbouring tremendous hidden forces, whose development is only in the kindergarten stage, are far better without occult knowledge, both for themselves and the rest of the world. When they have learnt, as they inevitably will, to develop fully and control their inner forces, Occultism will be theirs as a natural sequence. The Russians have always been mystics, and it is only a question of time before they find their natural religion. In the meantime they have merely pulled down the rotten structure of fear and superstition which had been built and buttressed up by their priestcraft, and have cleared the ground on which to build the solid foundation of a new faith.

All they ask of us is time, and, if possible, a little toleration.

Yours truly,

E. K. M.

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PERIODICAL LITERATURE

We have to thank Eudia for a study of the Essenes which occupies, in the last issue, a place devoted to long considerations of the Mysteries in different ages and nations. It has wearied us because of its inventions, or its reproductions of previous inventions and speculations for which no evidence is cited that deserves to rank as such. On the present occasion the article is better documented, though between the authorities quoted we can trace, ever and again, the interlinear commentary of an imaginative mind, which hazards views and inferences remote enough from the sources. Philo, Josephus and Pliny are marshalled among post-classical writers who have contributed to our scanty knowledge of the Essenes ; Benjamin of Tudela is mentioned in the thirteenth century ; Adolphe Franck, Solomon Munck and Gioberte are among moderns, as also Humboldt in his vast treatise on the Cosmos, which was once familiar to many by an English rendering, made available in Bohn's Library. It is otherwise, however, with E. Benamozegh, an Italian Rabbi, whose *History of the Essenes* appeared in 1865, and seems known only to specialists at the present day, in this country at least. He refers the Mystic sect to an origin in Ethiopia at a remote period, and appears to depict it as not only a healing fraternity but a school of prophets. We hear otherwise of its importance as a College of Initiates, but no evidence is offered in the essay, while of that which was imparted in the alleged Mysteries we are left to conclude that it was reflected later into Jewish Kabbalism and into the *Zohar*, as a chief storehouse of that intriguing Theosophy. We could wish that we were in a position at the moment to verify an appeal to Epiphanius, who is represented as saying that the Essenes became Christians and developed a remarkable cultus of the Virgin Mother, whom they placed on a level with her Divine Son. It might help us to get at the root of certain Masonic fables connected with High Grades, including those of Baron Tschoudy in *L'Etoile Flamboyante*, and the strange intimations of Werner concerning those Sons of the Valley who identified Isis with Mary the Mother of God.

M. Marc Seminoff is writing on Radiation and Life in L'Astrosophie, and will continue so to do in some of its future issues. We register the fact because in the course of his thesis he offers casually for our consideration certain new views on the vexed question of Alchemy. He tells us indeed that he touches its "very essence", and it proves to be that "grandiose science" the initiates of which became Divine Masters on this planet—adepts like Moses and Christ. It happens, moreover, that Alchemy is "integral initiation", and such initiation reveals (1) that man is the sole synthetic laboratory of all the sciences (2) that the Book of Eternal Wisdom is written in the "mentality"

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of man; and (3) that the only Divinity to be acknowledged is He Who lives in us, "developed in Alchemy by Mentality". There it stands at the moment, and we are content to leave it thus, having heard of this kind of thing in other terms of expatiation. On the whole, we prefer Mrs. Atwood and her *Suggestive Enquiry*, though it has been exploded long ago. . . . LE CHARIOT also is concerned with radiations more especially with some which it classes under the letter S, being those apparently that occasion among sensitives the movements of the Divining Rod. Their name, however, is legion, and the old notions concerning healthful or hurtful influences resident in precious stones, metals and so forth emerge as more probably matters of fact, based upon accumulated observations, than what is classed in our pretentious terminology among old superstitious beliefs. Finally, there is the Cosmic radiation which, according to Professor Lakhovsky, preponderates over all others; but it is invisible, intangible, imperceptible, and therefore escapes analysis. . . . LES FORCES SPIRITUELLES of M. Henri Durville is obviously devoted to this subject under another designation. He is talking of radiation when he dwells on possible facts and age-old fables concerning the evil eye; when he discusses psychic aura and the errant influences of the universal soul of things. By the hypothesis respecting it, his proposed *Eudianum* is an imagined Temple, from which beneficial radiations will be sent forth to all who are interlinked therewith by the electric chain of his so-called Eudiac Initiation. It is dream, or not, as one pleases, and is so approached by us, because we have been taught to be cautious; but there may be more things in the heaven and earth of radiation than our Horatian philosophy of the subject has met with so far in its counter-dreams thereon. . . . From time immemorial, Astrology and all its findings belong to the same theme, whether it is concerned with the rule of stars on and within man or with the art of their government by the "law of grace", as Wegelius wrote of it when he sought to theologize Astrology, far back in the seventeenth century. The Astrological Institute of Belgium, described rather curiously as an *Association sans but lucratif*, exists (1) for the scientific verification of stellar influences on humanity and on the kingdoms of Nature; (2) to centralize astrological research, as this is pursued in Belgium and other countries; and (3) for the diffusion of exact knowledge on the general subject as well as on its social values. LA REVUE BELGE DE L'ASTROLOGIE MODERNE is the official organ and reports meetings of the Institute when occasion arises. It produces presages in advance of events expected during the coming month, and has been speculating recently in successive issues on Astrology and the Fourth Dimension. . . . THE NEW YORK ASTROLOGER is quarterly, so it sets forth the days and their foreseen aspects for the whole three months to come. Some of it is comic reading, as we have pointed out in a previous notice, and the greater as such because its humour is all unconscious. If the magazine is to be taken seriously, this permanent feature will be better out of the

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way. The recommendation is offered because several other contributions represent real work at its value in the closely-printed pages. The latest issue has papers on Eastern Astrology, on Astrology and Magic, on the influence of the Rising Degree, on Astrology and Genius, not to speak of a royal horoscope and a sketch of Nicholas Roerich. He is said to be "poet as well as painter, explorer as well as humanitarian, occult student as well as creative genius" . . . . Los Angeles has also its JOURNAL, being that of the National Astrological Association, which holds an Annual Congress, issues Charters to groups of students, and has several branches established in this manner, though itself of recent foundation. There are articles on Astrology and Eugenics, Time and Eternity, Uranus and Mercury, and on the newly descried transneptunian planet, which it is proposed should be called Pluto. Finally, Mr. Manley P. Hall is talking about the Zodiac as "the Circle of Holy Ancients". We note that Pisces is the super-mental Buddhi, and that Sagittarius "governs the religious impulses of humanity". Astrology is an occult fashion of the moment, and there is a passion for expatiation thereon which produces in the ordinary course of events a multitude of exponents ; but who are the authorities among them is another question.

L'ÈRE SPIRITUELLE has finished with its reflections on Christ regarded as the *Rayon Spirituel du Régent Solaire.* But it has not done with Cagliostro, who is pictured—on the authority of certain *Lettres de Burki*—as installed at Strasbourg in a vast hall packed with the sick and incurable, to whom he dispensed as great a crowd of remedies, besides money for the needy from an apparently inexhaustible purse. It reads like a deposition from Faërie ; but the Strasbourg doctors hated, feared and persecuted the problematical Magus, so he departed for Lyons in October, 1784. There he opened a Lodge of Triumphant Wisdom for the propagation of his Egyptian Rite of Freemasonry. We are told that it was designed to infuse the Christ Spirit into the Emblematic Art and Craft, which was still young in the world ; but the Rituals of his Order do not respond readily, or indeed at all, to that elevated construction.

Mr. Stanley de Brath is the mainstay of PSYCHIC SCIENCE, not alone as editor, but as its contributor in chief. There is in the last issue his study of Stainton Moses, which seems to us wholly admirable, a lucid summary account of the man, of his work in Spiritism, and of messages which came through him from the other side of life. It depends largely on skilful selections of automatic records, drawn from *Spirit-Teachings*, and while it enables students in the present generation of Psychical Research to realize the position and titles of a leader and witness in past days, it serves well as a memorial for those who, like ourselves, are survivals of that past and were acquainted personally with him who was "M.A. (Oxon.)". There are also Editorial Notes, which affirm that the purpose of evolutionary law is to develop

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spirituality, but spiritual development of the human race finds no place in "the travesty of History taught in our schools". Finally, there are reviews of books, many of which are written by Mr. de Brath. But this is not to say that other papers and their writers may be passed over in silence. On the present occasion PSYCHIC SCIENCE is of notable importance throughout, including Mr. Green's account of the British Medical Association at Winnipeg, where a hearing was alloted for the first time to the subject of Psychical Research, under the auspices of Dr. T. Glen Hamilton ; including also Dr. Karl Röthy's Report on the Fourth Congress of Para-Psychology at Athens. Mr. Florizel von Reuter brings forward an authentic case of clairvoyance and some other supernatural happenings within his personal experience. Miss Edith K. Harper has a memorial notice of her friend, Miss Clarissa Miles, who has recently passed away.

The New York THEOSOPHICAL QUARTERLY states, in a prominent position, on the first page of every issue, that it has "no connection whatsoever with any other organization calling itself Theosophical, headed by Mrs. Besant or others, nor with similar bodies, the purposes and methods of which are wholly foreign to our own". It will be observed (1) that the words "no connection whatsoever" are definite and offer no ground for compromise ; while (2) they apply not only to methods pursued by other Societies, but primarily to "purposes" followed by these. The position thus clearly defined is stultified, however, on the fourth page of the cover, also in each issue, where it is affirmed that the particular Thesophical Institute of which the QUARTERLY is official organ invites correspondence and co-operation not only from "members of Theosophical Societies wherever and however situated", but from the "organizations" themselves. What would be the use or profit of such "correspondence", and, above all, of such "co-operation", if the New York putative orthodoxy had no connexion of purpose with the corporations thus addressed in terms of direct appeal ? There is further a permanent department devoted to questions and answers in the body of all issues, and a correspondent remarks in the latest : "I am told that there are six or eight Theosophical Societies in this country"—namely, America—"and more in Europe. Are their teachings the same, or are they all varying sects ?" Three answers are given over variant initials, and they affirm (1) that there are several foundations calling themselves "Theosophical", but "they have departed from the . . . Ancient Wisdom" and have "made a travesty of the name 'Theosophy' "; (2) that there is "only one Theosophical Society", but other bodies, "with wholly different spirit, purposes and method, have appropriated the name" ; and (3) that such organizations differ self-evidently from the original, because "otherwise there would be no reason for their existence" separately. Why, therefore, and how should co-operation be established with those who have departed from wisdom—whether new or old—and having no "reason" have also no titles to exist ?

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TOPICAL BREVITIES

AN APPEAL for donations is being made by the Hon. Treasurer, A. C. Grigg, Esq., on behalf of the *Conan Doyle Memorial Fund*. At a meeting at the Grotrian Hall, London, on November 19th, it was unanimously decided that the Memorial should embody the following main objects:—The establishment of a "Home of Welcome and Solace", to be situated in London, and to include Library, Reading and Writing Rooms, Museum, and Information Bureau; to secure healthier and more ideal conditions in which the development of mediumship may proceed; the provision of rural Homes of Rest for the recuperation of spiritualistic workers exhausted in the service; and the strengthening of Funds of Benevolence for old and distressed workers in the spiritualistic cause. The Memorial, it is hoped, will "prove a clearing-house for spreading the results of psychical and spiritual investigation throughout the world, co-ordinating activities by mutual counsel and Spirit guidance".

Donations should be addressed c/o Lloyd's Bank Ltd., 121, Oxford Street, London, W.1., and cheques should be crossed, "Conan Doyle Memorial Fund."

COMPLETE FORGETFULNESS apparently characterizes Mr. Krishnamurti's attitude towards the past, if Mr. Charles E. Luntz, in the September *Theosophical Messenger*, is not misinformed. Mr. Luntz claims that Krishnaji is reported to have made the statement that he does not remember writing *At the Feet of the Master*.

MR. A. TREVOR BARKER, who rescued from oblivion and had published *The Mahatma Letters* to A. P. Sinnett and *The Letters of H. P. Blavatsky* to A. P. Sinnett, has joined the Point Loma Theosophical Society and has been appointed president of the British Section.

DEAD, BUT SIGNING CHEQUES! Is the signature of Armand Levilliers valid? This is the problem that the courts in Tours are called upon to solve. The dead man's nephew has been arrested for forgery, but handwriting experts pronounce the signatures to be perfect, the accused man declaring that they were written through a medium at a séance attended by numerous witnesses!

NEW BLOOD IN OLD VEINS is the latest method of rejuvenation, sponsored by a prominent Paris surgeon, Dr. Henri Jaworski. The doctor claims that while his method of blood injections will not restore to the aged the first blush of youth, it will retard the advent of decrepitude.

THE SPIRITUALISM AND PSYCHICAL RESEARCH (EXEMPTION) BILL was brought in and read for the first time on November 26th, 1930, by Mr. W. T. Kelly, M.P., who stressed the grave injustice arising from the refusal of the Courts to recognize spiritualists as a body which might hold property, while the Charity Commissioners on their part declined to recognize them as a charitable body. Though still leaving much to be desired, the move is at least a step in the right direction. Why not abolish the antiquated laws under which the psychic sensitive s liable to prosecution?

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BOOK CHAT

(It is our intention to include from time to time, as circumstances may warrant, a short causerie on books of interest to occultists and mystics generally. This feature will be entirely independent of the book reviews which appear regularly from month to month, and will not be confined only to current publications. Much information of absorbing interest may be found in volumes in which, in the ordinary way, it would never occur to the student to look for it.—Ed.)

THE collection of an occult library is an extraordinarily fascinating task. One can count upon one hand the booksellers who have any inside knowledge of occult literature, and even they have their limitations, confining themselves, for the most part, to the books that are immediately occult in subject. Very few people realize the extent and range of the books that bear upon occultism indirectly. They are to be found in the literature of science, philosophy, travel, archæology, psychology, belles lettres, and an exceedingly interesting range of fiction.

It is not possible for any one person to cover the whole of this range in their reading, and I have to thank many collaborators for the assistance which makes *Book Chat* possible. I may say that I would welcome the assistance of many more collaborators who would keep me informed of interesting books, whether ancient or modern, that have come to their notice.

The books of interest to occultists fall into five classes ; firstly there are the source-books, the ancient treatises on magic both Eastern and Western ; the grimoires, books of spells, hymns to various deities, and rituals or fragments of rituals. These are, of course, in other languages than English, for they were written at a time when English, as we know it to-day, had not been born. It is only in translations that these curious and most interesting relics are available for us, and even these are in many cases exceedingly rare and only obtainable at prohibitive prices.

There is a great need for some enterprising person with the necessary material resources to finance the translation and reprinting of the best of the books of the first group above mentioned. It would be a labour of love, for the public is not large for any occult work, but lovers of learning in other walks have been found to come forward and finance their favourite interests, so why not in that strange field on the edge of the Unseen which is our happy hunting-ground ? If such there is, the knowledge which the writer of *Book Chat* has acquired is his for the asking.

The second type of literature to which students of the occult look for their information contains a range of books so wide that it is hardly possible for any save the largest libraries to attempt a complete collection. It consists of the innumerable references to magical practices

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Author of "Ten Years in a London Slum"

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and esoteric teachings scattered through the literature of the ancient and mediæval world, when such things were universally believed in and were a part of the normal thought of the people. There is a very useful compilation of these references available in *The History of Magic and Science*, by Russell Thorndyke, two substantial volumes, the work of a trustworthy American scholar, who gives a large number of references to sources which are invaluable to the student who wants to follow up the subject at first hand and adduce his evidence.

The third type of literature consists of the Sacred Books of the various races. These have been most admirably translated and published at prices which make them available for everybody in various series by various publishers, notably the famous *Sacred Books of the East* series and the *Loeb Classical Library*. These are readily available, and lists can be obtained from any bookseller, so we will not deal with them in detail in these pages. There are three books, however, which throw a great deal of light upon the whole range of this literature, and without that light the student is liable to wander in darkness and miss many things which are of value to him. The first of these books is *Iamblichos upon the Egyptian Mysteries*, an English translation of which has been produced by an American firm. The second and third consist of the four massive volumes of " Arthur Avalon's " scholarly work upon the Tantric philosophy of India, *The Serpent Power* and *The Principles of Tantra*. These books, between them, interpret the symbolism of Western and Eastern esoteric literature, and enable us to understand the methods of the writers and the symbolic notation-system they used.

The fourth type of esoteric literature consists of the output of the publishers who publish occult books as such. With the exception of a few old-established houses both in Europe and in America, most of these are fugitive affairs with little money available for advertising, being generally the adjuncts of some movement which dies with its founder. They have an unhappy knack of going into liquidation on the slightest provocation and their wares are thrown upon the remainder market and speedily find their way into the sixpenny bin of the second-hand bookstall. It is from there that they may be recovered by the diligent searcher who knows what to look for and does not mind dust.

The fifth type of literature of interest to occultists is that enormous range, the modern equivalent of the second type, but exceeding it in profusion as the products of the printing-press outrange those of the scribe, in which the references to matters of occult interest are incidental and scattered. It is here that some of the pearls of our search lie hidden all unsuspected. We badly need someone to do for the modern literature what Russell Thorndyke, with his scholarship, has done for the ancient. It is this need which *Book Chat* is humbly attempting to fill.

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REVIEWS

PSYCHIC SELF-DEFENCE. By Dion Fortune. Demy 8vo. Pp. 218. London: Rider & Co. Price 7*s.* 6*d.*

READERS of this book will probably be divided into three distinct camps. Those who regard it as interesting fiction, those who believe it to be true to the letter, and those who take a midway attitude. The present reviewer may be ranged under the last-named section, and, whilst taking a few of the stories *cum grano salis*, is at the same time prepared to give full weight and importance to the psychological side of the many problems propounded. Indeed, these last are treated with exceptional sanity, and in a manner easily able to be followed by the average reader.

In the course of some two hundred odd pages, such subjects are dealt with as "Signs of Psychic Attack", "Vampirism", "The Pathology of Non-Human Contacts", "Risks incidental to Ceremonial Magic", "Objective Psychic Attack", and so on; and follows thereon the various methods of defence.

The writer has obviously had a varied first-hand experience, and writes in a pleasantly colloquial style that is at once enlightening and entertaining. She seems, however, to be unaware of the extent to which "matters known only to initiates" have been affairs of common knowledge to quite average persons for the last twenty years: the Qabalistic Tree of Life, for example—and it seems rather unwise to give a curtailed and erroneous version of the Lesser Banishing Ritual of the Pentagram for banishing elementals, and especially to give the ritual in English. The Hebrew having a definite sound value, it would surely be essential for the proper working, and the angels referred to should be given their correct stations at the four points of the compass. Perhaps this has been a mere slip of the pen, and if so we may look to see it corrected later on?

For the rest, there is much good advice given as to the recognising of Black Lodges and the avoidance of the same, how to avoid hypnotic suggestion, etc.

In short, the book is an excellent record of the many "strange by-ways of the mind which the mystic shares with the lunatic" and should be of great value even to those who cannot be said to be either way inclined.

ETHEL ARCHER.

HOW TO RUN A HEALTH FOOD STORE SUCCESSFULLY. By James Henry Cook, F.I.S.A. Published by the Pitman Health Food Co. 5*s.*

THE author says he has received many requests concerning the business of setting up a health food store, and this "book with a purpose" has been written to cover all that may be necessary. The question of securing pure food fresh tends to become more difficult, despite the vast number of shops (there are 80,000 in London alone: one shop to every eighty people!), and those who believe that clean food is one basis of clean living are rightly desirous of being very careful what they put into their bodies.

This book is a practical and complete survey of the requirements necessary to starting such a store, and it will certainly be of use to anyone whose ambitions turn them to this very useful form of service.

W. G. R.

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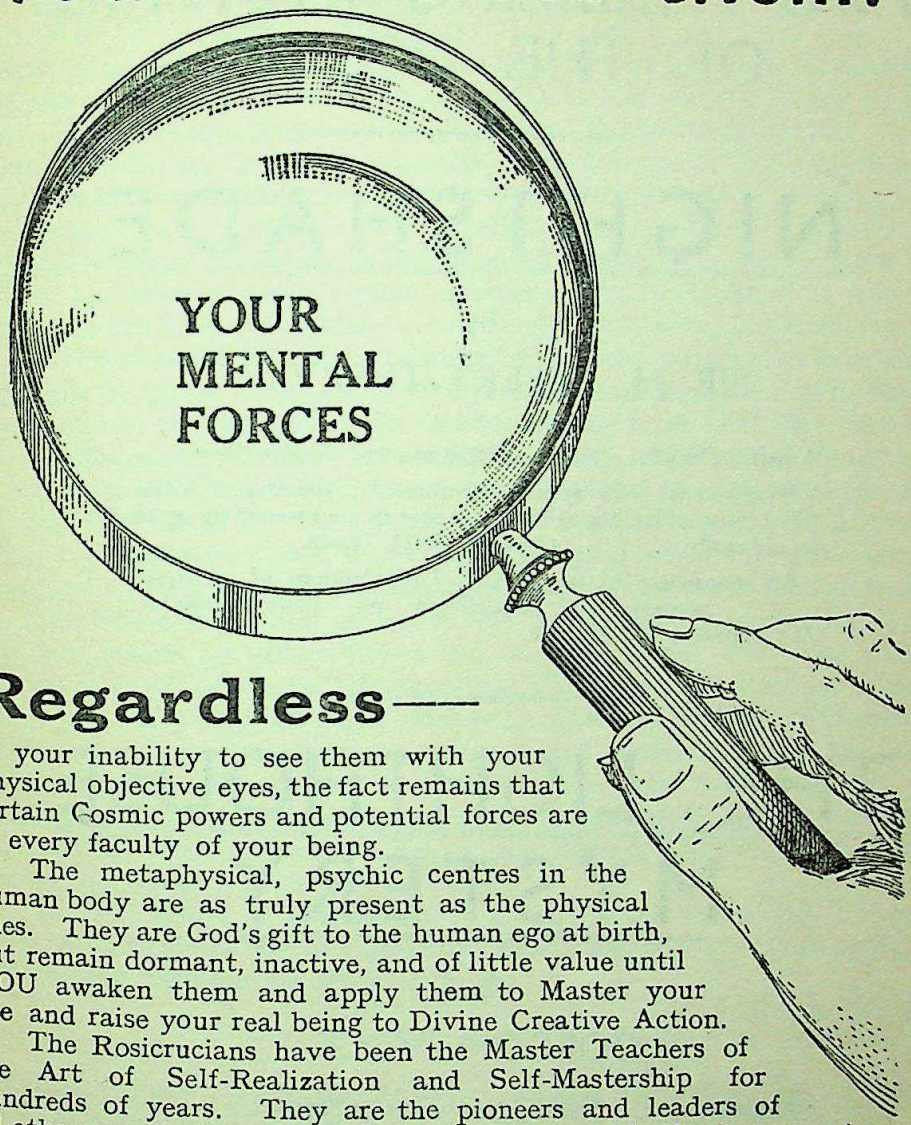
You cannot see them!



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THE GATES OF LIGHT. A Record of Progress in the Engineering of Colour and Light. By Beatrice Irwin. London: Rider & Co. Pp. 160. Price 7*s.* 6*d. net.*

MISS BEATRICE IRWIN, author of *The New Science of Colour*, is a pioneer of the modern art of Illumination, which is the subject of her present volume. This movement, as she points out, has to battle against various forces which may be broadly classified as Architectural Tradition, Schools of Interior Decoration, and public conservatism, and she is probably right in saying that it " cannot come into robust existence until the Illuminating Specialist is recognised as an independent authority". Fortunately Miss Irwin has already won a certain amount of such recognition in America, though even there difficulties have to be reckoned with, like that provided by a well-known Californian architect who always boasts that in selecting fixtures he places ornamental effect before illumination value! No one who studies the illustrations in this fascinating book need fear that Miss Irwin desires to sacrifice " ornamental effect". Rather her desire is to combine it with " illumination value", while giving the latter first consideration. Her ideas for the adequate and beautiful lighting of churches, hospitals, theatres, hotels, shops, parks and gardens are intensely interesting, and a revelation of what such lighting could become in the hands of an enthusiastic expert—and no less so are her suggestions for the lighting of private houses by colour filters and in other ways. She even goes so far as to envisage future " Aeronautical Illumination", when aerial signal towers " will pierce the night skies with a beauty that we shall learn to love and value as much as the minarets and church spires of the past", and the pictures she draws of illuminated gardens and fountains with " successive combinations changing every fifteen minutes", and of " Communal Dromes of Light", make one long to see these lovely dreams realised in every one of our grim industrial cities.

All who desire to see Beauty, through Colour and Light, playing a greater part in the life of humanity, should get this book and study the entrancing possibilities revealed in it.

E. M. M.

BLACK LIGHT. By Talbot Mundy. Crown 8vo. pp. 336. London: Hutchinson & Co. (Publishers), Ltd. 7*s.* 6*d.*

Talbot Mundy's vivid tales of Indian life are instinct with all the mystery and glamour of that wonderful land. The author of *OM*, in this, his latest achievement, weaves into the simple plot of his story a theme of love as pure and tender as the symbolism of the heroine's name —Amrita.

The workings of the Lords of Life in their dealings with Amrita, and the deathless love which has linked her through the ages with Joe Beddington, form the fabric of a delightful narrative which, from small beginnings, rises to a climax of tense drama; while, overshadowing all, the wisdom of the yogi, Ram-Chittra Gunga, broods like the spirit of Eternity itself.

For the Theosophist, especially, *Black Light* holds an appeal, to the strength of which both entertainment and inspiration each contribute their part.

H. J. S.

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FREEDOM THROUGH UNDERSTANDING. A Practical Guide. By E. Geraldine Owen, author of "Self Expression," etc. Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Price 3*s*. 6*d*. net.

"OUR Heavenly Father always sends a messenger in the form of a book or teacher to remind us of our divine inheritance," is one of the many inspired sentences in this exceedingly interesting volume. Nothing but brightness and encouragement run through its seven "Chapters," or, really Essays. The author makes wireless a background for most convincing reasoning: "A wireless set, unless adjusted to the power station and tuned in, is a dead loss as far as we are concerned, even so, unless man's mind is attuned to the Universal Broadcasting Power Station, his sensitive instrument, the body, cannot express it. Attune your thoughts to good and listen within to the Celestial Melodies of Joy, Life and Peace."

A point on which great stress is placed by the author is the nobility of work when serenely, and to the best of one's ability, carried out. She writes: "It is not any special work, but what man is in character that makes a spiritual life."

The effect of determined thought on conditions of bodily health is emphasised in the words: "The body, being the expression of mind, will present just what the mind holds." It goes without saying that this power of mind over physical ailments can only be achieved by much training, but the author insists that such a state of mental and spiritual development can be attained, and she points out that such development clears away all anxiety about the change from earthly surroundings: "When we pass over," she writes, "we go on to more and more life and greater freedom, as the butterfly emerges from the chrysalis, only dropping the outer garment and functioning in a finer raiment."

EDITH K. HARPER.

THE MYSTERIOUS UNIVERSE. By Sir James Jeans, M.A., D.Sc., Sc.D., LL.D., F.R.S. Cambridge, at the University Press, 3*s*. 6*d*. net. pp. 154.

THIS book should adequately fulfil the author's hope that it will be read as a sequel to his previous and admirable work, *The Universe Around Us*, dealing, as it does, with certain problems connected with the ether and wave-mechanics more fully than was possible in the former volume. In following the arguments presented to him, the reader will gain a greater insight into the workings of the mathematical mind than he is normally able to get, thanks to the extremely clear and simple way in which Sir James expresses himself. We, as non-mathematical readers, confess to finding ourselves in deep waters before reaching Chapter V, which bears that heading. Sir James anticipates that many will disagree with this last section of his book, but our own difficulty lies more in accepting some of the hypotheses advanced in the earlier parts. At the same time, the conclusions of modern astronomy and physics are intensely interesting, and the fact that they can lead to such speculations as are indicated must command the attention of all thoughtful persons.

E. J. L. G.

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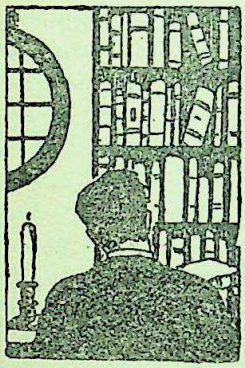

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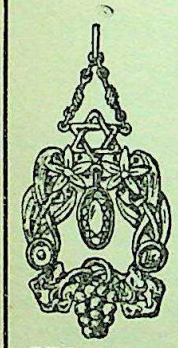

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THE REMORSE OF MONSIEUR LE CURÉ. By Helen Mary Boulnois. London: Harold Shaylor, Gower Street, W.C.1.

THE same sparkling pen with which Miss Helen Mary Boulnois led readers upward through heights of Eternal Snows to the "Roof of the World", has given us now this gracious and graceful story of intimate homelife among the old *noblesse* of France, in latter post-war years. Madame la Marquise Chatelaine of "the old garden-home on the shores of the Mediterranean," the scene where most of the story is laid, sheds the fragrance of a rare and captivating personality on all around her. Monsieur le Curé de la Roche, with benign, ascetic face, and truly Franciscan gift of winning the loving trust of birds, is one of the most delightful priests I have met in fact or fiction, since Ludovic Halévy's gentle "Abbé Constantin". Two admirable foils, Caroline and Philomene, and a small retinue of quaint Provençal domestics, make up the surroundings in which Betty Langford, the young English chauffeuse, finds herself at a moment's notice. More than this I must not tell readers, but will leave them to follow the tangled skein of the curé's life, so strangely unwoven by destiny. For, he had "lived as other men", and the remorse which had become a haunting shadow (justifiably or not) is the main theme on which the romantic story turns. The author, indeed, has woven a web of mystery round the kind-hearted curé even more intricate than the web he wove around himself, and but for the resourceful action at the eleventh hour of that gallant French officer, Jehan, who knows what might not have happened! . . . I turned regretfully the last page on this charming company, "in the garden by the sea".

EDITH K. HARPER.

A CONSTRUCTIVE SURVEY OF UPANISHADIC PHILOSOPHY. By Professor R. D. Ranade, M.A. Director of Academy of Philosophy and Religion, Poona. Oriental Book Agency, Poona. Price 21s.

THIS lengthy survey of the philosophical basis of the Hindu religious system, as related in the Upanishads, reveals considerable powers of critical research, detailed in a careful and lucid manner by one of the leading modern scholars of India. Professor Ranade has the inestimable advantage of having been educated in both the modern critical method of scholarship and in the older system of religious learning. His admirable combination of the two places him in a stragetically superior position, of which his work is completely satisfying evidence.

He deals with his subject in seven comprehensive chapters. He traverses the background of Upanishadic speculation and traces the development of its cosmogony, next analysing the many varieties of psychological reflection as they blend and begin the later philosophies. His survey of the problem of ultimate reality in the Upanishads is brilliant and surpasses Deussen, while his criticism of the ethical problems is equally illuminating. Many of the leading statements quoted are also given in the original Sanskrit, and he concludes his valuable work with a most complete index and a useful critical bibliography that, in itself, is a work of reference. Students of the Hindu system of religions should add this valuable work to their libraries, for it will take rank in the foremost place among books on the philosophy of the Upanishads.

W. G. RAFFE.

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THE BURIED LIFE OF DEIRDRE. By Eva Gore-Booth. London: Longmans, Green & Co., Ltd. 21s. net.

THE tragic legend of the Harper's daughter has inspired this play, and yet another story has been woven around it. The main theme is the contending force of the god Angus, the "possessive and exclusive passion of love" against the power of the god Mannanān, representing the "freedom and universality of loving."

It was foretold at her birth that Deirdre should be the ruin of Wadh, and the destruction of the Red Branch, and Miss Gore-Booth shows how, in the conflict between Angus and Mannanān, the *Karma* of Deirdre's past life is worked out. . . .

There is a subtle beauty in the lines, which increases as the hour of sacrifice approaches, and Miss Gore-Booth proves yet again that her finely-adjusted powers of imagination, coupled with her inherent sense of poetry, yield a spirit and literary production of rare quality.

This is a limited edition, and contains photogravure reproductions of twelve wash-drawings which Miss Gore-Booth executed between 1916-1917 whilst recovering from an illness.

The whole forms an interesting volume which will be highly valued by those many who are admirers of Miss Eva Gore-Booth's work.

JOHN EARLE.

"VERS BÉNARÈS LA VILLE SAINTE", L'Histoire merveilleuse de Li-Log, le Guru Thibètan. By Jean Marquès-Rivière. Paris and Neufchatel: Victor Attinger. 15 Frs.

"AND I would that somewhat of this Passion for God might penetrate to the heart of my Western Brothers". Thus the author introduces his theme—for he holds that the East has a mission for the West of greater spiritual value than that of the West for the East.

The journey of the two holy ones, Li-Log the Guru and his devoted Chela, Legs-Se, is full of mystic adventure with a spiritual undercurrent. Each chapter furnishes proof of Li-Log's powers—whether in marvellous healing, in the release of the venerable lama Lô-Tcha from durance vile, or the conversion of the murderous bandit to a life of penitence and holiness. Throughout all runs a thread of spiritual instruction.

The colour and atmosphere of the Far East, the mystery land of Central Asia permeates every page, and brings to the reader a conviction of the reality of the spiritual, however fantastically exemplified in some of the various aspects of the religious life as lived in these regions.

Especially noteworthy is the evidence of mutual toleration—nay, appreciation between holy men of diverse ritual—all are bound for the sacred river Ganges—and the last impressive chapters are filled with the devotional fervour which sweeps over all comers as they reach their goal. The aged lama is received with reverence, and his discourse is listened to by the assembled brahmans in the great temple of Shiva—after which Legs-Se is thrown into a state of *Samadhi* by his Guru and receives his final initiation on the banks of the river. We are left with the touching picture of the inconsolable little monk weeping for his sainted Guru.

A. M. C.

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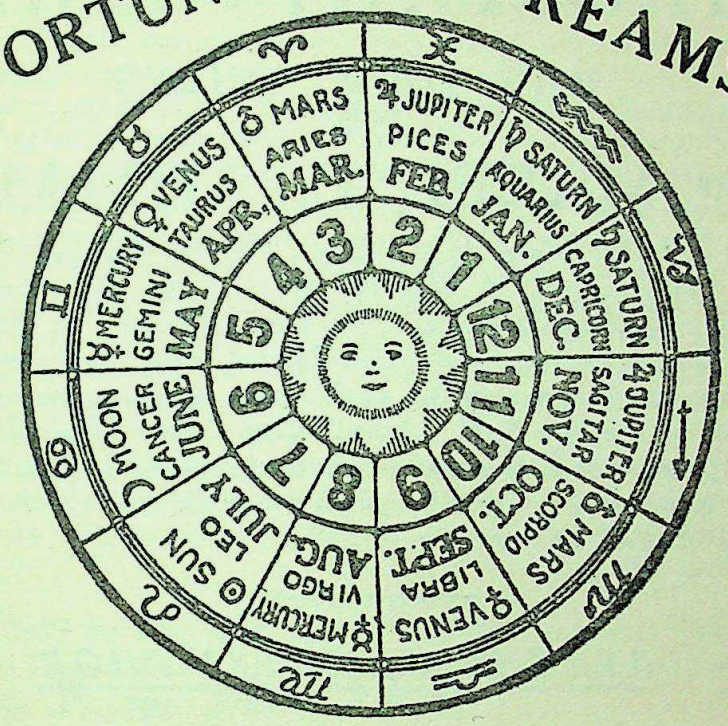

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TWO WORLDS ARE OURS. A study of the psychic and material. By W. S. Montgomery Smith. London: Rider & Co., Paternoster House, E.C.4. Crown 8vo, pp. 157. Price 4s. 6d. net.

MATTER and spirit are dependently interlinked, within and without; unless we maintain a right balance between the temporal and the eternal, weighing all things with care, we cannot amply profit by the gifts of either world. That while keeping one's eyes fixed on the highest, one must not ignore the claims of the practical, nor disdain even the most lowly of everyday duties is a sane counsel, which Mr. Montgomery Smith, the sanest of counsellors, repeatedly stresses. Aspire to the heavens, but do not neglect the needs of the nest; in other words, having hitched your wagon to a star, remember always to grease the wheels of the material vehicle with a little common sense. It is by digging in the hard soil of un romantic facts, bending one's back willingly and humbly to the task immediately to hand, that one prepares other ground, the depths of one's soul, for the growth of God's benefits.

Threading the chain of these essays are communications from "beyond the veil," received through Mrs. Osborne Leonard. These messages form a strong support for the author's clear-cut and well-ordered views.

FRANK LIND.

INTRODUCTION TO THE WRITINGS OF ANDREW JACKSON DAVIS. By James Lowell Moore. Boston, Mass.: The Christopher Publishing House. Pp. 190. Price $2.0 (cloth).

ANYONE anxious to become acquainted with the writings of Andrew Jackson Davis will find himself faced, at the outset, by an *embarras de richesses*; for the books of the Poughkeepsie Seer, being a veritable encyclopædia of the essential principles of science, philosophy, and religion, amount to no less than thirty. The prospective reader, not knowing which of these to select, and with insufficient time at his disposal to tackle the whole formidable number, may not unlikely be discouraged in his aim, so end by sampling not a single volume. To the aid of such comes Mr. James Lowell Moore, with his *Introduction to the Writings of Andrew Jackson Davis*. He most cunningly whets our appetite, and awakens an interest that will only be satisfied by a deeper and more extensive study of the writings of his lifelong friend.

Handsomely and strongly bound, this book is good value both inside and out. It contains a lifelike frontispiece of the author of *The Great Harmonia*.

FRANK LIND.

THE WILBERFORCE CALENDAR. London: Elliot Stock. Price 1s. 6d.

THE many admirers of the late Archdeacon Wilberforce will be delighted with this daintily-produced little Calendar, wherein the cream of the mystical thought of this deservedly popular divine has been collected and allocated to the days of the year. The cheerful optimism and broad outlook which characterized Wilberforce eminently fit this collection of his thoughts and aspirations for the use of the many sincerely devotional souls who prefer to worship "in secret" and refuse to take a label.

LEON ELSON.

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PROGRESSIVE CREATION. A Reconciliation of Religion with Science. By Rev. Holden E. Sampson. 2 vols. London: The Ek-klesia Press. pp. 375+xiv. and 409+viii. 12*s*. 6*d*. net

THIS is the second edition of a really remarkable book, and we are glad to note the addition of an Index, which greatly enhances its value. The author can undoubtedly claim a large measure of originality in his interpretation of the Scriptures, and his whole scheme has been carefully worked out. There is much in this work that is of a highly controversial nature, and the theory relating to the Fall and the origin of Evil, on which the rest principally depends, is likely to cause considerable criticism. At the same time, many subjects of great interest to students of Mysticism and Occultism are sympathetically and intelligently handled, and throughout the two volumes there may be found many valuable and suggestive ideas.

E. J. L. G.

READJUSTMENT. By Lady Frances Gresley. Author of "The Ramblings of a Back Number". London: Arthur H. Stockwell, Ltd. 3*s*. 6*d*. *net*.

LADY FRANCES GRESLEY has the happy gift of telling an interesting story, portraying lifelike characters, and weaving the psychic element in and out of the everyday drama of life in a way that discloses her own evident consciousness of an encompassing "cloud of witnesses".

This novel depicts the struggles of a young girl, gently born and nurtured, with the adverse conditions of our topsy-turvy post-war world. After a series of tragic episodes (any one of which would be enough to darken the life of the average individual) beginning with the death of her soldier lover, at the Front, and involving the all-too-familiar loss of a fine old ancestral home with its irreplaceable memories and traditions, we find Genevieve at last restored to happiness the more spiritually serene in that it has known the deepest depths of sorrow. The author has a quiet sense of humour that is never marred by sarcasm, together with a keen eye for the crudities of the modern gate-crasher, while she makes it very clear that behind all the various re-actions of life a mysterious purpose is at work, drawing the tangled threads together "for the best", and that "little miracles are always happening; beautiful messages are continually being sent, if only we will not shut them out, but just allow ourselves to be in a condition to receive them".

EDITH K. HARPER.

THE BOOK OF BRAMIL YAH. London: The C. W. Daniel Company. Pp. 63. Price 3*s*. 6*d*. net.

WOULD you find God, look for Him not in many temples, lift not your weary eyes unto Heaven, for the Everlasting is enthroned within each heart, is the message of Bramil Yah: "*Yea, thou art inhabited by God!*" All they upon whom the cloak of loneliness has fallen, that have climbed the same path from darkness to dawn, will echo his praise "in the stillness of the mountains." Bramil Yah's love for his Maker can no more be locked in his body than may song in a cage; the music of his gratitude overflows in divine melody; his warming faith rays down like sunshine from a mountain peak, dispelling shadows and bringing to light the flowers

FRANK LIND.

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THE
OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor, "THE OCCULT REVIEW," PATERNOSTER HOUSE, LONDON, E.C.4.

BUSINESS COMMUNICATIONS AND "THE OCCULT REVIEW" SUBSCRIPTIONS should in all cases be addressed to RIDER & Co., PATERNOSTER HOUSE, LONDON, E.C.4. Cheques and Postal Orders should be made payable to RIDER & CO.

SUBSCRIPTION RATES.—Twelve months, THIRTEEN SHILLINGS AND SIXPENCE. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these should be addressed: The Advt. Manager, "THE OCCULT REVIEW," 34, Paternoster Row, London, E.C.4. Tel.: Central 1462. RATES: On application.

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

Subscribers in India can obtain the Magazine from Thacker & Co., Bombay and Calcutta; or from *The Theosophical Publishing House*, Adyar, Madras.

VOL. LIV AUGUST, 1931 No. 2

EDITORIAL

FEW names are more intimately associated with the subject of occultism than that of Helena Petrovna Blavatsky, the centenary of whose birth, on the 30th July, 1831, will be commemorated in all parts of the world by Theosophists of every shade of opinion. The existence of a multiplicity of Theosophical organizations, each indifferent, if not actively hostile, to its neighbour, is a matter for deep regret; but at least it is a cause of satisfaction to contemplate the recent attempt towards fraternization which stands to the credit of the new official head of the Point Loma Theosophical Society, Dr. G. de Purucker. One cannot but cordially endorse the exhortation of Dr. Stokes, of Washington, D.C., who, in the May issue of his little magazine, the *O.E. Library Critic*, expresses himself in the following words:

> Disagree where you must, but do not let that interfere with your getting together and working as one man for those great Theosophical principles which all Theosophists hold in common.

And again:

> It would be pitiable indeed were separate meetings held in the same locality, each celebrating the birth of the Messenger of the nineteenth century, but unwilling to recognize each other as brothers.

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Apart from the special centennial conventions held, and to be held, under the auspices of the various theosophical "sections", divers other commemorative activities are to the fore.

The general secretary of the Besant section of the Theosophical Society in the British Isles, in the official organ, *News and Notes*, invites contributions from members to a fund for repairing the damage done at Adyar by the recent cyclone.

The Blavatsky Association is issuing, in commemoration of the centenary of H.P.B.'s birth, a new edition of the collection of articles—which has been long out of print—that appeared shortly after Madame Blavatsky's death, entitled *In Memory of H. P. Blavatsky*, by some of her pupils.

These articles were written by some of her pupils in different parts of the world, and they are invaluable as disclosures, from various points of view, of her character and work. This special edition will contain eight interesting and little-known photogravures, none of which appeared in the original.*

THE STUDY OF H.P.B.

There is good ground for believing that one of the predisposing factors in connection with the growth of so many separate theosophical groups is the comparative lack of study given on the part of the rank and file to the original writings of H.P.B. The ponderous *Secret Doctrine* confessedly intimidates many who feel that they have neither the time, nor, perhaps, the ability, to study and assimilate adequately the contents of this monumental work. Yet it is wonderful how much may be accomplished by systematic reading. Based on the celebrated, and in some quarters much disputed, Stanzas of Dzyan, it is possible, by taking these as a foundation, to fill in by degrees the details of the whole complex system of Cosmo- and Anthropogenesis. This way of approach has been made particularly free from difficulty by a recent publication issued by Messrs. Luzac and Co., the well-known firm of Oriental publishers and booksellers, entitled *Evolution*, as outlined in the Archaic Eastern Records.† The compiler is Mr. Basil Crump, an energetic theosophical worker and joint author, with Mrs. Alice Cleather, of *Buddhism, the Science of Life*. Although modestly refraining from laying claim to any title of author on the present occasion, since he has conscientiously avoided all

* *In Memory of H. P. Blavatsky*. Pp. 200. Fcp. 4to. Price 6*s*. 6*d*. From J. M. Watkins, 21 Cecil Court, W.C.2, or from The Blavatsky Association, 26 Bedford Gardens, W.8.

† *Evolution*. By Basil Crump. Cr. 8vo. Price 5*s*. London: Luzac & Co., 46 Gt. Russell St., W.C.1.

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attempts at original interpretation, Mr. Crump is to be congratulated on the clarity of the annotations, which are mostly in his own words. The little volume of just over a couple of hundred pages presents, in effect, the whole evolutionary scheme as worked out by H.P.B. in her *magnum opus*.

More and more, with the advance of scientific discovery, the crude "ape-man" theory of evolution is becoming suspect. In his address as retiring President of the American Association for the Advancement of Science, Dr. Henry Fairfield Osborn, the leading palæontologist of America, confessed to welcoming the idea of the aristocracy of man going back to an even more remote period than the beginning of the Stone Age. "No geological period," he maintains, seems too long to allow for the natural evolution of what he considers to be "the most marvellous object in the whole universe", the human brain. Occultism, of course, regards man as a product of three streams of evolution, spiritual, mental and physical, of which the mind is the intermediate link. According to the teaching of the *Secret Doctrine* the anthropoid ape is a degenerate offshoot of man. Not after, but before the other mammals, man appeared upon the earth, and mind, as Mr. Crump points out in his Preface, is "the product of previous cycles of evolution, which, entering the physical form of man in the Secondary Age of this cycle, made him a thinking and speaking self-conscious being, before he begot in the Tertiary the ancestors of the apes as an accidental by-product which was not in the evolutionary scheme".

He quotes the view of the famous Indian scientist, Sir Jagadis Bose, that "brain" is only an instrument of mind, a tool for the use of the Ego.

THE RELATION OF BRAIN AND MIND

"India's great thinkers", this famous scientist affirms, "still have the Sannyasin spirit, which utterly controls the body and can meditate or enquire endlessly while life remains, never for a moment losing sight of the object or letting it be obscured by any terrestrial temptation. . . . We often forget that the real laboratory is one's own mind. The room and the instruments only externalize that. Every experiment has first to be carried out in that inner region. To keep the mental vision clear, great struggles have to be undergone."

Valuable though the fidelity of the annotations of Mr. Crump may be in his attempt to present a concise summary of the teachings of the *Secret Doctrine*, the inclusion of illustrative examples

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from the most recent discoveries and conclusions of modern science still further enhance their worth. Indeed, this presentation of the trend of scientific investigation strikingly confirms the prediction of H.P.B. herself, when she said that "in the twentieth century scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but, on the contrary, simply outlined; and, finally, that its teachings antedate the Vedas".

Intimately bound up with the scientific view of man and his triple origin as presented by Madame Blavatsky is her high ideal of occultism. To become a Theosophist, as she points out, is a comparatively easy matter. "Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself . . . is a Theosophist." But to become an occultist in the true sense of the word is quite another matter.

True occultism (Mme Blavatsky writes in *Occultism v. the Occult Arts*) is the "Great Renunciation of Self", unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives", as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But no sooner is he "accepted" than his personality must disappear, and he has to become a *mere beneficent force in Nature*. . . . It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "Astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides*, the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever. . . . The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no man can serve two masters and satisfy both.

Any clear conception of the difference between true occultism and its psychic counterfeit depends upon the power to discriminate between the dual aspects of the mind, between the personal and impersonal, the psychic and noetic. In an article by Madame Blavatsky, long since out of print, and from which, in view of its great value to all earnest students of the subject, we venture to quote freely, H.P.B., in her typically vigorous style, declares that

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"between the psychic and noetic, between the personality and the individuality, there exists the same abyss as between a Jack the Ripper and a holy Buddha."

THE AIM OF OCCULTISM

True occultism is concerned with the awakening of the consciousness of the noetic mind, the Higher Self, the Nous. The Gnosis lies beyond the scope of the material intellect; and since the attainment of spiritual knowledge or "wisdom from above" consists essentially in reviving the memory of the Higher Ego in its own celestial sphere, the discipline exacted of the neophyte is correspondingly more rigorous than it is in the case where purely psychic development is concerned. All too readily may the higher spiritual forces become misdirected and thus go to intensify the activity of the material creative centres of the human body. As James M. Pryse remarks in his illuminative work, *The Apocalypse Unsealed:* "It cannot be too emphatically reiterated that the sex function exists only in the physical and psychic worlds; and the impure forces related to it are not employed in any way or for any purpose whatever by the followers of the Gnosis." Between the holy Paraclete, the speirema, the higher serpent-power, and the astral or lower serpent-power, a vast gulf is fixed. That magical phenomena of a startling character may be brought about by the exercise of powers won through the practice of phallic sorcery is not to be denied: the records of travellers among the primitive peoples of the world bear sufficient witness to this fact. They have, however, nothing whatever to do with the only occultism with which members of the more advanced races of mankind should be concerned.

To use the words of Eliphas Levi, as quoted by Madame Blavatsky in *Isis Unveiled*, in connection with the work of the occultist, the telestic operation "consists in freeing oneself from the coils of the ancient serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee', says the serpent in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me.' The initiated should reply, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For I am thy lord and master.'"

The personal mind, the mundane and temporary reflection of the permanent and immortal Nous or Higher Self, is permeated with the substance of the astral plane, with the Astral Light, as it is sometimes termed, the lowest element of Ether. It is for this

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temporary reflection gradually to purge itself of the "blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to becloud entirely its divine nature and stultify its intuitions".

Once more to quote from the valuable *Lucifer* article on psychic and noetic action :

"The 'Higher Ego' cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation ; the 'lower self' does ; and its action and behaviour depend on its freewill and choice as to whether it will gravitate more towards its parent ('the Father in Heaven') or the 'animal which it informs, the man of flesh. The 'Higher Ego', as part of the essence of the Universal Mind, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountainhead that its 'double' catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a seer, a soothsayer, and a prophet ; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, e.g. eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbour, etc., has aught to do with the 'Higher Ego' or mind. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are organs of a power higher than the personality—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of suchlike events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our 'sense-thought', which is entirely distinct from the 'supersensuous' thought. It is only the higher forms of the latter, the superconscious mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and selfish (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with molecular constitution of various Kamic organs, and the

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'dynamical associations' of the elements of the nervous system in each particular organ."

Developing her thesis further, H.P.B. proceeds to point out that it is the essence of occult teaching, even in the Tantric systems, that every organ of the body has its own memory.

"It is", she declares, "endowed with a consciousness of its own kind, and every cell must therefore have also a memory of its own kind, as likewise its own psychic and noetic action. Responding to the touch of both a physical and a metaphysical force,* the impulse given by the psychic (or psycho-molecular) force will act from without in; while the noetic (shall we call it the spiritual-dynamic ?) force works from within without. For, as our body is the covering of the inner 'principles', soul, mind, life, etc., so the molecule or cell is the body in which dwells its 'principles', the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behaviour are determined by its being propelled either inwardly or outwardly by the noetic, or the psychic force, the former having no relation to the physical cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual not physical units—act under laws of their own. . . .

THE ETERNAL CONFLICT

"Every human organ and each cell in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combination produced; on the force of the touch of the artist at work, a 'double-faced Unity' indeed. And it is the action of this or the other 'face' of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action and this whether they be physical or mental. For the whole life of man is guided by this double-faced entity. If the impulse comes from the 'Wisdom above', the force applied being noetic or spiritual, the results will be actions worthy of the divine propeller; if from the 'terrestrial, devilish wisdom' (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when

* Note by H.P.B.: "We fondly trust this very unscientific term will throw no 'animalist' into hysterics beyond recovery."

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told that there are Manasic as well as Kamic organs in him, although the cells of the body answer to both physical and spiritual impulses.

"The body is an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto his God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but it is the higher mind alone which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, via the spinal 'centre' cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and spleen-cells are the most subservient to the action of our 'personal' mind, the heart being the organ *par excellence* through which the 'Higher Ego' acts—through the lower self."

Coming to the question of the difference between pure noetic and psychic vision, H.P.B. concludes her noteworthy article by declaring that noetic seership "can be obtained by one of two means: (*a*) on the condition of paralysing at will the memory and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower ego, is easy, but requires an adept; and (*b*) of being a reincarnation of one who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a Yogi-state of holiness and saintship.

THE HIGHER AND LOWER SEERSHIP

"There is also a third possibility of reaching in mystic visions the plane of the Higher Manas, but it is only occasional, and does not depend on the will of the seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boehme of our second category. In all other cases of

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abnormal seership, of so-called clairaudience, clairvoyance and trance, it is simply mediumship."

The mind is the sole link between the man of earth and his Higher Self. The most direct path to establishing contact with that Self in its celestial home is by surrender of the personality on the one hand, and by persistent and intense aspiration on the other ; by beating upwards with the wings of the mind, during regular periods set apart for meditation, into that "cloud of unknowing" which hides the inner Glory from the eyes of flesh. To the faithful ones, to those who pray because they must and can do no other, any impediment of the flesh will, in due course, be swept away by that inner Light which is ever shining behind the dense clouds of personal appetites and longings. Above all, no attempt should be made to *grasp* That which is beyond the personal reach ; ours to be prepared, when the time comes, to lose the lower self for ever.

THE EDITOR.

THE BOOK

By R. B. INCE

I take the Encyclopedia down
  But this is not the book I read ;
Thought strays to a volume never writ
  By mortal man for mortal need.

In that great Book of which I dream,
  Lie hid the secrets never told :
The thoughts that dared not find relief
  In words men write for love or gold.

Dread Missal of the souls of men
  Who knew too much to break the spell
Of Silence, that all mysteries shroud
  Of things on earth, in heaven and hell.

There should I learn how springs the seed
  Out of her dreaming Mother, earth :
And what death is, and why we fare
  Down the dark corridors of birth.

Surely in heaven this golden Book
  Lies closed to wandering eyes of men :
Lest dreaming, they should read, and wake
  And seize, with trembling hand, a pen.

G

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"SPIRITS", OR TELEPATHY?

By UPTON SINCLAIR

PART II

LET me outline briefly what we saw Arthur Ford do at public demonstrations, prior to this séance in our home. These demonstrations were given in the People's Spiritualist Church of Los Angeles, a place whose name I had never heard, although I have lived fifteen years in this vicinity. It happened that my wife and I met Arthur Ford at a literary party in New York, some two years back; and now, reading in the papers that he was to give some public demonstrations, my wife said to William McDougall, "Would you be interested to see what he does?" He replied, "Very much," so we went, taking the Irwins along. Two hours before the meeting, I stopped at the church, recalled myself to Ford, and asked him to reserve seats for us. I mentioned McDougall, whose books Ford had read, but I did not mention the Irwins.

We sat in the crowded church, and watched the procedure. Envelopes and cards were provided for questions to be answered, supposedly by "spirits". The cards are dropped into baskets, and nobody touched them—we watched, and satisfied ourselves about that. We were so interested in the affair that we came back for two more meetings. When the services begin, the baskets are brought forward and laid on the platform, and when the time for the "messages" arrives, the contents of one basket are dumped on the pulpit-desk in front of the pastor, Mrs. Inez Wagner. She takes one, apparently at random, holds it a moment in her hand, and says there is a spirit named, let us say, Peter Atkinson, and he is calling for someone named Amanda, or is it Evanda? Someone in the audience lifts a hand, and is told that Uncle Dick is standing by grandfather's side, and says that mother is not to go to Topeka, as she is planning, but all will soon be well here at home.

This is typical of what happens, over and over again. Mrs. Wagner gave about a score of such "readings", and then ceded place to Mr. Ford, who gave, I should say, forty or fifty on each of the three occasions on which we watched him—two evenings and one afternoon. It was done in full daylight, or the bright lights of the church. I have seen such things worked in a theatre, and know, of course, the old trick of opening one envelope and

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reading its contents as the next one. But in the first place, Mr. Ford did not open all the envelopes; he tossed many of them unopened into a wastepaper-basket at his feet, after having told the name of the writer and some other details. When he *did* open an envelope, it was always after giving an answer, and he would hand the contents of *that* envelope down to some person at random in the audience. He would ask that person to say if it contained the question he had answered. I know that this part of the affair was genuine, because on the last evening I made it my business to get up in front and have several of the written questions passed on to me.

It is embarrassing to be defending a performance like this, because there have been so many stage conjurors, with baffling codes. The sceptics will say that I have gone soft in the head. All I can answer is, "I wish you had been there." Since you weren't, let me say that Prof. McDougall watched the three performances, and gave his verdict at the end that we had undoubtedly seen evidence of supernormal power, and McDougall is a trained observer who has unmasked many a spiritualist hoax—he once grabbed a "ghost" around the neck and dragged him into the next room, which made a great stir in the newspapers.

I admit that it might have been possible to "swipe" some of the letters out of the baskets, and take them downstairs and steam them open and read them, and then slip them on to the top of the pile. But as it happened, the papers which were taken from the envelopes and passed on to me did not contain any names; whereas Mr. Ford had given names, and the writers of the questions had risen in the audience and said that the names were correct. You will say, perhaps, that they were confederates. But giving seventy-five readings for an audience of three or four hundred, and counting the relatives and friends who are with those who get the readings, you have more confederates than you have audience. You might get up a show like that once, but hardly night after night for weeks.

It is obvious, of course, that the pastor of a "spiritualist church" will know many of those present. She will know that Sadie Smith has a little brother named Jamie in the spirit world, and if Jamie tells Sadie that he is well and happy, Sadie will not quarrel with the "test". But how about the strangers who come to the place for the first time—plain, everyday folk whose names are not in *Who's Who*; people who wander in because they have read about it in the papers? How will you get their

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names, and the names of their dead brothers and mothers, and the fact that they wrote to ask if they are going to die of cancer ?

Of course I know about the "sucker-lists" which fake mediums maintain, and how they exchange information. I read all that in my friend Will Irwin's articles, "The Medium Game", published in *Collier's Weekly* some twenty-five years ago ; but also I heard my friend Will Irwin—not my brother-in-law's dead brother !—tell how, after these investigations, he wandered one day by chance into a "medium parlour" on Sixth Avenue, New York, and put down his dollar bill before a fat old Irishwoman in a greasy wrapper, and heard her tell him things about himself which he supposed were known to no one in the world but Will Irwin.

Of recent years I have seen my wife, who is assuredly the most conscientious soul I ever knew, give me hundreds of demonstrations of her ability to take a drawing which I have made and sealed up in an envelope, and hold that envelope in her hand for a few minutes, or sometimes for only a few seconds, and "get" what is in my drawing. She made an arrangement with our brother-in-law that at a certain hour he was to make a drawing in Pasadena, while at the same time she would concentrate her mind, in Long Beach, forty miles away, and reproduce his drawing. She did that successfully five times out of six, and you may read the details in my book, *Mental Radio*. So you will not be surprised if I claim to *know* that this power exists.

What astounded me in the case of Arthur Ford was the speed and certainty with which he worked. On the last evening I saw him, he "got going", and was like a man inspired ; he began tossing the pile of envelopes here and there, picking them up and then dropping them, and speaking names and details as fast as you could throw baseballs at a target. And he hit the target at least nine times out of ten. All over the place people would pop up and cry, "That is right !" Sometimes they would cry it with vivid emotion, and you would see in their faces that they were getting a thrill. "Joe So-and-so is here ; he is calling his sister Ethel." In one case I remember a woman rose up, and Ford said, "You work in the City Dye Works, and you invented something, a frame to hang clothes on." Said the woman, "I did." Said Ford, "I don't know you, do I ?" "No, sir." "Do you know me ?" "Never saw you before, sir." He would say this over and over, and I would study the faces : humble working folk for the most part, elderly farmers and their

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wives and children, the kind that come from "Ioway" or "Colorayda", and are not brilliant, but transparently honest. Naturally I found it easier to believe in them after Ford had come to my home and done the same things for friends of mine, who were assuredly not "confederates".

I made notes concerning incidents at the last of the three public meetings we attended. In the course of his work, Arthur Ford examined one envelope—light green in colour—and said: "This has the 'X—— Hotel' on the envelope, and there's something wrong with it. There's no question; there seems to be a letter. Who put it in?" A woman rose in the audience, exclaiming, "Oh, it's the letter I've been hunting for! I put it in by mistake!" She was red with confusion, and the audience broke into laughter. Ford opened the envelope, and held up a letter. "Is this what you lost?" "Yes, sir." The letter was passed down to the woman. "Did you have a question?" continued Ford. "Yes, sir." "Do you want to ask it?" "I think it's in my husband's envelope also. There's another envelope like mine."

Ford searched the heap, and drew out another envelope of the same colour. "Is this it?" "Yes, sir." He held it, folded in his hand, and listened for what he calls the "voices"—though he explains that they are not physical voices. "Something unusual—you came here in an airplane, didn't you?" "Yes," said the husband, "we had to, to get to this meeting." "From the north—San Francisco, wasn't it?" "Sacramento." "And you have asked me some question about business?" "Yes, sir." Ford answered the question, and then said: "I'll give you a test. I see the name"—he gave the names of both man and woman, and of a son, deceased. "Here is your test," he said. "Your son tells me—this is strange—the mother and the son were born on the same day, July 14th. Is that right?" "Yes, sir." "He tells me that his date was Monday, July 14th. Is that right?" "Yes," cried the woman.

As she sat near me, I can testify to one of two things—either she was greatly startled, or else she was a clever actress. I made it my business to get hold of that letter after Ford had opened the envelope; I passed it on to McDougall, and we certify that it contained the business question which Ford had answered, and no names or birth dates. I talked with the husband and wife after the services, and both assured me that the thing was genuine, and I believe them.

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An even stranger case—as if the spirits had desired to convince a sceptical psychologist from England and Harvard: a young man rose up in the audience and came forward, blushing and scarcely able to speak for embarrassment. He had an envelope, and explained that he had not been willing to trust it to the basket. Ford was harsh with him: "Surely you can see that if everybody did what you are doing, our services would be in confusion." "I know," said the young man, "but it means so much to me." "In other words," said Ford, "you want a test that you can trust? Is that it?" "Yes, sir." "All right," said Ford. "I'll give you one. Let's make a real one. Everybody look at this envelope now, and see that it's sealed and has no marks on it." I reached forward and took the envelope from Ford's hands, and examined it. I passed it back to him, and it was never out of my sight from that moment.

Ford help up the envelope; he said, "I get a name—Bert Baldwin. Is that right?" "Almost," said the young man. "What is right?" "Bird Baldwin." "Well, that is pretty close. He is your father, is he not?" "Yes." "And you have the same name?" "Yes." "And you have put in here some questions to assure yourself that your father is really present. Is that right?" "Yes." "And if I answer them, you'll know? Well, you want to know where your father was after the war. Is that right?" "Yes." "Wait now—he was in a hospital, doing rehabilitation work—the Reed Memorial Hospital in Washington. Is that it?" "That is it." "And then—wait—you want to know where he was when he died. He was somewhere out West—in Iowa—the University of Iowa—is that it?" "That is it"—and the audience broke into applause.

A man of educated and well-to-do appearance arose from his seat; he said, "I knew Bird Baldwin. We were undergraduates at Harvard together." Then Prof. McDougall leaned to me and whispered that Bird Baldwin had been a colleague of his. With McDougall's permission, I arose and stated the fact. So there were two confirmations of this incident. As I write this, it occurs to me to consult *Who's Who in America*, and there I find Prof. Bird Thomas Baldwin, and also his son, Bird Wilbur Baldwin, together with the facts brought out at the séance.

So perhaps you will say that this was a "plant", to impress an eminent psychologist from England and Harvard! You may suspect that Arthur Ford hired someone to impersonate Bird Wilbur Baldwin. But, unfortunately for your argument,

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McDougall talked to the young man afterwards, and told me he looked so much like his father that he would have known him anywhere. I also talked with him, and he told me how he had watched this procedure, and had been unable to rid himself of the idea that maybe the envelopes were opened; he had made up his mind at all hazards to get one directly into the hands of the medium and stand and watch while it was "read". He gave me his address: Odell, Illinois; and I sent him this manuscript and had it checked by him.

If you think you can figure that out, take up another story, told by Dr. L. R. G. Crandon, of Boston, about a platform reading in that city, in which Arthur Ford told a man well known to Dr. Crandon, but a stranger to Ford, that he had a letter in a brown box in a certain cupboard in his home, to which he had recently moved. The man denied knowledge of any such letter, but Ford gave him a total of forty facts about the letter, and the man agreed to go with Dr. Crandon to look for it, while the meeting waited. They went, and brought back the letter. Thirty-nine of the forty facts were as Ford had given them.

Do I think that he got these facts from "spirits"? I don't know how he got them, and I don't fool myself by pretending to know. There may be spirits of the dead; and again there may be creations of our own imaginative faculties, taking life to themselves, and working in the depths of our subconscious minds—which may be all one with other minds underneath, as the ocean is one, beneath the bubbles made by the waves. One thing only I know, and say it with all the emphasis I can give to words: there is another and supernormal way of getting knowledge; and while men and women are proving it all over the world, it is a disgrace to science that the only psychologist in America willing to investigate it should be an Englishman. Also it is a disgrace that the only prominent author to tell about it should be a Socialist. Being a Socialist is burden enough, without having all your friends shaking their heads and saying that you have "gone spooky"!

(*Conclusion*).

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CULTURAL REACTIONS TO MADAME BLAVATSKY AND THEOSPHY

By W. W. LEISENRING

EXEGESES on the writings and personality of Madame Blavatsky by non-Theosophists are becoming frequent, and testify to her importance both in the world of modern thought and as an "amazing" and suitable subject for journalistic enterprise. Three volumes* recently received are severally characteristic of the psychological condition of the civilizations in which they are published and of the mental qualifications and outlook of their authors.

(*a*) Mr. G. Baseden Butt's book has already passed through two editions, and this new cheap edition will meet the growing demand of a wider public for a reliable account of Madame Blavatsky. He was the first to undertake the necessary and extensive researches and present them in an interesting narrative, and the first non-theosophist to analyse his material with independent judgment. His book still holds the field, and it will be a long time before it is superseded. For this reason, at least, it should have an index.

Mr. Baseden Butt is the thoughtful, fair-minded Englishman who produces an unambiguous, well-written book, who faithfully tries to sift the false from true evidence. He endeavours by logical process to discover what manner of woman Madame Blavatsky really was, for "to write her down as an impostor is the assumption which appeals most to the intellectually indolent". It is, perhaps, not the prerogative of any uninitiated person to understand the character, motives, or powers of Madame Blavatsky, but in the progress of his examination Mr. Baseden Butt has eliminated much that her antagonists had attributed to her in detriment, and has added much that had been denied to her in respect of integrity and sincerity. It is in the realm of religion, which inspires devotion and dictates motives of

* (*a*) *Madame Blavatsky*. By G. Baseden Butt. First cheap edition. London: Rider. Pp. 268. Price 6*s*. net.
(*b*) *The Mysterious Madame: A Life of Madame Blavatsky*. By "Ephesian" (C. E. Bechhofer Roberts). London: John Lane. Pp. 231. 7*s*. 6*d*. net.
(*c*) *Theosophy: A Modern Revival of Ancient Wisdom*. By Alvin Boyd Kuhn. American Religion Series, II. New York: Henry Holt. Pp. 381. Index and Bibliographies. $3.

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conduct, that he finds most convincing reasons for integrity. If the supposition of fraud be correct, she "adopted the rôle of deceiver in the sphere of religion and played with men's religious convictions". Hence "Madame Blavatsky was either incredibly wicked, or else was one of the most deeply wronged women known to history".

The increasing attention being given to psychical phenomena and the *impasse* as regards their cause in which investigators are still bogged, adds interest to the phenomena associated with Madame Blavatsky. It was on account of these that the modern magus—in common with adepts of earlier centuries—was dubbed a charlatan and impostor by those who lacked the qualifications for understanding and manipulating the "laws" which govern the electro-magnetic states of the æther. Mr. Baseden Butt devotes five chapters to classified summaries and examination of these phenomena and their witnesses. It is the most useful compilation, from various sources, extant for those interested in this aspect of Madame Blavatsky's life. But when a thing or event is an *a priori* impossibility within the frames of reference of our knowledge, its feasibility without "fraud" cannot be established for sophisticated minds by any amount of argument. Thus the author's sincere showing that "it is impossible to make the theory of fraud cover all the facts" must be futile in convincing sophists who do not understand the laws in operation or have had no experience of the ætheric energies. The "controls" of mediums have never explained to scientific investigators the *rationale* of the phenomena, and until a scientist becomes himself the "control" of a medium's organism (or of his own) he will not admit the power of will exercised by such adepts as Regazzoni and du Potet—or Blavatsky.

The review of Madame Blavatsky's writings has never been so well done in so few pages, and shows deep appreciation of the philosophy, the details of which, the author remarks, are too abstruse for comprehension by "the concrete physical mind". Other writers have been, and will be, indebted to the chapter on "Her Personal Character" for the complete references to sources which are supplied.

This work is typical of the analytical outlook of thoughtful minds in an old civilization when long-accepted creeds are crumbling and honest crticism is turned on every phase of human thought.

(*b*) Mr. Bechhofer Roberts' book, on the other hand, voices

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the fears and alarms of those who feel the rumbling in the foundations of their institutions. For them the one true religion and philosophy is their own sect, and all expounders of deeper knowledge are adventurers. Their priests are the only miracle-workers; all other evidences are trickery or the works of the devil. For the author himself this book was probably merely a "journalistic stunt"—carelessly written; but the data are cunningly selected and assembled in the manner of a prejudiced fanatic. One might almost suspect a "hidden hand"!

The publishers shamelessly proclaim that "the sensational career of Madame Blavatsky is here for the first time set out without bias". The book, however, will surely fall between two stools. Those attracted by the catchpenny title and claims will not wade through the intricacies of plots and stories here retailed in search of the amazing and sensational. The personalities are dead and gone and unknown to that class of reader. And anyone of taste and discrimination, or interest in the subject, will be repelled by the ambiguous, superficial writing, the undocumented statements, and the obvious psychological incompetence of the writer.

(c) The American publication on our list is one of a series, "Studies in Religion and Culture", written by university authorities, and edited by the Department of Philosophy of Columbia University. We understand that Dr. Alvin B. Kuhn's work constituted his thesis for the degree of Doctor of Philosophy at this University.

No moulds of thought are sufficiently defined as yet in America to exclude any subject from academic inquiry that excites human interest. There is, too, a growing racial consciousness which is ambitious to view the world from an American standpoint; and, like the American school of anthropologists in its sphere, many thinkers are striving to discover germs of an indigenous "cultus" that might develop into a new, American "Mythos". Such a self-reliant outlook is certainly stimulating to research and engenders an independence of European authorities that has been already fruitful in scientific research. Prof. Fairfield Osborn has demonstrated the existence of a high-type Tertiary man in the teeth of determined opposition from British specialists who have now officially capitulated. Prof. Millikan has shown how electro-magnetic energy is being generated in the depths of space, thus countering the theories of eminent physicists in this country to the effect that the universe

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is running down or burning out. Researches in American laboratories in photo-electricity and colloidal-chemistry are evoking new theories and interpretations distasteful to the fixed mental conceptions of many European authorities.

In the department of philosophy, however, the professors find it difficult to discover something "brand new". The editor of a recent book, *Humanism in America*, writes: "Though we have in America the semblance of a new movement, Humanism itself is not new. It was new, I conceive, when human wisdom was new." Another movement, sponsored by the *Saturday Review*, is amongst a younger generation who are searching for "the lost Apollo".

It is certain, therefore, that Dr. Kuhn's large work will be widely read, especially as he has endeavoured to disclose an American background embryonic of theosophical ideas; but it is not so certain that it will be critically read except by those already familiar with its subject-matter. It has the faults of the academic imprint and outlook, the virtues of philosophical intuition and literary ability, and defects due to lack of scientific knowledge and training. This mixture of qualities has led to an anomalous treatment of the theme, to conflicting estimates of Madame Blavatsky, and to incompatible statements. While acknowledging the real pleasure with which we have read the brilliant summaries of *Isis Unveiled* and of the cosmology of *The Secret Doctrine*, and also the value for the general public of the opening chapters, it is necessary to examine this New-World interpretation of Theosophy with care. A people with open minds are, on the whole, generally deficient in critical discrimination. They tend to accept what they are told by a supposed authority without examining the fundamental premises.

Dr. Kuhn deals first with "Theosophy an Ancient Tradition", and corrects an impression in the public mind by showing "the periodical recurrence of the theosophic tendency in history".

> Though the Theosophical Society is recent, theosophy, in the sense of an esoteric philosophic mystic system of religious thought, must be ranked as one of the most ancient traditions. It is not a mere cult . . . propagated by a small group. It is a summation and synthesis of many cults of all times. . . . The theory is that religions never evolve, they always degenerate—contrary to the assumptions of comparative mythology. . . . They are brought to the world by the embodied divinity of a great Messenger, a Saviour, a World Teacher. . . . No religion can rise above its source, can surpass its founder.

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He gives a brief sketch of the currents in earlier centuries, and concludes

that in all ages there have been movements analogous to modern Theosophy, and that the modern cult regards itself as merely a regular revelation in the periodic resurgence of an ancient learning.

It appears from this introduction that "The Theosophic Religion" would have been, perhaps, a more suitable title for the thesis. Theosophy is a cult, although it is not a cult! It is discussed as a cult in this book, as a religion whose founder was Madame Blavatsky. As such, then, it cannot evolve, and as such it was bound to degenerate. But, as a matter of fact, the author has really traced the gradual *development* of a religious cult, although its disintegration into groups of conflicting claims and theories is also fully recounted. In accordance with academic procedure he discusses a preceding *evolution* of ideas, in America especially, as the psychological preparation for the cult; he discusses a supposed *development* of the philosophy in the mind of Madame Blavatsky *after* her public appearance in the world; and he includes the various systems of "Yoga" that have been evolved by theosophists since her death as a feature of the "ancient wisdom". Here, then, is an anomaly that might have been avoided if the writer had realized the scientific significance of the body of experimental knowledge brought together in Blavatsky's works. He would not then have confused the ethical philosophy, based on immutable cosmic "laws"—the knowledge derived from a vast experience—with the theosophical societies; he would not have seen in these cults a "revival" of primæval wisdom. There had, indeed, been a revival of ancient sorcery, soothsaying, and sceptical materialism before H.P.B. appeared; but wisdom has not been revived amongst men—rather, it has been misunderstood.

Dr. Kuhn is impressed by the chronicle of "the Blavatsky phenomena". His deductions from these facts, however, show the dangers of an open mind and the beneficent function of prejudice in evolution. He writes:

They belong in any study of Theosophy, and their significance in relation to the principle of the cult is perhaps far other than casual or incidental. If her own display of such powers was made as a demonstration of what man is destined to become capable of achieving in his interior evolution, these things are to be regarded as an integral part of her message. They became, apparently in spite of herself, a part of her programme and furnished a considerable impetus toward its advancement.

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Theosophy itself re-publishes the theory of man's inherent theurgic capacity. It can hardly be taken as an anomaly or as an irrelevant circumstance, then, that its founder should have been regarded as exemplifying the possession of that capacity in her person. (P. 88.)

The "display" of Madame Blavatsky's powers was a much-needed illustration of the basic difference between the passivity of mediums and the will-power of adepts. It was not at all a demonstration of her *theurgic* capacity, which was exemplified in quite another way. True Theurgia is not discussed in Dr. Kuhn's thesis. The developing psychical powers of humanity and the spread of spiritualism made it necessary to demonstrate the existence of magic; and, on the one hand, to show the dangers of the lower psycho-physical powers, hypnotism, etc., already in use; and, on the other hand, to point to higher psycho-spiritual powers still latent in man and undemonstrable to the lower mind.

Later in the book, writing of events in 1889-90, the author alters his views regarding the significance of this display of powers, and writes:

Her own performances of extraordinary psychic feats, she saw [sic], had helped to create the peril that lay in an over-emphasis on the desirability of unfolding the latent powers of the soul. Madame Blavatsky was thus made keenly aware of her responsibility in giving out freely what supposedly had been wisely guarded. (P. 266.)

At this late date, too, she was "deeply impressed with the necessity of placing a far greater emphasis upon the relation of occult philosophy to ethics and spirituality" (p. 265), although it seems that at the time of the formation of the society "the inclusion of a moral programme to accompany occult research and comparative religion was seen to be necessary" (p. 113).

The pages of this book are littered with similar evidence of confusion of thought. The writer's philosophical intuition and grasp of certain subtleties, such as the characteristics of space, distance, and time, are evident when he is summarizing Blavatsky's writings. When he records explanations given by theosophists he becomes involved in an irreconcilable dualism. He refers to the triple evolution—monadic, psychic, and physical—and says truly, "The higher part must find its way to growth through the lower and the lowest. . . ." And, "Reincarnation makes evolution significant for the only thing that does evolve—the individual." But in another place he gives it as a proposition of *The Secret Doctrine* that

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man is in his inner nature a being who had already perfected his evolution. . . . Theosophy claims that we are high beings functioning at a level far beneath our proper dignity—for the sake of lifting up a host of animal souls to their next station. (P. 257.)

But mankind are not all Manasaputras—Prometheans—not yet! Nor is it scientifically possible to lift up an animal soul to a next station. The old theological error of confusing "soul" and "spirit" is revived in this book. Animal sentience is of its own kind and pertains to its own region. It is the evolving monadic essence that is gradually *awakened* (not lifted up) to awareness of itself in its own realm. Evolution is a process of differentiation by which elementary states become organized and individualized. But the writer has given scant attention to the function of *manas* in the process, the kernel of the whole doctrine, although he mentions the mysterious Fohat which links "spirit" with "matter" throughout the cosmos, and is Mind in humanity. Fohat is the active aspect of spirit, a polar energy; and in its diverse electro-magnetic activities manifests a selective intelligence which defines the particular state or type of form. "Man" is that portion of the monadic essence which has passed through all the physical and psycho-physical stages and is, at last, becoming differentiated in psycho-spiritual states. In the vast variety of elemental states of consciousness produced by the complex movements of cosmic life there must be elemental human states where *manas* as self-consciousness is merely nascent.

Dr. Kuhn points out that man is the centre and balancing-point of the evolutionary process, but he interprets this mechanically by classing our humanity as animals which are severally to be raised or saved by fulcrums operated by angels. In the upper reaches of his unitary, seven-principled nature "man" may be "the beautiful angelic product of a former cycle of growth", and "his true Self the Deva that had consummated its salvation elsewhere"; but our present humanity is concerned in actual manasic development and should evolve individuals out of its Self. This is a paradox for those without mystical intuition, and involves the most abstruse truths of the arcane science concerning the so-called "rounds", "races", and the "seven principles"—subjects on which we all become befogged at times. The author as a newcomer to the subject is to be excused for confusing the different classes of Devas. The *S.D.* speaks of "the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart [of the

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Agnishwattas] and that of man, whose every physical organ, psychic and spiritual function, is a reflection, so to say, a copy on the terrestrial plane [or in terrestrial terms] of the model or prototype *above*" (II, 91). Man's body is himself—and it is not himself, as he has himself to learn in the course of his psycho-spiritual evolution. But human terrestrial existence is itself evidence of egoity in man. The brain functions dually and the "I" becomes aware of itself in contrast to an objective world, by means of a body responsive, in inner levels, to thought. The difference in cranial capacity and volitional powers between purely animal species and the human-animal races is expounded in the *S.D.*, and recent scientific research has corroborated these assertions. Of the early physical races it is said some were "ready", some "half-ready", and some "not ready" for the evolution of manas proper—mankind are not all at the same stage, and human evolution must proceed according to strictly scientific principles by interaction with more highly evolved manasic beings.

The idea of "Saviours" is the bane of the human race and panders to self-importance and conceit. The myth of the Fallen Angels is ever a stumbling-block in the Kali Yuga, and all religious cults use it in one form or another for their own advantage. They divorce the divine, pure spirit from man and invent an external god or spirits whom he is asked to propitiate by sacrificing his own intelligence. Interpreting Theosophy as a religion Dr. Kuhn must have a saviour. But if any saviours can be dug out of the *S.D.* they are the Manasaputras. These Prometheans are full-fledged mind-beings in different stages of spiritual knowledge who have passed through the human phase of evolution in previous manvantaras, but have not "consummated their salvation" nor "perfected their evolution". Karma brings them "back" when the new cycle reaches the stage in which they can function. Their association with the oncoming human races stimulates the nascent mentality of the new humanity. The Prometheans are *quickeners*—not religious saviours, nor passive, unindividualized angels. It is easy to treat the subject religiously, and it certainly has that aspect, but it is dangerous to do so until it is understood scientifically. The religious element is in the *instructions* of the Manasaputras concerning the dual nature of mind in human experience by which *manas* causes or creates results either in the upper or lower spheres. "Kama" seems not to be mentioned in this book, but the *S.D.* teaches that *kama-manas* is the *product* of

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human terrestrial experience by which Prometheus in man is chained to the rock of matter.

We have laboured this point because the author's interpretation has led him to accept certain distortions of the philosophy of Yoga as "Theosophy in Ethical Practice". There can be only one true science of Yoga, and this cannot be explained to, or understood by, the concrete mind. *Manas* must have dissociated itself entirely from *kama* before it can even begin to learn the *rationale* of the science which leads to conscious union with "spirit". Only *the few* amongst mankind are ready to study this science *theoretically*; only *the very few* are fit to begin its *practice*. *The Voice of the Silence* was written for the few—the very few disappear from the haunts of men when they have made themselves ready for practical training. Dr. Kuhn dauntlessly summarizes the contents of this little book, but he does not give the authority for the statement on p. 272:

> It is not at all a textbook of the great Yoga philosophy and its art, although it may be said that it in no way clashes with the general Oriental teachings on the subject of Yoga. Madame Blavatsky did not find it needful to formulate a distinctive technique of her own for the cultivation of the great science.

But the authority for the following, under "Theosophic devotional Discipline", in connection with Patanjali's Yoga Sutras, is the American author of *The Light of the Soul*:

> It is the purpose of Raja Yoga to link the ascending forces with the centres in the head. . . . (P. 275.)
>
> No bizarre style of ascetic living is demanded of a Yogi:
>
> Celibacy is not enjoined, Self-control is. . . . The right use of the sex principle, along with conformity to the law of the land, is characteristic of every true aspirant. (P. 285.)

And of every good-living average man! But what has sex to do with divine thought? How can physiological energies, whether "ascending" or "descending" in the body, enlighten the mind?

This is not Self-control: it is the selfish effort to control and use psycho-physical forces for enjoyment or power over others. Even criminals and detectives find self-control useful and necessary. It is a nice dodge of the angel: the animal soul is to be saved by *controlling* it, whereas the animal could look after itself if man were not so self-conscious about it.

Truly "The Theosophic Religion" is a cult cosmical poles apart from the Mind-born Ascetic who wrote,

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To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. "To live is to die and to die is to live" has been too little understood in the West. (*S.D.* I, 459).

The Bibliography of Literature on the General Subject of Theosophy contains over 350 items, and the omission of two recent books must have been an oversight : Dr. Eugene Corson's *Some Unpublished Letters of H. P. Blavatsky*, and Mr. Basil Crump's *Evolution as Outlined in the Archaic Eastern Records*, which deals especially with science and the *S.D.* In this connection a serious error on p. 339 of Dr. Kuhn's book should be pointed out. Mme. Blavatsky nowhere "prophesied that her *The Secret Doctrine* would be accepted as a textbook [!] on modern science in the twentieth century". What she did say (*S.D.*, II, 441) was, "It is only in the twentieth century that portions, if not the whole, of the present work will be vindicated" (see also I, xxxvii, and 551). This has already been more largely confirmed than is known or suspected except by students of the *S.D.* who have closely followed the work of scientific research in its various departments.

THE VOICE OF SILENCE

By FRANK LIND

Silence, Goddess of the Night,
Smiling in the face of sadness,
Bravely as the moon gives light
And the nightingale trills gladness ;
Hiding in each leafy nook,
Like a maiden, won yet coy ;
Through the eyes of love you look :
Speechless Joy.

Warder of the Human Heart,
Sharing all its deepest yearning ;
Bliss no language may impart,
Dull despair, or hopes fresh-burning :
Smoothing with a gentle hand
Sorrow from the mind away ;
Softly as the sun gilds sand
Erstwhile grey.

Guardian of the Secret Past,
With your lips in shadow hidden,
Many things you might forecast,
Were it not for most forbidden ;
But some mystic rarely can
Catch your whisper, sweet and low :
As for poet Pipes of Pan
Faintly blow.

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PRIMITIVE MAN AND SPIRITUALISM*

By W. G. RAFFÉ

SINCE the beginning of modern scientific study of the theory and phenomena of spiritualism fifty years ago, not one, but several controversies concerning its various phases, its meaning, its morality, its method, its purpose, and so on, have raged round the subject. While Myers termed spiritualism "a religion, philosophy or mode of thinking based on the belief that the spirits of the dead communicate with living men", and Wallace averred that "the facts compelled me to accept them as facts long before I could accept the spiritual explanation of them", there still remains a vast disagreement among those who know and practise the subject, and those who know and leave it alone, as against the greater number who know little or nothing but maybe are only faintly interested. Among mystics and students of the occult a similar situation exists, though arising from different causes. They admit the reality of the phenonema and the genuineness of some mediums. Occultists, however, deny that any real value attaches to what they term "lower phenonena", which they ignore in preference for what are, to them, far more important matters; while the mystics, relying upon introversial methods, ignore the entire *rationale* of mediumship and "spirits" of whatever kind.

The most remarkable external fact in connection with the work of Monsieur C. de Vesme, is that it has been "laureated" by the French Academy of Sciences. Though some students of spiritualism have been Fellows of the Royal Society, one hesitates to believe that that august body accepts spiritualism as a fit and proper subject for scientific study. The adventures of Wallace and Crookes were not regarded with much favour. In France, however, things seem to move more rapidly. Probably this accounts for the apologetic tone of the long preface, though the author's witty nature asserts itself, as when he accounts for the empirical advance of hypnotism in savage countries by the absence of learned academies.

M. de Vesme plans his book in seventeen chapters, exclusive of the preface. Occupying an impartial position, he examines the evidence for spiritualism on the widest of philosophical

* *Primitive Man*, by Cæsar de Vesme. Translated by Stanley de Brath, M.Inst. C.E. Being Volume I of a History of Experimental Spiritualism. London: Rider & Co. Price 10*s*. 6*d*.

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grounds, expressly denying narrow interpretations. He denies emphatically those "two errors of the anthropological school" which assert, (1) "that primitive man believed that all nature forces were due to spirits, with the conclusion that religions are the daughters of ignorance, error and superstition", and (2) that "primitive man tends to explain everything by spirits owing to this being the infancy of humanity ; and that this proves that all such beliefs in spirits, gods, angels, demons, ghosts, etc., are proper to the mentality of a child, a savage, a troglodyte ; while with the development of a better mentality man abandons these ideas to explain everything by Energy and Matter, by science". These two postulates he vigorously and specifically challenges. Unfortunately, however, the author himself holds certain views which, though not expressly formulated, show him as maintaining a neo-Darwinian position as regards evolution. This deprives him of the power to destroy finally the errors he combats. If he can bring evidence to show that primitive man is not necessarily ignorant man, that early beliefs are, in fact, remnants not merely of old traditions, but consist of half-forgotten real knowledge, then the tables are turned, not only upon the anthropological materialists, but upon theological neo-Darwinians of every phase. In that case, sociology and anthropology would share the fate of modern physics, through the material foundations of which a breach has been blown to meet an inrush of inexplicable Energy. But though M. de Vesme has failed to attain this consummation (which, indeed, he has not attempted), he has done exceedingly well to reach the centre of the bridge. He can bring no (acceptable) scientific proof concerning either the physical or the psychical origin of primitive man, while modern beliefs rest only on highly speculative theories adapted from discursive researches by people of very different qualifications.

Discussing religious origins, it is shown that anthropologists sum up (1) belief in soul existence, prior to belief in its survival, and (2) belief in a soul by those who do not believe in survival. Denying Haeckel's inference on the "dualist conception of our organism" as due to *desire* for survival, the author asserts that belief in soul and in survival "*have been imposed on man independently of his desires* (his italics)—and, he continues, "in order to deify one must have the concept of divinity. It is the origin of this concept that we have to find." This decision is perfectly true, but the assertion about "imposition" seems scarcely tenable. It misses the point. As I see the evolution of mind or soul into individualism, I realize the gradual absorption of relatively

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permanent *group* knowledge into a superposed phase of almost impermanent *personal* knowledge. Primitive men were more conscious of the soul than they were of physical life—simply because at that period, many millions of years back, they *were* more one soul than several bodies. They knew directly of survival as we know of day after night, because their powerful dominating group consciousness would never allow obvious facts to escape them. They perceived bodies to drop from the group as we see fruit drop from a tree. Modernized, individualized man, having lost that direct consciousness, has become uneasy (or remains sceptical in his genuine ignorance) and has to reascertain these facts by means of his recently developed rational mind, by ratiocination in deduction from physically observed facts, instead of by direct acquaintance with physically observed forces. And there are not many who are able to observe either at will.

M. de Vesmes' book, therefore, accepts the "scientific" attitude, its position, its method, and proceeds to offer accounts of greatly varying authenticity and accuracy, which he contends, in the mass if not in detail, prove the reality of unexplained phenomena of magic, of spirit activity, and of human hypnotic powers. In the absence of scientific definition, he contends, the explanations suggested by psychic research are equally and better able to provide satisfaction.

To this position one cannot take exception. Indeed, in the case of great masses of more or less educated people, who are forced by one fact or another to give some attention to their inner being, this method of study cannot be surpassed. At this point different theories are described, a glance at the powers of psychic perception in animals, and then psychic incidents are reported briefly from Africa, Oceania, North and South America, and even the Hyperboreans. Accounts are given also of magical ordeals and of other ways of sorcerers. These include many kinds of magic and séances, witchcraft and spells, clairvoyance and hypnotism. In discussing the scientific principle of magic, the author quotes Sir James Frazer's famous criticism, that "magic has a total misconception of the nature of the particular laws that govern that sequence", and says, "All that is quite correct, except the conclusion. A law of thought, misapplied, does not lead to magic ; it simply leads to error." This retort to the Golden Arboreans is apt, but incomplete. What that school does not explain is how the magician or sorcerer, be he priest or wizard, predetermines a certain end and does arrive at it with as much

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certainty as a modern scientist or artist. Our author's conclusion is that "the basis of religion is not unscientific", while "materialism is a return to the primitive state of human thought". These appear to be two irreconcilable statements, however they may urge the need for "the experimental method, to redress error and lead to truth". What is needed, it seems, is to reject the undue dominance of the notion implied, rather than stated, by the generally accepted theory of physical body evolution, that mind or soul *must* have evolved in just those disparate bodies in just the same steps as they appear to show, though lacking that final anatomical link for which Sir Arthur Keith longs so hopelessly. It may be that experimental spiritualism may succeed eventually in giving adequate "scientific" proofs of the relation of a unit soul to its group soul during incarnation or discarnation, whether human or sub-human ; but the body evolution theory crumbles when confronted with psychic phenomena which are denied a place of importance relative to bodies which are born, mature and decay. Will spiritualism develop within itself a theoretic structure equally as attractive as a study of the soul as that which Darwin and Wallace deduced for the body ? How far can such a soul theory complement or deny the particular evolution theory, now so widely spread, so deeply involved in modern thought that it perverts or diverts many other theories into conformity with its suggestions ? Nothing less than this, if any widespread understanding is to be obtained for the life and the survival of the human soul, must be the foremost endeavour of those who are dissatisfied with current materialism, this extroverted preoccupation of the average mind with external affairs, with sensory existence in its sharp and vivid hardness. Without a central hypothesis of undeniable power, coherent and logical, the varied phenomena of séances, however well attested, possess no final relevance. Spiritualism may even become as effective as, for example, the theory of modern medicine, which develops almost as rapidly as feminine fashions, and often with no better reasons, but it cannot therefore become truly scientific, in the sense that geometry or the calculus is scientific. It may be like astrology, empirical but sometimes prophetic ; like astronomy, where vast knowledge flanks vaster ignorance, and yet fills some space between ; as it might in filling some of the enormous gaps in the infant science of Western psychology. But most certainly it requires that students shall remit all, not only some, of the prejudices which Western education has imposed so successfully upon them. It is true that phenomena that occur

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in strange places can tell us much—but only if we are ready and able to make the right deductions. This same kind of criticism avowed spiritualists have to meet in Europe, but in return they offer, as a rule, only detailed accounts of things foretold or revealed, or of persons comforted.

On one side, the materialist anthropologists, in hundreds, even thousands, bring data like ants to the hill of physical evolutionary theories. On another side (there are more than two only) the spiritualists also bring data, but instead of building their own hill, they deposit it before those who work for other ends. They afford hindrance, are negative finally rather than positive. M. de Vesme has other works to offer us. Perhaps, indeed probably, he has something that is synthetic to offer, to follow this destructive clearance of his path. He sets aside the errors of the Arboreans: what truth has he to bring, in theory or fact, deduced from the series of studies he has written?

SLEEP

By C. M. MALLET

Sometimes the dead come back, when slumber lifts
A corner of the veil which hangs between
The living and the dead to hide that scene
Too bright for mortal eyes, yet glimpsed through rifts
In clouds of sleep. O sleep! of all thy gifts
Give us the best, that glimpse of things unseen:
Beloved faces, fram'd in Spring's young green,
Beside clear streams whereon no dead leaf drifts;
Eyes, bright with youth, but soft and grave and deep
With all the tenderness the years have taught
And all the wisdom that the soul has gained:
They shine upon us in the hours of sleep
When Time and Place, and Death itself are naught
And souls their highest longing have attained.

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"WHICH WILL YE . . . ?"

By Mrs. RHYS DAVIDS, D.Litt., M.A.

SO asked Pontius Pilate. Which would the Jews of his day have set free to come again among them, the man of the Less in worth, in conduct, in ideals, or the man of the More, the man of a New Word ?

I am not dealing with that crisis, but I would place also an alternative, in fact and in values, before the reader of my day.

It is a curious feature of the books and periodicals of our time, especially of the latter, whether these be propagandist or not:— the number of books and of articles concerning something entitled Buddhism, written by those who reveal in what they write that they have no knowledge of their subject, *qua* so betitled, at first hand. I do not say that the number, measured against the total literary output of any year, is more than infinitesimally small. It is not enough to reveal any serious growth of interest in the subject. My point is the apparently secondhand nature of the authors' knowledge.

There are several ways in which these writers betray that their knowledge about "Buddhism" is derived. One is that when a passage of scripture is quoted its context is neither named nor discussed. Another is that the passage is often varied in its wording to suit the point which the writer is pressing. Another is that such passages have already been cited, to endorse *his* specific point, by some scholar of repute.

But a more essential self-betrayal lies in this, that such compilations fail to show any critically historical curiosity as to whether this or that, which is cited without question as Buddhist dogma or doctrine, is of the original mandate, or is an aftermath of ecclesiastic monasticism. The corpus of teachings, which these writers have somehow learnt to call "Buddhism", is accepted *en bloc* as all synchronous, all mutually consistent (or if apparently not always so, to be interpreted as such), all equally and at all times orthodox. All, that is, which are allowed to be what is called of Hīnayāna, or Theravāda, or "Southern Buddhism", or of the Pali Canon. For present purposes we can leave Mahāyāna doctrines on one side.

The authors in question would possibly reply: "It is true we have made no study of the Hīnayāna Canon in the original;

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but we have read some translations. And we have considered the manuals on Buddhism by scholars whose knowledge of those scriptures at first hand is incontestable. We believe what others have thus told us."

I hold this book a probable answer and a good one *as far as it goes.* How far is that ?

Have such docile disciples seriously considered (*a*) how new is the access of the whole of the Pali Canon to scholars ; (*b*) how little evidence there is, in scholars' manuals, of critical, historical weighing of internal evidence in materials which have only in this century become wholly accessible ; (*c*) how impossible it has been for those few pioneer scholars adequately to weigh such evidence (their Pali labours have all been wrought out of their leisure hours, their working hours being pre-empted in other directions) ; (*d*) how irrational it is, even for the learner at secondhand, to see in a body of doctrine which he *knows* was for centuries oral and under revision, then for centuries added to and written, also under revision, a teaching wherein changes of vital import have not been going on ?

These four points may give the reader pause. He will have his answer to them none the less. But let us first sum up the doctrines which are usually brought out as the bases of (Southern) Buddhism.

These are (1) three essential "marks" in all things, but chiefly in man—man is *anitya*, transient ; man is *dukkha*, ill ; man is *anattā*, not-self ; (2) four worthy or noble true things, viz., a diagnosis expanding the second mark, and including the cause of man's being ill, the ending of this, the way going to the ending ; (3) the worthy, or "noble" way, called eightfold : a prescription of rightness, or rather "fitness", in thought, word and deed ; (4) certain statements concerning the founder of the religion, a man to whom the title of "Buddha" (awake, wise) came to be applied ; namely (i) that he was superman, (ii) omniscient, (iii) ceased at his death to be any more a person, (iv) was silent when certain questions were put to him, and, on one occasion at least, made an apology to a listener for being silent, (v) never explained ultimate truths.

These teachings are, one and all of them, stated repeatedly and with emphasis in the Pali scriptures. They are either affirmed categorically, or they are fully implied in descriptive statements. Further, they would be accepted as central in Hīnayāna teaching by monastic teachers of South Asia, whether

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born in the tradition, or European converts to it, and also by lay propagandists. Indeed, it is the exception to take up a propagandist organ without seeing in it some man or woman, usually of the laity, trotting out yet another sermonette on the "eightfold path", or the "four truths".

"Ill" and escape from it is thus an easy first. That the man is or has no "self" makes a good second. That the man, as "not-self", falls to pieces in impermanence goes without saying. That "the Buddha" was, or acted thus, makes a fairly poor third in the running. Perhaps it is due to this: the European writers are mainly, if not wholly, lapsed Christians, seeking a religion which gives not so much a Divinely Highest to be sought, or an inspired teacher to lead, as categories of ideas about things, parallel, in religion, to the categories of laws of things in science. And in these "Buddhist" tenets, thanks in part to a sympathetic bias in most Buddhist-manualists, writers on this subject at secondhand judge that they have found the one and only creed which *does not appear* to demand from them belief in the things from which they have lapsed.

These are momentous conclusions. As yet no doubt their momentum is of the slightest. It does not follow that it will remain ineffective. An alliance between a scientific creed that is largely materialistic and a religious creed that is *held* to be in harmony with modern science may be pregnant of results. And it may be a wise thing for those who are not knowers at secondhand only of what is now called Buddhism to invite the reader who may be only such a knower to look for a moment into the *sanctions* and the *grounds* for such an alliance.

The sanctions, in view of what has been said, I have but to sum up. There is first the Buddhist tradition attaching to the Buddhist cult in Southern Asia. Discounting a few earlier travellers' records, we have gradually become aware of this since the beginning of the nineteenth century, when the treaty of Amiens ceded to us Ceylon. We came to discover there a creed of cenobitic monachism *plus* the laity, claiming to have been adopted from North India in the third century B.C., as attested by two national poems dating from seven and eight centuries later. The manuscript scriptures of this creed, written in a literary diction akin to the old Indian Vedic, Prakrit, Sanskrit, are, in those poems, said to have been, as a closed corpus of sayings, written down in a certain King's reign nearly 2,000 years ago. Voluminous commentaries also, committed to writing in Singh-

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alese, were, it is recorded, recast into the same diction by scholars from India about 600 years later. And these admit that the scriptures had repeatedly undergone first oral, then written, *revisions*.

Here is the scriptural sanction. Based on it we have the sanction of the ecclesiastical succession, from then till now unbroken, of the oral teaching of the church of monks in Southern Asia. This has been the laity's only access to the scriptural sanction. Till last year no publication of a (partial) translation of the scriptures into a S. Asian vernacular has come to my knowledge. Moreover, for the monk the "Pali" text is as sacred and untouchable as ever were Christian scriptures for a Christian sacerdotal succession. Moreover, for the monk there never was question of the *inner history* in the life of his scriptures. They were there not to explain, much less to be explained; they were there to edify, to impress. And they were, first and last, as the Buddha-vachăna —the word of the wondrous founder—all equally true, equally *independent of time*. For the native monastic teacher the question of an evolving of values in time does not arise. The whole body of doctrine is there, to be taken or left, *en bloc*.

Nor, for that matter, is the monk-teacher familiar with his scriptures from end to end as is any, even the obscurest, Christian teacher of religion with his Bible. Those scriptures are many times the bulk of the latter, and all are in a tongue which the former knows, it is true, but not as vernacular, nor knows as being, now of a more archaic form, now of a less.

Lastly, there is the sanction conferred on those doctrines cited above by the men and women who have written "books about Buddhism" as accredited experts. (Let the reader include the writer, down to 1912.) Of these I have spoken. And concerning the pioneer, immature nature of *the tradition they have set up*, viz. that to learn the original gospel out of which "Buddhism" has grown we must note what is reiterated and emphasized in the Pali Canon, I have only to add that it is a tradition without sound foundations, and that there are signs it will give way when a more thorough historical criticism—such as is now possible—has been at work. This criticism will (*a*) link up certain utterances in the Pali Canon with the immediately preceding religious teaching *at* the birthplace of "Buddhism"; (*b*) treat with suspicion the emphasized, the repeated, in a scripture attested as being a much revised compilation; (*c*) take that scripture to task as to whether the *weight* in its teaching, which is *of* monks, *to* monks, *for* monks, is likely

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to have been the new word brought expressly to the Many, to the Man—that New Word out of which, spite of all monastic wiltings, a great world-creed has managed to grow,

Now the utterances cited above, dear to the propagandist and the lapsed believer at secondhand, are under (*b*) the reiterated, the emphasized sayings, dear also to the monastic editors. Dear, because they uphold him, not in any premature sympathy with a non-existent science, but in his position as a world-forsaker. He had turned his back on any work, any duties life in the world had for him, *even though he might be yet young*. His contracted life conformed to a contracted gospel.

Shall we, under (*a*), inquire whether a gospel may yet emerge in the monks' canon, not reiterated, not emphasized—a buried city—which teaches, for the Many, expansion, not contraction, a More, not a Less ?

My editor will be saying, "Time is up !" and I must refer the reader to recent books in which I have tried to expand the premature scholars' sanction into what is, I hold, historically more true. Put into briefest wording, it is this :

When Gotama of the Sakyas and a little band, chiefly of brahmins, began to teach, their aim was to expand the best religious teaching *of the day*. This was that each man, each woman—as "self" (*not* body, *not* mind)—was by nature a being akin to the Highest Being, to Deity, then called Brahman and Ātman (self). There had been growing a tendency to see the man less as a Being, more and more as Becoming. (Translations of Vedic do not accurately show how much "more".) But the tendency was waning. Was not becoming followed by decay ? The Gotama-men upheld that tendency of the Becoming with the vigour of a new inspiration. The self, they taught, in the very words of Brahman teaching, must "be sought after" ; but not here as Being, not there as not-Being ; but by the middle way as Becoming. The dictum "Thou art That" were more truly "Thou art becoming That". And it is by, and in, *the Way thou livest, now in this world, now in another*, that thou canst become That. Will to *become* what yet you, save potentially, are not.

Here was need of our "potential", but the word was not there. Here was need of our priceless word "will" ; it was not there. Instead we meet with "make become", "stirred-up effort", "keen desire". And to bring home the right, the middle choice of will, we find the figure of life as a Way, and the man as Wayfarer towards his "highest good".

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Here is no negation of the man, whether we call him self, soul or other name. Here is no wilted world-lorn monk-gospel. Here is man shown the More, not the Less, that lies in his nature, in his destiny.

And if it be said, "But this is surely not Buddhism", I would say, "Keep the 'Buddhism', if you will, for the contracted gospel evolved by monastic editors." By what often seems sheer luck, all that has just been said *survives* in word or in spirit in the Pali Canon. But it is the gospel not of an ideal "Buddha" of Buddhists. It is the gospel of Gotama of the Sakyas.

Which will ye . . . ?

THE CHRIST AND THE CRUCIFIX

By E. H.

In the great dim church with its vault profound,
Where time goes by with hardly a sound,
The Christ hangs lean from the sculptured cross
Though coloured anew is each saintly boss.
But the Christ I know is a subtler form
Wrapped in a mantle wide and warm.

Every two thousand years, say men,
The Christ descends to earth again.
His life comes flooding in amain.
Through infinite years of infinite pain,
Through battle, storm and winter rain
He is born, He leaps and laughs again.

Yea, though the dying Christ hang there
And through their tears the people stare,
He works to-day amidst the strong ;
Yea, He strives here. The time is long.
He lives in spite of human crime,
He germinates in human slime.

His sea floods all the river channels,
His salt tangs all the little runnels.
Into the whirlpool of men's passions
Flows in His love that new life fashions.
There floateth in a crowned king,
Waters of strife had drowned Him.

A bright light shines about His head,
This Christ in us though He seem dead.
Despite the whirlpool of our passions
His love it is that our life fashions.
Come 'neath His mantle,
You'll find its fall gentle,
Its covering ample.

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CAUSATION OR ANARCHY ?

By H. REINHEIMER

The reactions of science have so far been unfortunate. Its materialistic basis has directed attention to things as opposed to values.

Dr. A. N. WHITEHEAD.

The two cardinal principles which research has once again thrust into the forefront of debate are universal causation and universal conformity to natural law.—*Nature*, 30-8-30.

The problem of causality is beginning to occupy scientific and philosopical circles ; it is now one of the great questions of the day, together with enquiries regarding the real character of space and time. Philosophical speculation and scientific research are being more closely brought together.—*The Observer*, 17-5-31.

THE modern world is in the grip of a giant called Relativity, a monster which not only holds the world of science in fee but also presents to modern philosophical thought many uncomfortable jolts and crucial tests.

Greatly though we have gained in insight, in modesty, and in breadth of view through the advent of Relativity, there is another side of the matter, a debit side, due to the various unsettling effects which the famous new principle has brought in its train. Surely it cannot be considered a small matter if old and venerable categories, which have stood as pillars of our mentality throughout the ages, are now, owing to the direct or merely the sympathetic disparaging effects of Relativity, in danger of falling into disrepute and desuetude. Who can say what the consequences will be of a rash discarding of causality, for instance ?

Nor is it that any adequate compensations are being proffered for the losses that we are asked to sustain. Surely anarchy cannot be thought of as affording compensations for causality and conformity ! What alluring prospects does anarchy hold out to our civilization ?

Is it not that our civilization is already in jeopardy precisely because of the prevalence of anarchy, due in large part to the undermining by men of science of the pillars upon which civilization rests ? It can scarcely be said that we have had too much causality hitherto. The contrary is the case. To reflective minds it has appeared that we have suffered, not from an excess of causality but rather from a deficiency of it. I have been critical of "Evolution" for several decades on the very

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ground that it has falsely dispensed with the causality proper to it, and for this reason alone I am far from making hasty acquiescence in the facile unseating of causality, such as is nevertheless proposed. I have been equally critical of medicine, which has been far too often oblivious of the maxim, *Cessante causa, cessat effectus.*

"Evolution", I allege, has hitherto ignominiously miscarried, chiefly for the reason that it was marked by an undue preponderance of the anarchical element in it, and by the concomitant absence of logical construction. Evolutionists have failed to work with that long logic the absence of which, as Emerson well said, is an unpardonable crime. Hence one need not be astonished or alarmed at the demise of "Evolution", seeing that it was unsatisfactory and seeing, moreover, that causation and "Evolution" have been mutually exclusive rather than mutually helpful (as they should have been).

I am quite confident that it is merely the inadequacy of the orthodox view of "Evolution" which obscures and traverses causation, wherefore it is, too, that causation will gain rather than lose in the end from a revolution in "Evolution", which will achieve a triumph for truth, releasing it from scientific obscurantism. It cannot be sufficiently emphasized that disillusionment with evolution should not be regarded as in itself prejudicial to causation. What is spurious must be surrendered in any field and at whatever cost. Let the prophets of Relativity desist from pleading that the failure of "Evolution" is a warrant for laying the axe to the category of causation, also let them bethink them that causation stands on a very different footing from evolution. It would seem that some people are in the same undue hurry to-day to abandon causation as their fathers were in welcoming a spurious and infelicitous anarchical teaching of Evolution, inflicting upon us the mental and spiritual malady of "Selectionitis", a disease due to Darwin for which "Symbiosis" alone can now offer the remedy. Darwinism was merely a dogmatic cult of the nature of an apostasy to heathenism. We should take warning from that occurrence to the effect that the impasses and crises of civilization arise not so much from the effects of genuine science as from the perversion of science into a facile scientism, which proves acceptable to an unreflecting generation, one ready to be hoodwinked to its satisfaction. The Victorian period was decidedly a sullen page in philosophic annals.

"The prophets prophesy falsely, and the priests bear rule by

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their means, and my people like to have it so ; but what will they do in the end thereof ?"

Darwinism was the prolegomenon to present-day anarchy, both in science and in society.

From a recent publication on Heredity by Dr. E. S. Russell it may be seen how we have become disillusioned with regard to current Evolution theories. He states that although theories of *The Origin of Species* have occupied the centre of the field for over seventy years, yet there is no one who can tell us what is meant by a species. "Evolution", as he says, was a comforting word to our fathers, but to this generation it is hardly more than a re-description of the phenomena in convenient but inexact and little-understood terms. For fifty years following the appearance of Darwin's *Origin* the whole force of academic biological teaching was occupied with little more than the reiterated illustration of his conclusions. Even the widest biological generalization, the so-called "cell-theory", according to that authority, might not unjustly be called an explanation of bodies of which we know little, in terms of cells, of which we know less.

Outside professional circles the inadequacy of the current theories had, of course, been long apprehended. It may be recalled what Henry Drummond, for instance, had to say. He found that Evolution had been presented to the world out of focus from the first, and had remained out of focus ever since.

Biologists have not troubled themselves to establish the causal category proper to an independent biology. They have instead preferred to lean parasitically on physics, fondly believing that there it was that they could find the principles relevant to the science of organic life—a great delusion. To their shame they have entirely failed to develop a coherent metaphysics of their own. It is not at all surprising that biology, owing to the opportunism of its leaders, finds itself to-day in an almost indescribable state of bewilderment, in a quandary, a condition bordering on chaos. Its generalizations are inadequate. Its drafts on physics have availed it not. What paltry supports it had borrowed in that quarter have, moreover, now vanished. It is plain that biology is but a pretentious would-be science. Having done nothing but walking with the wind, this once proud and overbearing faculty now finds itself left high and dry. The fashion to-day is to invoke the help of mathematical physicists (those in particular who know how to make deft drafts on poets and on the original work of gifted "outsiders"). Although in general the

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craft of criticism has badly degenerated, a few critics are now arising here and there who point out that biology is backward and even primitive and evincing a signal default of interpretation. The present state of affairs is indeed somewhat calamitous, since it affects other sciences, which, in lieu of the required inspiration, receive nothing but Dead Sea fruits from biology.

One thing is certain, moreover: it will be far from relieving the present confusion if the category of causation is now to be discredited or suspended.

If it were true, of course, that on the soundest, the most compendious, of logics the doom of causation were definitely and irrevocably sealed, nothing would remain but to make the best possible accommodation to the new facts, and to seek elsewhere for solace, if it is to be found. One may well entertain doubts, however, in regard to the final outcome of the present speculations on the part of physicists. The question arises where will scientific explanation be in itself if it is no longer to be referable to cause and effect, if science is to consist of nothing more than hypotheses and conjectures, some of which accidentally happen to be verified from time to time? One wonders, too, how civilization itself will fare if it should no longer be creditable that we reap according to our sowings. One may well believe that it would give pleasure to some to be told that Evolution is both uncaused and undesigned, just as it would be pleasant to others, for instance, to hear it "proved" that cancer is "uncaused". Great is the lure of irresponsibility in an age given to self-indulgence and to fatalism. "*Pars hominum vitis gaudet constanter et urguet propositum; pars multa natat, modo recta capessens, interdum pravis obnoxia*—a portion of humanity glory uniformly in their vices and keep to their purpose; a great part drift, sometimes clutching at what is right, and occasionally compliant to what is evil."

Already many of our generation, prone to indulge in self-deception, and unwilling to face the facts of cause and effect, are given over to the belief that disease is a chapter of accidents and that it is no use being thoughtful about one's health. Is the modern physicist going to abet such as these, to encourage them in the pursuit of that "higher" freedom which they are lusting after—the selfsame freedom, be it said, as that enjoyed by the cancer-cell, to wit, the opposite of that which usually "with virtue takes her seat", i.e. that licence which involves a descent to Avernus? Some people, no doubt, would infinitely rather hear of some new serum capable of absolving them from

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the duty of vigilance in matters of physical integrity, than trouble themselves about causes, or about observing rules of conformity to natural law. To such as these it is but a small matter to see the element of causal continuity eliminated from current philosophy. Very different, however, is the concern of the vigilant and the sober, those who have realized that we cannot relinquish cause and effect without the gravest of misgivings.

The "great" Victorian naturalists were canny opportunists who, forgetful of *ne sutor ultra crepidam*, with their spurious denials, their ramshackle formulæ, their strident accents of omniscience, their canting love of "veracity", succeeded in undermining the foundations of ordered society, and in bringing Europe, and for that matter civilization itself, to the brink of the bottomless pit. Are our physicists going to provide the second instalment of that vandalism by way of consummating the death knell of Western civilization ?

The Achilles' heel in our armour has all along consisted of our inability to find the proper antidote for scientisms. What science we have had hitherto has shown an eagerness to pander to the foibles of the multitude with appeals to low instincts and to unreason. It has truly come to pass, as Samuel Butler predicted it would happen, that the man of science has turned augur, medicine-man and priest.

The populace, as a well-known thinker has said, hates nothing more than thinking. Most people would sooner die than think; and in fact they do. It is pleasing to the unthinking to hear it proclaimed in the holy name of science that belief in cause and effect is old-fashioned. Darwinism had similarly contrived to give it out that the men of the pre-Darwinian "Dark Ages" distinguished for being religious were merely stupid and sentimental, and that the "true, the good and beautiful" were merely illusions. Of what use is poetry and painting or morality in a world constituted as a "dismal cockpit" or a "gladiators' show"?

The Darwinist, relying solely on carnage and ruthlessness (firmly believing that the seamy side of life alone is capable of yielding "plain and unvarnished facts"), professing to stand "beyond good and evil", despising philosophy and metaphysics, is quite unaware that he is up to the neck in a metaphysic of his own. He fails to see that his "atoms", "struggles", and "selections" involve metaphysics. (It is well to remember that what constitutes, or what should constitute, metaphysics is this: an

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unusually obstinate effort to think clearly. Metaphysics is the science, according to Dr. Whitehead, which seeks to discover the general ideas which are indispensably relevant to the analysis of everything that happens.) Unless he thinks he can dispense with general ideas, the biologist has need to be a metaphysician, although he may not be aware of the fact.

As an example of the stultification of thought obtaining in Darwinian circles, Mr. Woodger cites the zoologist, Professor Goodrich, who, in a recent book of his, although professing to confine himself to scientific biology, yet "has not been able to resist the temptation of expanding it into a metaphysic of things in general along typical old-fashioned nineteenth-century lines".

The professor, wishing to sit on two stools at one and the same time, claims even ethics for "Natural Selection", a soi-disant mechanical Functionary, unconcerned with good or evil, thus making himself guilty of incongruities and contradictions, as Mr. Woodger has no difficulty in showing.

Unfortunately Mr. Woodger, with all his acumen, is one of those who have succumbed to the facile repudiation of a causal explanation of evolution. Responsible for his conversion has been the German epistemologist, J. Schultz, his special merit being, according to Mr. Woodger, that he has "clearly recognized" that biology requires the concept of "individuality". Should one ever have doubted that this is required? Individuality should certainly be the corner-stone in a self-respecting science of life, in psycho-biology, for instance. Schultz, however, brings in individuality by a side-door merely, as a postulate, and so as to serve merely as a correlate to the category of substance as employed in physics—i.e. somehow to help expressing the idea of the persistence of stuff with change of form. There is an "actor" or "doer", a something endowed with pertinacity of purpose, behind every form, and what we call a "system" may in the end turn out to be essentially a ministrant, whose mission it is to perform regular and reliable world-service in an economic order of things involving cause and effect. An Emerson would have explained the category of substance, involving conformity, by saying that all things are more or less "ensouled". Dr. Whitehead merely puts the same idea in different language when he states that biology is the study of the larger organisms, whilst physics is that of the smaller—service being implied withal.

The question thus arises, Are we to judge the larger organism by the lesser, or *vice versa*? Are we to impute nothing but

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mechanical faculties to the larger organism, merely because we have as yet discovered none but mechanical qualities in the lesser? (The deniers of causality argue that everything is reducible to physical or chemical processes, composed of an endless number of atomistic and molecular events, each of these infinitely small units following their course independently of any predetermined law. Nothing more will they allow than some sort of "statistical" lawfulness—a kind of appurtenance to the higher phases of life.)

Much thus clearly depends upon our interpretation of the persistence of form in the midst of change of stuff or metabolism.

Need we suppose the physical world to be bare of direction and lawfulness because to superficial vision it may appear to be? Was not Huxley shrewd enough to apprehend this, that in view of their wonderful primordial interaction the physical and the biological planes must be jointly explicable by the discovery some day of a central and sublime law of mutual connection? No one, at any rate, has so far disproved the idea that each individual molecule has its own causal determination. It is reasonable to suppose that what appears as accidental is due to partial causes not accessible to experimental survey. Do we not experience that, with a change of state in a substance, a new causality—that adequate to the new phase of life—comes into operation? For instance, by dispersing the particles of a solid we may so change, i.e. increase the predominance of, surface tension as to bring new or dormant chemical faculties into play.

The transference of a system from a particular plane of existence to another thus often means that a new set of laws comes into operation, and this offers no occasion for speaking of the failure of causation. We have in general shown far too little discernment with regard to the hierarchy of necessities ruling the various levels of existence, and it is for this reason alone that we are not likely to have exhausted the account of cause and effect. We must, of course, not ask for too much from conformity. It has been said that a genius cannot but be a nonconformist. And surely we must make some allowance for the display of genius, transcending narrow confines, even in the world of "small" organisms. In the end one may feel assured it will turn out that the ways of God are just and justifiable, not only to man but also to lesser creatures, and that even though there be a complex web of life we need not doubt the truth of the saying, "Although He

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stands and waits in patience, with exactness grinds He all." Is it not a fact that the law of retribution is reliable ?*

"The Furies are just," said Disraeli, "their feelings are strong, but their heart is in the right place." The Furies, said the ancients, are attendants on justice, and if the sun in heaven should transgress his path, they would punish him.

What Schultz finds necessary to postulate is this: the idea that development must work through a "supersensuous medium" the "creative forces" of which it (development) excites into activity. He adds that we have here the analoque to our own behaviour excited by impressions from without.

But is it not rather more than an analogue that we get here ? May we not invoke the principle of the kinship of all life ? Do not all organisms appear to be conceived on much the same plan ? Are they not all the descendants of but a very few types ? Is there not a kind of "international language" between them, the way they act and react upon one another in the web of life ? And may we not justly infer that we have here a case of "man imprisoned", "man crystallized", "man vegetative", speaking to "man impersonated", as Emerson long ago visualized the truth ? For to discern Nature's intention, we must, as Dr. Bridges told us, look to "the full effects in man". Is it not that the category of causation comes under this rule too ?

Schultz's view, at which he had arrived by postulation of an evolving "medium", and not by a method of verification, has at any rate the merit of upholding epigenesis as against "preformation" (the contrary notion that all possibilities of future form are already pre-formed in the germ). Since, however, he holds that only that which is manifested is actual, he cannot see his way to reconcile the idea of causality with his biological scheme, which is one of mere postulation. Woe to a category that fails to harmonize with a Herr Professor's elaborate scheme ! It is condemned and forthwith excommunicated ! It is deprived of a

* Since I have written the above I have come across a letter by Mr. J. S. Rowland, B. Sc., in the *Observer*, pointing out that a very large number of the actions of material bodies which were regarded formerly as random are now reduced to law. "We are now faced with the fact that we cannot be at all certain what is going to happen to an atom. Given an atom of hydrogen, say, we cannot declare whether its electron will move away from the nucleus or will fall nearer to it. But because we cannot say now which of various possible changes is going to take place, are we at liberty to throw overboard the whole system of causality on which our science is fundamentally based ? May it not be that other laws, as yet undiscovered, control these things, and that one day scientists will be able to account for the behaviour of an atom as satisfactorily as they now account for the behaviour of an assemblage of some billions of atoms ?"

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place in evolution—the last thing in this world capable of being understood without a long logic involving cause and effect.

So far as this individual development is concerned Mr. Woodger is able to show that Schultz's denial of causality is erroneous. He cannot see equally clearly, however, with regard to Schultz's theory of evolution. To the question, How can the possibilities of a natural entity be enhanced? Mr. Woodger would naturally enough make answer, By evolution. His difficulty is "the mystery of the creative passage of Nature", in regard to which he avows a lively sense of the limitations of human knowledge.

Truly human science is uncertain guess! Common sense, relying on causation, would say that it is long-continued unconcious or more or less conscious effort in the "right" direction that counts in evolution.

Wer immer strebend sich bemueht, den koennen wir erloesen.

(It is honest and persistent striving that wins salvation.)

Were it not that by positing an outside entity Darwinism had spuriously distracted attention from the true performer, the organism itself, we should not now be found vainly speculating about a "creative passage" nor be reduced to a facile surrender of cause and effect in view of some hasty postulation regarding evolution. The moment we realize that evolution was achieved by the strenuous work of organisms themselves, pulling together and co-operating, according to Symbiosis, and thus producing wealth by labour according to cause and effect, we are able to perceive the true and vital significance of organization, of individuality, of progress and of status. We can thus understand how hierarchy—the outstanding feature of evolution—is a matter of cause and effect in a bio-moral system, in which rank is a matter of reward or punishment, according to merit or demerit, according to qualification or lack of it.

Equally so, had we not perversely shelved the study of disease, as something taboo for ordinary mortals, as though it were the exclusive preserve of "initiates", we might have drawn lessons in cause and effect unsurpassed elsewhere. Thus we might have duly concluded from the negative evidence presented by disease and degeneration (as in the universal disintegration of form consequent upon a failure of organismal effort—particularly so in parasitism) that progressive evolution is *per contra* dependent upon, and the result, or effect of, effort and industry, which latter are thus to be looked upon as the true causes of progress.

(*To be continued.*)

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW.—ED.]

RELATIVE CHANCE AND DETERMINISM

To the Editor of THE OCCULT REVIEW

SIR,—In the interesting series of articles on some Philosophical Implications of the Theory of Relativity Mr. Redgrove describes the position of two schools of scientific thought who explain the universal by mutually exclusive theories: (1) that of the world as a machine with a predetermined path, and (2) that of a world of atoms of which nothing can be determined individually—a universe of chance, uncertainty. There is, however, a third school of which Professor Einstein might be said to be the spokesman. In his article in *The Times* (February 5, 1929) he refers to:

> the fundamental reliance on the uniformity of the secrets of natural law and their accessibility to the speculative intellect. . . . Theory is compelled to pass more and more from the inductive to the deductive method, even though the most important demand to be made of every scientific theory will always remain that it must fit the facts.

Nevertheless, Professor Einstein is too subtle a thinker to view cosmic processes as the predetermined, mechanical interactions of material particles. He repudiates the dualism which postulates two kinds of fundamental reality—that of the electro-magnetic field and that of material particles within the field: for even within ponderable bodies the "fields" are not to be regarded as states of the matter, but essentially as states of the empty space. Neither is he satisfied that there should be two field theories. He points out that the revolution in physics has been a gradual process of eliminating independent conceptions and reducing them to a fundamental unity. For instance: "The Special Theory of Relativity showed that the causal correlation of the electric and magnetic fields corresponds to an *essential* identity of the two types of field." Again, the General Theory brought the theory of gravitation within Faraday's conception of the field. And now Professor Einstein is himself searching for a new unitary theory that will fuse the electro-magnetic field of the Special Theory with the continuum or space-time field of the General Theory. He senses a *synthetic* state and is trying to express the inner "identity" mathematically.

He stated in *The Times*, February 5, 1929:

> It can, however, scarcely be imagined that empty space has conditions or states of two essentially different kinds, and it is natural to suspect that this only appears to be so because the structure of the physical continuum is not completely described by the Riemannian metric.

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See also the *S.D.*, I, 545, "There is a difference between *manifested* and *unmanifested* matter. . . ."

It is from this General Theory, confirmed by the measurement of the deflection of light-rays in a gravitational field, that has arisen "the latest impetuous developments in the Quantum Theory, where the theory of the continuum and the essentially discontinuous interpretation of the elementary structures and processes are fighting for supremacy " (Article, *The Times*, February 4, 1929). In his lecture at Oxford on May 24th last, Professor Einstein, as reported, "made it clear that his ideal of physics was a deterministic scheme of laws such as did not exist in the Quantum Theory" (*The Times*, May 25, 1931).

The World of Chance, the subject of Mr. Redgrove's recent article, has been conceived by exponents of the Quantum Theory who, apparently, can think only in terms of concrete particles. They have highly developed analytical minds but lack synthetic powers of insight. Consequently, when the concrete, individual "atom" vanishes from their experimental grasp they are satisfied to deal with electronic phenomena as actuaries compute the chances of human life—by the law of averages. This is useful for calculations and demonstrates the inertia of the mass that is necessary in any manifested world and on which reactionary leaders of thought can always count ; but it explains nothing about the nature of radioactive energies or their origin, and seems hardly a suitable soil for philosophical ideas. Those who use this law have no inclination to take a mental balloon-flight into the upper atmosphere and track the electron to its lair ; they are content to remain on earth and calculate the chances. But, feeling themselves imprisoned in this uncertain world, they try to read into it something of free-will, for they egotistically object to the idea that they are at all restricted or "determined" by laws beyond their control or comprehension. These statisticians have no new insight, however, and on the "uncertainty" regarding the individual "atom" they have superimposed interpretations borrowed from stale theological philosophy, and terms such as "free-will" and "determinism" are introduced into the discussion without any clear definition of their supposed scientific meaning. This is clearly a reaction to mediæval forms of thought, and it is easier for the lay reader to follow this swing of the pendulum than to exercise the higher intellectual faculties and ascend from the base of the triangle by the path pointed out by the true original thinkers of the race.

"Uncertainty" describes the state of mind of those physicists themselves who would attribute their own human characteristics, including self-conscious thought and free-will or determination to the physical energies of nature. *Chaos* is a truer description of these states than *chance* ; but without chaos there would be no world at all—no field for the operation of conflicting "laws" or for the evolution of free-will. And without "laws" or operating intelligences—*the magneti-*

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cally selective electrical energies—there would be no ordered universe, no definitely defined species, no hierarchical functions, no seasons or cycles, no fruits "determined" by their seed, and, consequently, no "frames of reference" for the evolving intelligences.

Physicists must expound a more scientific view of determinism and chance before one could agree with Mr. Redgrove that they have "too much knowledge". All progressive science has been due to the *combined* use of mathematical speculation and experiment—deductions and induction.

I am, sir, yours truly,

W. W. L.

CLEOPHAS AND EISLER

To the Editor of THE OCCULT REVIEW

SIR,—In her recent letter Mrs. Dixon criticizes my article entitled, "Cleophas and Eisler: Some Comparisons", stating:

"I cannot imagine why people waste precious time to compare the sayings of people who were obviously hostile to Jesus, and out of spite gave hideous descriptions of His appearance."

It seems that Mrs. Dixon has not quite grasped either the contents or the purpose of my article. Not only did I point out that the source of the description of Jesus (as given in *Paul in Athens*, and which is corroborated by Dr. Eisler's recovery of an old version of the "*Slavonic*" *Josephus*) *is a hostile one*, but I inferred that Dr. Eisler's discovery was already *forestalled* in *Paul in Athens* and *refitted* by Paul in the same book. Paul gives the Christian view and shows that the hostile account comes from enemy sources and is disseminated "out of spite". This seems to be an important historical point.

In addition to this, I stated that *Paul in Athens* was written in November 1926, and that the translation of *The Messiah Jesus* did not appear until March 1931. This is surely of considerable importance to Psychical Researchers. For the sceptic would naturally enquire from whence did Miss Cummins obtain information hitherto unknown and since dealt with by Dr. Eisler.

If Mrs. Dixon reads chapters 16 and 17 of *Paul in Athens* she will find that Paul gives the Christian interpretation, and shows that the hostile details related by Dr. Eisler are not likely to be authentic in view of their prejudiced source.

Moreover, if Mrs. Dixon would refer to page 90 of *The Scripts of Cleophas* she will read a description of Jesus which is uniform with the Christian picture of Him. I quote the following brief extract:

"... a man who was like unto no other man, who was tall and straight, with the brow of a king and the walk of one having authority. Yet his eyes were gentle, and upon his face was a strange peace, as of one who had lived and suffered the woes of all men since the world began, so that at last, he had winnowed from them the peace everlasting," etc.

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Taking into consideration this description and others, and the extremely pro-Christian ideas which throng the pages of *The Scripts of Cleophas* and *Paul in Athens*, together with the non-Christian views referred to, it would seem that the mind of Miss Cummins is capable of impartially reproducing entirely different accounts, and is not obstructed by the personal inhibitions so often complained of by investigators of psychic phenomena.

Many spiteful and hostile remarks made by the Pharisees and Sadducees are reported in the Gospels. I feel sure that Mrs. Dixon would object to these being deleted, because they form part of the picture of the life of our Lord and show the forces with which He had to contend. In the same way, in *Paul in Athens* the spiteful remarks of "Menehas" the Pharisee are also reported, and in noble words Paul repudiates these statements (see pages 74 and 75). Thus it is shown how Paul had also to struggle against the same violent and evil forces which opposed Christ.

Yours faithfully,

E. B. GIBBES.

THE MYSTERY OF "LIFE"

To the Editor of THE OCCULT REVIEW

SIR,—The serious student, no doubt, has but little time for the nebulous day-dreams of those who, like myself, are merely casual, though deeply interested, wanderers into the vast realms of Science.

And so, fearful lest our reflections, our own little pet theories, might provoke a disconcerting smile, we just go on meditating thereon in silence, wondering, perhaps, what mighty truth is destined thereby to be "interred with our bones" when we shall have "shuffled off this mortal coil".

Fatuous though our notions may be, we cannot dispel them once they have taken root ; no argument our unaided intelligence is capable of suggesting will dislodge them. Moreover, it is not always the simplest problems that claim our attention but frequently such as have defeated the greatest scientists of all times.

Thus, pondering over that great mystery, the Origin of "Life", I have said to myself : Presuming our known elements to have been successively evolved from a single form of matter—which must, therefore, have contained within itself the force, or forces that were responsible for subsequent changes, or must have been acted upon in some manner by influences directed from without, from some other part of the universe—there are four thereof, our Carbon, Oxygen, Hydrogen and Nitrogen, which, constituting as they do the substance of all living organisms, I would regard as standing at the head of the ascending scale.

But does this upward progression abruptly end there?—may it not

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be continued in a perhaps similarly progressive series of more advanced ethereal elements, such as may constitute the substance of an invisible world existing around and about the globe we inhabit ?

I conceive the possibility that in our four elements, when combined to form dead matter, certain affinities may be developed, under certain conditions, which bring about the further combination thereof with one or several of the higher group, the result being that sensitiveness, responsiveness to psychic influences which we call "life", death being the dissolution of the partnership. This added element would thus be to dead matter what the electric current is to the dead valves of our dead wireless set, even, perhaps, the very "breath of life" which, when He created living things, God breathed into the dust of our earth.

May it not be to varying proportions in which the two groups are present in brain matter that are due the differences between the mental powers of the monkey and those of a Shakespeare, of a normally gifted person and a genius ?

Such then are the thoughts that will at times trouble the lay mind, just more or less wild shapeless fancies, of which, once upon a time, I was tempted to write :

Some, perchance, like seedlets borne afield,
Upon the bosom of the wanton wind,
May find a home in some more fruitful soil,
Where they may flourish when the weaker evil
That gave them birth but might not nurture them
Forgotten 'neath the flowerless sod may lie.

Yours respectfully,

ALFRED R. SUTTON.

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PERIODICAL LITERATURE

THE SUFI QUARTERLY is notable in the first place for a reflective poem by Mr. Charles Commall on Benvenuto Cellini and his reveries in the Forest of Fontainebleau, after the visions and consolations which befell him when imprisoned on a false charge in the year 1537. But those who have heard and felt the call of the East will be drawn by Mr. Otto Rothfield's essay on the Value of Persian Literature, a suggestive and delightful excursion which tells us much in an unconcerted way, as of one who looks back upon the past of his own studies and reproduces their living impression. It speaks of the Arabian Nights, affirming their Persian origin and reminding us of that epoch in imaginative literature which was opened for the West by their translation into the limpid French of Galland. It brings back also our own memories, in far other connections, of the Moorish Caliphate in Spain, its civilizing influence, when, from the eighth century onwards, its "finer thought and feeling" were radiated "over the frontier to the nearer courts of Europe". We hear of European chivalry born under the inspiration of true Moorish knights, of Cervantes and his Don Quixote as the perfect expression for all time of their heroic spirit; and we are thankful, knowing that this glorious creation came not, as shallow people have said, to destroy chivalry, but raised thereto a truly imperishable monument. Mr. Rothfield is neither Sufi nor Mystic, but he confesses otherwise to the spell of Jami and of that "self-less absorption in the universal" which he appears to read in the *Mathnawi*. He "would like to send every boy and girl in the West to study Persian poetry and nothing else for three years, between the ages of fourteen and seventeen", as an antidote, apparently, to the Protestant way of life, with its talk of success and service. This might prove in the end more practical than our own dream of drafting Western sons—if not the daughters—to take the Latin scholastic course which not so long ago, and possibly even now, was still taught at Salamanca. After these pleasant contemplations it must be admitted that we do not find the fullness of our wonted satisfaction in Mr. Edmond Holmes, offering, under the title of *God as Love*, a chapter from the unpublished work on the Teaching of St. Catherine of Genoa. We learn all the same with amazement that it was possible in her day and under the Latin obedience to affirm that "God is the real self of man".

Those who are concerned with so-called parables or golden legends of the Buddha will find some examples to their purpose in the THEOSOPHICAL QUARTERLY of New York, including one which corresponds intimately with the temptation of Christ by Satan. Another delineates successive stages of contemplation, leading to "supreme

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detachment". We have been drawn on our own part by certain fragments respecting the mystical life regarded as one of crucifixion, but it belongs of course to the alphabet of symbolism on the way into true life. It happens, also, unfortunately, that most reflections thereon are fragments after another manner, from which it is small wonder that "the world shudders and turns aside", seeing that they are dogmatic affirmations apart from leading, ascetic instructions, counsels on the desperate wickedness of the human heart according to the life of Nature, disquisitions on the horrors of iniquity in the sight of God, so on and so forward through all the mazes of the decalogue, *plus* the laws and commandments of this or that Church. In the reality of mystical life it is love alone which crucifies, and that which it sets upon the cross is that which must die in order that love may live, that the Divinity which shapes all ends may attain its end in us, and we our term of being thereby and therein.

The cultus of Dr. Rudolf Steiner seems to be growing in England, speaking on the evidence provided by that *Quarterly Review of Spiritual Science* which is the organ of the Steiner movement in this part of the world. The fact of ANTHROPOSOPHY itself, representing the Anthroposophical Society in Great Britain, has been considered previously as something of a standing miracle, being a formidable publication of more than 100 pages, appearing four times in the course of every year, and issued at a very moderate price. But in addition to the headquarters of the Society, there is a Rudolf Steiner Hall in the North-west of London, a School in the South-west, a Home for Curative Education in Birmingham and a Woodland School at the mouth of the River Conway. We observe furthermore that there is an Anthroposophic Press in New York and a French magazine, which we have not seen, published monthly at Paris, under the title of LA SCIENCE SPIRITUELLE. In the last issue of the *Quarterly* we turned with some anticipation to an extended article on the Rosicrucian Mystery, *sub nomine* G. A. Kaufmann, but only to find (1) that the quintessence of Rosicrucian teaching is said to be the wisdom of the Holy Grail, and (2) that the contribution under notice is a patient descriptive summary of a Mystery Play by Steiner, entitled *The Portal of Initiation*, without one seeming reference to the debatable German Order of the seventh century. We learn also, on the authority of Steiner, that the Secret of the Holy Grail is "Wisdom and Love", perhaps the most unprofitable intimation that has been offered in the course of a century on the most problematical department of mediæval romance-literature. Finally there is a paper by the Goetheanum founder himself on Salt, Mercury and Sulphur, the three Alchemical Principles ; but it contains no single word on the significance of these symbolical terms as used by the long succession of alchemists, from the days of Byzantine texts. It is a study of the principles as they were understood by Jacob Böhme at the dawn of the seventeenth century, with unfriendly reference

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to those who tried to follow his meaning prior to the light of Anthroposophy—otherwise, the light of Steiner.

The Society for Promoting the Study of Religion has issued a second number of its JOURNAL OF TRANSACTIONS, edited—as previously—for the Executive Committee by Mr. W. Loftus Hare. It exists for the purpose of printing the lectures and addresses given at the Society's Meetings by speakers of authority on their individual subjects, and as it would be difficult to overestimate the value of such a record we trust that the JOURNAL, produced at the modest price of 2s., will have general support without as well as within the ranks of the Society. It should be understood that the First Course of Lectures, delivered at Caxton Hall, was devoted to Human Personality as conceived by the Great Religions, and this is therefore the main concern of all papers which have been published so far. In the second number there is a consideration of Personality in Mahayana Buddhism by Prof. W. E. Soothill, who holds that this School recognized a permanent and transcendent personality in man. Prof. J. P. Bruce studies the same subject in Chinese Philosophy, which implies Personality in the Supreme Being and affirms Mind in the universe, while the universe and man are one—a moral order without him and a like order within. Finally, Prof. S. Langdon examines personality in Babylonian and Assyrian Religion, understood as that of "a great non-Semitic people", and the oldest faith of civilized man, namely, the Sumerian race, "lost in hoary antiquity". It is specified as a complete Pantheism, for which the Divine Spirit of the universe dwelt in man so long as soul inhabited body. It departed at death, but the soul survived in the vast chambers and dark fields of the lower world. . . . Dr. Robert Eisler concludes his study of the Fourth Gospel and its authorship in the second issue of THE SEARCH. The affirmation is that "no further doubt seems possible" and that the Gospel in its first edition is the work of John the Elder, Presbyter of Asia, who was buried at Ephesus, where he had lived during the reign of Trajan "and even during that of Hadrian". Mr. Marcus M. Goldberg examines the Rabbinical legends on the death of that Emperor Titus who "reduced the city of Jerusalem after a long siege" in A.D. 70. We appreciate Mr. Procter-Gregg's excellent photographs of the so-called Planetarium at Jena, but could have wished that his account of this newest "wonder of the world" had been presented in less flamboyant terms. Captain Langford Garstin contemplates Baptismal or Purificatory Fire, in connection with the prophecy of Christ: "He that cometh after me . . . shall baptize you with the Holy Ghost and with Fire." There are, moreover, speculations concerning a Triple Baptism—with Water, Fire and Spirit. Finally, Dr. W. B. Crow surveys the human body as a colony of animals: "he has all animals within him", and may be denominated therefore with justice "the highest animal". . . . The second number of PROTEUS is also before us, founded by Dr. Crow and containing in his editorial com-

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ments an interesting historical summary of Psychotherapy, referred back to Paracelsus; Animal Magnetism, with special reference to Mesmer; Hypnotic Sleep, as practised by Puységur; and the Hypnotism of James Braid. We are disposed to think that this competent quarterly may have a future before it.

The Marylebone Spiritualist Association, which was incorporated so far back as 1905 and has its headquarters in Russell Square, issues a small monthly publication which circulates among members and associates, while it is available to the public on nominal terms. It is called SERVICE, and in addition to full particulars of forthcoming activities—gatherings of a religious character, meetings for trance, clairvoyance, psychometry and so forth—there is a contribution usually from some writer who is known in the movement, for example, Mrs. Champion de Crespigny, who discusses superstition in a recent number. Among the various publications which reach us for the first time there may be mentioned THE GREATER WORLD, founded in 1928, is quite a considerable venture, and must signify much self-sacrifice on the part of those who are concerned, all of whom give their help freely. The *Greater World* appears weekly, and the League with which it is connected must have a large membership to support its official organ, the tone and spirit of which are reverent, while the THE INNER LIGHT, a new undertaking, from Portland, Oregon, is described as a Symposium of current thought on Philosophy, Science and Religion. It is proposed to appear monthly, and offers "a fair and friendly hearing" to those who think for themselves. There are brief papers on Inspiration, the Subconscious Mind, the eternal question of Whence and Whither, so on and so forward. . . . There is also the BOLETIN ESPIRITA which has made a beginning in the Philippines as the organ of an *Union Espiritista Cristiana*, and appears partly in English, offering an impressive testimony to psychic activities and interests in that part of the world. . . . DAWN is a new fortnightly journal which interprets the ancient Wisdom and the New Age for those who have ears to hear in the Hyderabad district of India. Its main object is to spread the teachings of Mr. T. L. Vaswani, of whom it is said by an English admirer that "no one can better express the spirit of the New Age and the International Mind". Extracts which are offered suggest neither depth of thought nor originality in the point of view, while as to the New Age and the Young India, of which he says that Arjuna is a symbol, we are speculating whether it is in the likeness of Soviet Russia, the panegyric of which is pronounced in the latest issue by a putative "American Vedantist". He certifies that the youth of the world is behind Russia, that it is the economic leader to come, while its religion is "cosmic consciousness" and "universal brotherhood". We know the kind of brotherhood, and we know under other names the kind of *dawn* which heralds "the advance of Russia".

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REVIEWS

THE TWELVE PRINCIPAL UPANISHADS: In three volumes. Text in Devanagiri; Translation, with notes in English from the *Commentaries* of Sankaracharya, and the *Gloss* of Anadagiri. Volume I, containing *Isa, Kena, Katha, Prasna, Mindaka, Mandukya, Aitereya* and *Svetasvatara Upanishads*. Translation by Dr. E. Roër, with preface by Professor Manilal N. Dvivedi. Madras: Theosophical Publishing House. Price Rs. 4 and Rs. 5.

IN this new edition (the first issue of 1906 having been long out of print) the T.P.H. has performed a real service to students by reprinting a revised version in three separate volumes.

To students of the occult, the *Upanishads* need no lengthy commendation. These Eastern doctrines have ever been the resort of those scholars who felt that mere superficial philosophies were utterly inadequate. The varied doctrines of the Six Systems will become for the twentieth century what the remnants of the works of the Greek philosophers was for the nineteenth century. Western Europe may lead in matters of industry and material power, but India retains her ancient mastery of the powser of the mind. Western psychology is painfully obvious as being by far the least satisfactory science. No Western interpreter has seized and revealed in a translation of the *Uttara-Mimamsa* the fullest inner meaning, but this work is far superior to either Deussen's *Sutras of the Vedanta*, or Thibaut's version in *The Sacred Books of the East*, both of which are limited by a certain stiffness due to a struggle with idioms of a language possessing a different flexibility to the more material English tongue. In literature there is probably no work to surpass Sankaracharaya's famous *Commentaries*, here included; perhaps taken with the equally valuable *Yoga Sutras of Patanjali*, the best available version of which is Mrs. Alice Bailey's fine work, *The Light of the Soul*.

Dr. Roër naturally makes use of previous translations, and he here agrees and there differs from conclusions of Orientalists such as Dr. Weber. But for the student there is another variation needed in criticism. He has less concern, strange though it may seem, with the "authenticity" or otherwise of a given passage, but he is far more desirous of securing the accurate drift of the original meaning, just as a real lover of art, as compared with a dealer in *works* of art, is concerned with the message of the work and its beauty and not with the sale price thereof. Textual criticism that reveals profound meaning is more acceptable than that which is merely archæological in the modern sense. Sir John Woodroffe, for example, is a critic and expositor of the former class, hence the high value of all his works. What we seem to need most is a translation of the *Upanishads* by a poet of mystical insight and accurate craftsmanship; but this does not diminish the value of this present edition. A meed of praise is due to the compositors and printers for the excellent performance of their task. Could we print in England such an almost faultless bi-lingual work with equal skill and at such a moderate price?

W. G. R.

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A VENTURE OF FAITH: Lessons from the Life of George Müller. By Henry Thomas Hamblin. (H. T. Hamblin, Bosham, Chichester. 3*s*. net.)

"IN praise of George Müller" might well be the sub-title of this excellent book. Mr. Hamblin, inspired by the wonderful example of the life of burning faith lived by George Müller, of Bristol, does not attempt to give the world yet another biography of the grand old man. On the contrary, he clearly acknowledges his sources of data, giving preference perhaps to *George Müller of Bristol* by Arthur T. Pierson, D.D., a volume I am happy to say that I read some years ago. No, Mr. Hamblin is wisely content to let the existing biographies of Müller tell their own amazing stories. Instead he has taken the salient points of Müller's life, and in his own illuminating style brings out in strong relief and with a wealth of personal observation the lessons that each one of us can learn therefrom.

Mr. Hamblin, who is particularly well fitted for his task, takes these points and, in the light of his own deep insight into the workings of Spiritual Law, writes so emphatically, so cogently and so inspirationally that one is at once galvanized into a state of desire to "go and do likewise", and so prove for oneself the, alas, little-realized truth of the Divine dictum to seek first the Kingdom, after which *all* necessary things shall be added. . . .

Within the space at my disposal I cannot hope to explain who George Müller was, what it was he did, and how he did it. I can only hope that those the light of whose faith has grown dim will not fail to get hold of *A Venture of Faith* and carefully peruse its glowing pages. After which one might well read Mr. Pierson's sympathetic and intimate biography, and then once again turn to Mr. Hamblin's study. Let me add, however, that both volumes are entirely self-contained and complete in themselves. A pleasurable "task" awaits those who will do so, for there is nothing so helpful, so strengthening and illuminating as learning how our brother man has contrived to negotiate safely the tortuous path of life.

One of the most touching passages of the book is the following:

> "To one who asked him (Müller) the secret of his service, he said, 'There was a day when I died, *utterly died*', and as he spoke he bent lower and lower until he almost touched the floor. . . ."

Mr. Hamblin casts a brilliant, almost blinding light on a life which was everything that was rich and beautiful. Words cannot say more.

JOHN EARLE.

THE BROKEN SILENCE. By L. Margery Bazett. London: Rider & Co. 2*s*. 6*d*. net.

THE literature of Spiritualism (or, to give it its more accurate official title, *Spiritism*) is so voluminous and varied and so rapidly on the increase that much of it may well attract less attention than it merits, or even be altogether overlooked. This ought not, however, to be the fate of Miss Bazett's little volume; for, in spite of its modest and unpretentions style, it strikes a note to which thousands of intelligent and sensitive people will eagerly respond, and approaches its subject in a manner likely to win the ear of those whom more ambitious treatises have either left unmoved or antagonized still further.

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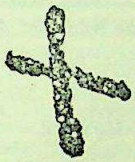

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In her previous books the Author, whose experience as a practising medium has been considerable, has dealt (she tells us) at some length with "the evidential aspect of spirit communication"; but here the controversial side of her subject has been allowed to sink into the background, and she has concentrated on such considerations of it as seemed likely to be of value to the bereaved.

We take it that most honest professional mediums have to reckon with the fact that to many of those whom death has parted from their beloved ones, the idea of being able to communicate with them only through a paid medium is repugnant. Miss Bazett does reckon with it, and seems even to have considerable sympathy with it.

For instance, she does not hesitate to record her belief that communication takes place, and ought to take place, in other and less official ways. "Many who have never sought communication through any medium . . . yet have practised an intimate communing with their dead." And, unlike some professional Spiritists, she gives high spiritual value to prayers for the dead, which she speaks of as "a very general practice and . . . possibly, the highest bond of union". Only, she argues, as *prayer* was, in life, but *one* of our means of intercourse with our friends, and other means existed which were both fitting and natural to us *then*, it need not, and should not, be otherwise *now*.

The first, and longer, portion of the book is devoted to general reflections on death and the part it plays in human destiny, on the terrible silence that it seems to impose between us and those who are gone and on the possibilities of breaking it. The chapters entitled, "The Way of Suffering", "Companionship Continued After Death" and "The Sharing of the Larger Life", strike us as rather specially clear and consoling and as really spiritual in tone.

The second part consists of the record of a specially tested case of communications, said to have been received by Miss Bazett herself, in the spring of the year 1926, and seems to be a fair specimen of her careful and conscientious work. Altogether, this is a book above the average of its kind, the product of a mind sane, reverent and sympathetic.

G. M. H.

FRAGMENTS OF A FAITH FORGOTTEN. By G. R. S. Mead, M.A. Third edition, 8vo., pp. lv+683. London: John M. Watkins, 21, Cecil Court, London, W.C. 2. Price 20*s*.

MR. MEAD'S *Sketches among the Gnostics*, designed as a contribution to *The Study of Christian Origins*, is so well known and indeed familiar among us that it is difficult to realize that it has been out of print for a long period, but such is the fact conveyed in a prefatory note to the present reimpression. The work appeared originally in 1900, was revised verbally for a second edition in 1906, when the bibliography was brought up to date and an index added, and it reappears now as it stood at that time. There must be many still with us who read it in the old days and have consulted it frequently since, as occasion demanded, on one or other of its numerous subjects. It does not call to be said how well it serves my own purpose as a source of reference in connection with the Secret Tradition in Christian Times. It happens also in the providence

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of things that this third edition has come opportunely when I am engaged in reconstructing an old book of my writing, on the literature of the Holy Grail. It is being read therefore, and perhaps most especially for its light on the Mystery of the Eucharist, as presented under Gnostic aspects, for example in the *Codex Brucianus* and in *Extract from the Books of the Saviour*. Two things impressed me generally regarding the *Sketches*. The first is their extreme lucidity, but the second arises herefrom, namely that these *Fragments of a Faith Forgotten* are, to me at least, like a great theosophical romance, through which one is drawn page after page, section after section, with the slightest possible sense of reading a work of research: it is rather a living story. The Studies on the "Background of the Gnosis", on "The Gnosis according to its Foes", and "The Gnosis according to its Friends" are vital contributions to that study of Christian sources with which Mr. Mead has been concerned so long. It is good to find that it has been made available again, for yet a few years to come, and at a remarkably moderate price, in view of its dimensions. *The Quest* is no longer with us—that regretted and beloved quarterly; the Quest Society has also closed its doors; I wonder what investigations are prosecuted now by him who founded and conducted both, and whether I shall live to welcome some gift of the spirit other than a third edition of *Fragments of a Faith Forgotten*.

A. E. WAITE.

FATE, FREE-WILL AND PROVIDENCE. By Leonard Bosman. London: The Dharma Press, 16 Oakfield Road, Clapton, E.5. Pp. 86.

RECOGNIZING that the problem of Fate *versus* Free-will has been the subject of controversy for untold ages, Mr. Leonard Bosman cuts the Gordian knot by asserting: "The very terms *free-will* and *fate* (or *necessity*) are themselves misnomers. All things in this world are relative, absolute opposites being seldom or never found." Free-will, he explains, is only possible within certain limits. Man he compares with a horse put into a field surrounded by fences and left to wander about according to desire. Freedom of choice there is, the permission to hasten or delay; but the appointed goal has to be reached sooner or later. Each of us determines his own fate by his acts and thoughts, his present bonds having been tightened or loosened by himself in past time. His horoscope mirrors his soul, is his karmic chart.

The working of the Law of Karma is, for Mr. Bosman, equivalent to Divine Justice. How this can be (as an unswerving rule) it is difficult to see, since the harsh or gentle treatment meted out to us depends largely upon the ever-changing karma of thousands of others with whom we come in contact. Moreover, are we to learn wisdom by being paid back in like coin, then others must perforce do wrong for our upliftment! If, too, he who commits a sin in one life has to be similarly sinned against in the near or far future, when will the sword be sheathed and virtue conquer?

Mr. Bosman writes as one with authority, and his words carry weight; less so, in our opinion, because he overstates the case. Such positive assurance is, to the humble seeker after truth, a little irritating.

FRANK LIND.

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O World Invisible. An Anthology of Religious Poetry. Compiled by Edward Thompson. London: Ernest Benn, Ltd. Price 6*s*. net.

"Religion rises in solitude, when the soul is face to face with God"—such is the theme of this gathering of Verse, which might well be named "A Poet's Anthology", compiled as it is by one who has himself been truly spoken of as "a born poet, with a poet's vision, a poet's attitude to life". The quotations range from Cleanthes ("one of the two poets put forward as candidates for the honour of quotation by St. Paul") and the *Rig-Veda*, to Matthew Arnold and F. W. H. Myers, and include many well-known and other less well-known gems from the intervening rainbow-span. Of the latter I quote Gerald Manley Hopkins' exquisite poem, "The Star-light Night", beginning:

> Look at the stars! Look up at the skies!
> O look at all the firefolk sitting there!
> The bright boroughs, the quivering citadels there!
> The dim woods quick with diamond-wells! The elf-eyes!
> The grey lawns cold where quaking gold-dew lies!
> Wind-beat whitebeams! Airy abeles all on flare!
> Flake doves sent floating out at a farmyard scare!
> Ah, well! It is a purchase and a prize.

A lovely fantasy this, but perfect imagery as well. And so, but differently, are Henry Vaughan's lines: "They are all gone into the world of light!"

Among old friends are the familiar Shepherd Boy's Song, from *Pilgrim's Progress*. Milton's Sonnet on his Blindness, and Francis Thompson's ineffable lines, "The Kingdom of God".

Referring to a poem by R. D. Blackmore, included in the Anthology, an interesting note adds that "in a dream, Blackmore saw again the funeral of an old friend, and when he awoke remembered the hymn that the mourners sang—this one. Sending it to a magazine, he refused to print his name or to take any payment for it."

In this busy world deafened by din of traffic, choked by dust, smoke, and petrol, it is good sometimes to make an "Act of Faith" by opening such a book as this, and for a few moments to let it lead one into another world. For this I shall rejoice to keep it as one of my treasures.

Edith K. Harper.

The Thirteenth Disciple. By J. Leslie Mitchell. London: Jarrolds. Price 7*s*. 6*d*. net.

Rich in psychic portraiture, contemptuous of the decency which it somehow preserves, at once blatant and poetic, this novel is a literary achievement far above average successful fiction. The hero is a Scot who brilliantly breaks away from the mud of the parental farm into philomathy and journalism. He nourishes Communism by robbing his employers, mercifully shoots his best friend in the Great War, and follows the precept of the superman: *Live dangerously*. Through his creations Mr. Mitchell gives forcible expression to the bad temper into which the illegality of

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sex-candour in art puts the novelist who wishes to depict sexual acts and to write erotic dialogue. In the far future, when art is free, his book will seem tediously uncouth, but here and now the evidence of his angrily struggling truthfulness is anything but dull. On some deep plane of his dream-life Sterne should chat with him and enjoy sympathetically his seriousness.

It is important, however, not to overstress the sexuality of the novel; for not only is the hero remarkably deficient in vulgar sensuality, but qualified by courage and thirst for knowledge to cut himself off deliberately from easy ways and joys. He conveys at least a suggestion of pre-natal memory and of power to receive scientific light from the dead. The novel, like so much written nowadays, is, by implication anyhow, in almost Nietzschean disharmony with dogmatic Christianity. For its enthralling characterization one can warmly praise it.

W. H. CHESSON.

MANY DIMENSIONS. By Charles Williams. London: Victor Gollancz, Ltd. Pp. 317. Price 7*s*. 6*d*.

THIS is an unusual novel concerning the sacred stone from the Crown of King Solomon and its fall into the hands of Sir Giles Tumulty, a self-seeking and calculating scientist. The Stone is the "First Matter"; it can be divided and sub-divided without ever becoming less; it can heal the sick; and it enables its possessor to be transported instantaneously from one place to another. As these properties become known, there are naturally many who will go to any lengths to possess it, or some part of it, and Mr. Charles Williams' story is concerned with these efforts and their frustration. Of all those who desire the Stone, however, there are only two who understand that such desire must be utterly impersonal and selfless; otherwise it brings destruction in its wake. These two are Lord Arglay, the Lord Chief Justice, and his secretary, Chloe Burnett. The latter from the beginning understands something of the inner meaning of the Sacred Stone, and perhaps the most exciting chapter is that describing an attempt to rob her of it, when, lying awake in the dark, she knows that someone has entered her room, and resists the temptation to make use of its magic powers to save herself.

"In her despair she rejected what Churches and kings and prelates have not rejected; she refused to be deceived. . . . Lucidity entered into her; she turned upon her face, and with both hands beneath her pillow holding the Stone, she lay still, saying only silently in her panting breath: 'Thy will . . . do . . . do if Thou wilt; or—' she imagined the touch of the Marauder on the calf of her leg and, quivering in every nerve, added—'or . . . not.'"

There is something very lovable about Chloe, in whose forehead the old Persian Hajji saw written the letters of the Holy Name, and something very beautiful in the relationship between her and her employer. Though one may regret her end, and feel it to be unsatisfactory, if not unnecessary, the book as a whole grips the attention, and shows that Mr. Williams is an author to be watched by all who enjoy a well-written, thoughtful, and at times humorous, story with a serious view of occultism running through it.

EVA MARTIN.

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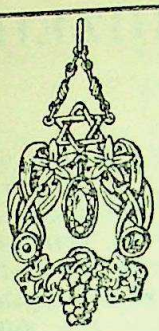

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BEHIND THE ELECTRON. By W. Henry Lewin. London: The C. W. Daniel Co. Price 3*s.* 6*d.*

THE writer is sincere, but, may it be said in all kindliness, he appears somewhat ingenuous in certain of his remarks. He commences his book with an appreciation of its theme from Anthony M. Ludovici, which is certainly an original method.

In his chapter on "Personality", he shows that certain people radiate their vital powers according to whether they are great personalities or not, and that "brains and narrow technical ability of the quality in which the Oxford man possesses them may be, and usually are, entirely absent in the forceful personality." The communal value of the latter with that of the Oxford professor is, he says, about equal, but he suggests that the forceful and more expansive and public personality, by his greater public radiative force, and despite "his lower plane brain, may yet possess a far greater influence upon posterity than even the magnificent achievements of the professor". Apparently the writer is suggesting that the dynamic force is useful to catch the public imagination and "breed hero-worshippers" and that the professor lacks this power.

He is right to affirm this dynamic energy everywhere in nature, but surely the professor uses it more, and not less effectively, than the "great personality" with his "lower plane brain". Dynamic energy is not more powerful because of a "forceful personality", mind having a far greater power than an emotional outburst. This, however, is but his approach to the real subject, which seems to be that "every electron, is charged with the inherent property and character of the thought projected", and these radiate from the "Personality", and are capable of affecting "millions of other individuals". The atmosphere of a room may be "supercharged with the atomic soul emanations of its owner" and those who enter are affected by the "atmosphere", and likewise the mind of another may be directly, or indirectly, influenced, or, in other words, the power of thought is certain, but its ultimate cause lies behind the electron, the "Primary guiding and initiatory Force. The Central Dynamo! Pantheistic in its natural power and influence. Individualistic in its benevolence to efficiency. The ultimate and supreme Intelligence."

It is all very interesting and absorbing to one coming for the first time upon the subject of the ONE LIFE ensouling all, but it can hardly be termed "original speculation", as he claims. If, however, Mr. Lewin has evolved the whole idea independently of *The Secret Doctrine, or works based thereon,* then he deserves to be congratulated upon a really splendid piece of work. In any case it may safely be recommended.

LEONARD BOSMAN.

A PAGAN'S PILGRIMAGE. By Llewelyn Powys. London: Longmans. Illustrated photographically. Price 7*s.* 6*d.* net.

THERE are cases when the traveller is, on the whole, more interesting than his travels. This perhaps is one of them. Mr. Powys, sadly weak in the chest, prettily sympathetic and tactful, is essentially creedless, reverent by fits and starts. He can speak of the "long ears of God", caricature Elijah, yet feel the glamour of hallowing traditions and do homage to the beauty of Christ. One can't help liking a sceptic who

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conveys a bottle of water all the way from Jacob's Well to a pious old shepherd of West Chaldon. But there is an apathetically intelligent opposite to the spirit of knight-errantry: observancy of cruelty which just takes a note and passes on: this is not likeable, though often very excusable.

Mr. Powys was very disappointed in the so-called Holy Sepulchre, and impressed by the "stupendous Herodian stones" of the "Wailing Wall". After having shown us Palestine, he takes us to Pompeii, where "the brutal effrontery" of the old Roman paintings offended his humane and genial sensuality. He remarks, "I have no taste for sadism, whether it be secular or sanctified", and here one wonders if he is not unjust to the intention of the record of the pains of Christian martyrdom. Rather than sadistic, was not the intention to set a standard of endurance with a view to the extirpation of fear—an enemy of ideal happiness? In his last chapter Mr. Powys shows us the "boiling mud" of a crater. One is reminded of a powerful bit of sensationalism by Sir Conan Doyle, entitled *When the Earth Screamed.*

W. H. CHESSON.

SELECTED POEMS OF COVENTRY PATMORE. Edited by Derek Patmore. London: Chatto & Windus. Price 3*s.* 6*d.*

THERE is no doubt that the publication of these poems will stimulate further interest in Patmore's work. Although he has been acclaimed one of the greatest mystical poets since the seventeenth century, it would seem that he is not read as much as he deserves; yet in inspirational expression he is a master with few peers in any age. Coventry Patmore was a Catholic, and he reaches heights of ecstatic writing, urging us to

> ". . . Put by the telescope!
> Better without it man may see,
> Stretched awful in the hushed midnight,
> The ghost of his eternity."

adding:

> "Give me the nobler glass that swells to the eye
> The things which near us lie. . . ."

In *Love's Immortality* he declares that

> ". . . My faith is fast
> That all the loveliness I sing
> Is made to bear the mortal blast
> And blossom in a better Spring.
> Doubts of eternity ne'er cross
> The Lover's mind, divinely clear."

A poet of such spiritual magnitude as Coventry Patmore cannot be adequately appreciated in the limited space at my disposal, but those who find solace and strength in Truth expressed with metrical skill will discover a mine of inspiration in these *Selected Poems.*

JOHN EARLE.

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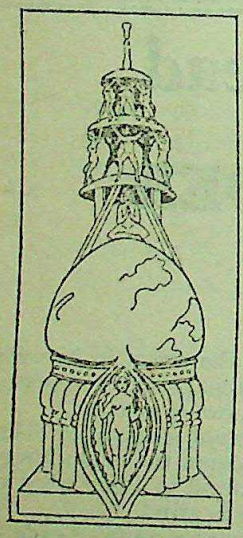

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SOME CATHOLIC NOVELISTS, THEIR ART AND OUTLOOK. By Patrick Braybrooke. London: Burns Oates and Washbourne, Ltd. Price 7*s.* 6*d.*

IN this comparatively short volume, written in the pleasantly discursive manner we have learned to associate with his work, Mr. Braybrooke discusses the writings of seven leading Catholic novelists. Starting off with G. K. Chesterton, to whom he devotes perhaps the most interesting chapter, he ends the list with Catherine Tynan, who is preceded by Sheila Kaye-Smith. He also considers the work of Hilaire Belloc, John Ayscough, Robert Hugh Benson, and Sir Philip Gibbs.

If we have any fault to find with the book, it is that the critic is too consistently kind to his authors, and a chorus of praise spread over 230 pages is apt to fail of its obvious intent, which is presumably to tell the truth and likewise to please the reader. As a case in point we may refer to his essay on Sheila Kaye-Smith.

Mr. Braybrooke surely knows that Realism is a knowledge of the Beauty which is Truth and the Truth which is Beauty (excellently shadowed forth, by the way, in that exquisite little book, *Deutsche Liebe*, by Max Müller), yet he refers to the crude and sordid fiction of S. K.-S. as realism, and not only speaks of her as a first-rank Realist, but says that "her employment of Realism has no blemishes whatever". As a native of Sussex, and one who has lived there many years, we can truthfully state that we have never encountered persons resembling in the slightest the unpleasant characters which this writer delights to draw—and this statement of ours can be borne out by most true Sussex folk. Yet of the delightful realism of Sir Philip Gibbs no mention is made, though due appreciation is, it goes without saying, given to his various novels.

Persons who have not had an opportunity for reading the works of these seven Catholic writers will, nevertheless, get a very fair idea of their style and content, since Mr. Braybrooke quotes aptly, often, and sometimes at length. But since, after all, this is but a criticism of a criticism, and voices but our own point of view, we would advise the curious reader to procure the book for himself. It will certainly interest him.

ETHEL ARCHER.

MANSIONS OF THE SOUL, The Cosmic Conception. By H. Spencer Lewis, Ph.D., F.R.C. Imperator of the Rosicrucian Brotherhood of North America.

THE grandiose descriptions on book-jacket and title-page point to omnipotence. The matter does not.

In a wordy treatise, Mr. Lewis produces sketchy theories on reincarnation, like rabbits from a hat. "No deception", he seems to say, and wraps himself in woolly mazes of ungrammatical, obscure and flamboyant sentences.

The book-jacket promises "complete explanation of reincarnation, the Soul's re-birth on earth", adding the further title "Mansions of the Soul, The Cosmic Conception, illustrated", with a tentative map of the western hemisphere and floating clouds to produce "cosmic" atmosphere.

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But the book is rather an "obscuration" than an "explanation". Direct issues are evaded with the airy assertions that explanations would be "unsuitable for a work of this kind". (!) The author, indeed, shows remarkable facility for skimming lightly over the surface of deep issues.

It is a work in which intransitive verbs are used transitively, adjectives used as nouns, and a medley of ambiguous slang mingles—or fights—with pseudo-Biblical phrasing.

The following are examples of the author's method (p. 20):

"It has been the hope of the world and the inspiring power that has enabled man to carry on in the face of mighty obstacles that some day he would be freed of the mortal cloak that enslaves him on this earth and rise to a life of eternal bliss and goodness."

Page 131: ". . . learned through experience many lessons of life . . . as well as the detriments of the lack of education and the lack of opportunity to improve the mind and hand in practical application."

The author claims the title: "Imperator of the Rosicrucian Brotherhood of North America".

The dedication seems particularly unfortunate: "*To all thinking men and women*".

R. E. BRUCE.

HOENÉ-WRONSKI ET BALLANCHE. Étude sur la filiation des idées philosophiques au début du XIXe siècle. (New edition.) By W. M. Kozlowski. Paris: Chacornac Frères, 11 Quai Saint-Michel. Pp. 85.

IN the struggle against absolutism that arose in Poland in 1788 and in France in 1789, and which was terminated by the reconstruction of ancient Europe in 1815, the losses sustained by these two nations were unequal. Whereas the sufferings of France were but the throes of a nation's regeneration in her advance along the road to freedom, for Poland it was quite otherwise; she had ceased to have any independent existence, deprived of all political power under the crushing domination of Russia and Prussia. While the fundamental problem for France was "le rapprochement des deux Frances", that of Poland was far more complex: the discovery of the source and causes of her downfall, calculation as to the chances of a near resurrection, and a search for the best means by which to procure it. To this end the whole of the Polish philosophy of the first half of the nineteenth century, which is its most fecund and brilliant period, zealously applies itself. M. Kozlowski, selecting two out of the six principal representatives of this philosophy, the most typical of their school, yet marking its extreme poles, Hoené-Wronski and Cieszkowski, traces the influence exerted at this period by French ideas upon Polish thought, indicating Pierre-Simon Ballanche as the common inspirer, not least of Hoené-Wronski. This study concludes with a survey of the current philosophic views as expressed in poetry, notably in the poems of Sigismund Krasinski.

To those of the philosophic bent, with minds attuned to right appreciation, this scholarly work cannot but afford both pleasure and instruction. But, as its author must himself be aware, it will be "caviare to the general".

FRANK LIND.

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VOL. LIV AUGUST, 1931 No. 2

EDITORIAL

IT is a sign of the times that ideas which were once regarded as the sole preoccupation of theosophists, occultists, spiritualists, and similar "cranks" are now coming to be generally accepted by the thinking public. It is no longer the fashion to smile indulgently at the mention of such phenomena as the appearance of ghosts, or messages from "spirits". The time is also rapidly passing when the view that one life on earth marks the total of the soul's mundane experience; and, if for no other reason than that it explains the existing facts of life more satisfactorily than any other theory, the hypothesis of reincarnation is becoming more widely accepted.

With ever increasing insistence, the investigations of the psychologist are bringing home to the layman the conviction that the activity of the physical brain as it ordinarily expresses itself in the world of daily life is a mere shadow compared with the latent powers which manifest from time in so erratic and so sporadic a manner: powers of seership; inspiration; musical, poetic, literary and religious genius; and many other unaccountable "gifts", which a former generation was content to regard

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as the expression of the arbitrary favour of a personal god, whose very limitations should have given a clue to his origin in the minds of those who made him in their own image.

Nowadays the reign of law in every realm with which the consciousness of mankind has been able to make contact is recognized to the full. Any "gifts" with which a fellow man may be endowed are looked upon as being in all probability the fruit of past endeavours ; or, alternatively, as the manifestation of a greater self, which, hidden beneath the surface of the personal man as he is normally known, shines out as a radiant beacon for the inspiration and encouragement of his fellows. Even the latter alternative, in the final analysis, comes down to the former ; since, admitting that all men may be potentially divine, the degree of the manifestation of that hidden divinity surely depends less upon the caprice of a personal god made by man in his own image than upon the universal law that growth follows the exercise of any power, whether physical, mental, moral or spiritual.

ARE MEN "GIFTED" ?

Is the man whose superb self-mastery and power of leadership are the envy of his lesser brethren to be regarded as a creature capriciously endowed, or as one who has earned those nobler powers which mark him out as of more splendid stuff than the rank and file ? Surely it is no mere coincidence that the spiritual leaders of mankind have unanimously held out the promise that what they were all might become. What, then, becomes of the arbitrary gifts of "providence"? The supine acceptance of our limitations, and the attribution to a capricious deity of indiscriminate "gifts", is merely a form of lethargy, differing in no essential way from the plaint so frequently heard on the lips of the ineffective that they were "born that way", and that nothing further need be said. The universal and inexorable reign of law, to the logical mind, should prove a source of confidence and strength. The knowledge that every fleeting impulse and every passing thought contribute to the sum total of uplifting or degrading tendencies in the scales of eternal Justice should provide food not only for serious reflection on the impossibility of any evasion of the ultimate reckoning, but should provide unfailing inspiration and encouragement, in view of the fact that even the faintest aspiration towards the higher and nobler life must inevitably also be reckoned in our favour.

The extent to which the basic ideas of occultism and theosophy in regard to man and his place in the universe are permeating

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the intellectual life of to-day may be seen not only in the growing disposition to face the fact that the universe, both visible and invisible, is ruled by law, but in the increasing number of works founded on the assumption that man is a being whose true ego is something immeasurably greater than the sadly limited and hampered personality which usually passes in the material world for himself. Such a work is that of Edith Lyttleton, recently published by Mr. Philip Allan, under the title *Our Superconscious Mind.** Here we have not only the facts of occultism and their implications collected and systematically marshalled for consideration and review, but also much suggestive and original thought, with which the author's thesis is rounded off.

Broadly, the aim of the work is to demonstrate that the human mind stretches out beyond the limitations of its consciousness into another realm, to the existence of which the supernormal phenomena of psychology afford a clue. In other words, man is shown to be characterized by the possession of superconscious power alongside with subconscious instinct. Midway between the two lies the field of normal life, the arena wherein is waged from day to day the incessant battle between the inner god and the animal which would usurp the throne of power.

Incidentally, the data collected by the author of the book under consideration, and the conclusions which the weight of the evidence thus gathered justifies her in deducing therefrom, afford a striking commentary on the teaching of Madame Blavatsky with regard to psychic and noetic action, to which allusion was made in the editorial of the preceding issue of this magazine.

THE GATEWAY OF SLEEP.

One of the conclusions to which any impartial student of the mind in its superconscious aspect is forced is that sleep is one of most promising gateways to this mysterious realm. The available literature with regard to dreams and dreaming abounds in cases where superconscious knowledge of the future, for example, or poetic and other forms of inspiration, have been derived from that sphere to which sleep may not infrequently provide a means of access.

The hours which are spent in sleep are too frequently regarded as lost, so far as the total value of the span of a lifetime is concerned. The average person will retire to rest and fall asleep with the mind churning over thoughts and impressions appertaining to the activities of the hours of the waking life. In other

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words, although the physical brain has been laid aside, the focus of interest for the personal consciousness remains as during the daytime, in the world of material things. A moment's reflection will make it clear that the conditions are not such as to make for readier contact with higher spheres. Sometimes the student of psychology, seeing a little farther, will utilize the hours of sleep for the building of qualities, for the cultivation of character, and so on, *à la* the late Monsieur Coué ; or else for the mastery of some elusive problem the solution of which so far the brain has failed to gasp.

For the sleeper to fall asleep with the interest focused on the spiritual plane is, perhaps, rather the exception than the rule. Yet what a splendid opportunity is lost thereby for hastening the time when the higher, the spiritual consciousness, shall be linked up with the personal ! Prayer—true prayer, or meditation, that is—before retiring is not a mere "left over" from orthodox religious practice. It has a foundation of solid value from the spiritual point of view. Occultists in general maintain that about once in every twenty-four hours—for a longer or shorter period during sleep—the human consciousness returns for refreshment and inspiration to its true Source. Nothing perhaps is remembered in the lower consciousness, but the effect remains in the shape of renewed vitality, physical, mental, and, in the case of the more highly developed, spiritual. Mere deadness of the senses, mere stupor, would undoubtedly fail in this respect. Some years ago in an American vedantist magazine, THE MESSAGE OF THE EAST, a writer under the pseudonym of "Sister Devamata", put it thus :

"When a man has been in sound sleep and awakes, is he not reanimated ? Could that be, if he had touched death ? Life does not come from death. Is his mind clear ? Then thought has not been annihilated ; for clearer vision comes from thinking, not from mental blankness. Has he new hope and courage, as man always has when he rises from refreshing sleep ? Then he has not returned from a region of dull hopelessness. The condition of sound sleep, then, cannot mean suspension of activity, a blotting out of consciousness, but the passing into a subtler form of activity and thought, a withdrawing from the outer to the inner, from the many to the One, from the manifested to the Power that manifests. Only because man has touched that Power seated in his heart does he come back recharged with life and energy."

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The writer next proceeds to give a striking illustration, as it was conveyed to her by her Indian teacher :

"A man, when he falls asleep, is like one who backs into a room. His face is turned towards the door, and his back to all that is in that room. The man who goes into Samadhi, on the contrary, is like one who enters face forward ; he sees everything in the room, and what is left behind is not visible to him.

SLEEP AND SAMADHI.

So it is with us. We go into the state of sleep always with our thoughts pointed outward to the world. We drop asleep thinking of our worldly griefs and worldly needs, of all the things which concern this little outer man ; and when we wake, our thoughts are still pointed in that direction and we have no consciousness of the place where we have been. Yet we have been there just the same, and have had the benefit so far as we could without seeing it. The proof is that we come back refreshed."

The rapport which may be established by the practice of "tuning in" to the higher consciousness before composing oneself to sleep may, apart from the general benefits to be derived from deeper and more restful slumber, open the door not only to an order of perception wherein past and future in some strange way become part of the present, but to a fountain of inspiration which may at times manifest in flashes of illumination amounting to little less than genius. Mr. J. W. Dunne, in his remarkable work, *An Experiment with Time*, has given numerous instances to show how a knowledge of the future may be imparted through dreams. This gentleman's theory, whereby he explains the comparatively small number of cases in which the future is thus "foreseen", is well worth recalling at this juncture. The conscious mind, he maintains, instinctively suppresses anything which emanates from a sphere beyond its normal power to function. Hence the desirability, or rather the necessity, for systematic training in meditation if the promised results are to be fully realized.

One of the most noteworthy instances of prophetic dreaming among the many cited by the author of *Our Superconscious Mind* is the following :

"On June 8th, 1928," she writes, "I met by appointment Lady Amherst of Hackney, widow of the Hon. W. Amherst, killed in December 1914, in France. Lacy Cecil, his aunt, had told me of the prediction now to be described, and arranged this meeting, at which she was herself present.

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"Lady Amherst told me that 'Billy' had always known that he was going to be killed in France in a war, ever since a dream or vision he had experienced some time before. In 1911-12 he was dangerously ill with appendicitis. His mother, Lady Amherst of Hackney in her own right, and his wife, then called Mrs. Amherst Cecil, were both very anxious. But 'Billy' said to his mother that she had no need to be, for he was not going to die that way; he knew that he would die quite suddenly, and it would happen during a war in France. In the dream he was, so he said to his mother, walking up a little grassy hill; there was a bright flash of light and then he knew he was killed and saw himself lying on the ground. His mother made the obvious comment that if we went to war at all, it would surely be with Germany, not France. However, he persisted that he would die in France, and described the spot so minutely that his mother even made a drawing of it, and, if she had lived, intended after his death to go to France and compare it with the actual place."

PREMONITORY DREAMS.

This dream was fulfilled down to its smallest detail. Capt. W. Amherst Cecil was instantaneously killed near Soupir on the Aisne in 1914 by a piece of shell, as he was going up a knoll to find a gun emplacement, and, according to the sergeant who was with him, there was a gash in the hillside exposing gravel and sand. His body did lie on the ground; he was not blown to pieces, and was buried at Soupir. As may be easily imagined, many soldiers had premonitions of a future war with France, but, as Mrs. Lyttleton remarks, "The particularities in this case seem to be beyond chance. Captain Cecil felt he would be killed in France by a sudden flash of light, on the side of a hill, a ridge of sand, and to his brother officers he seems to have said something about a gun —all this in 1911, three years before the war. His belief persisted, and before he went off he told his fellow-officers that he knew he would not come back. The picture in his mind was absolutely vivid."

That superconscious part of his mind which Mr. Dunne denominates "the superlative general observer", is the Higher Ego of theosophical and occult terminology. This power to foresee the future is one of the most salient and convincing indications of genuine noetic action. The main objection to the acceptance of the fact is the implication that it seems to rob the soul of one of its most cherished possessions—that of the ability to exercise its freedom of choice. Yet may it not be that this

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intuitive perception of inner freedom is to be realized in its fullness only on the highest spiritual levels ? May it not be that this freedom of will, on the lowest plane of the isolated personality, is limited drastically by past karma, while on higher planes the scope increases correspondingly ?

A useful hint is given by our author on this point. "Some light", she says, "may be shed on this difficult subject by the idea of the unity existing between the conscious and superconscious parts of our mind, even though these may be inhabiting two regions of existence. A part of us is struggling along in this life of earth, and another part of ourselves is living, and for all we know struggling also, in another set of conditions. From time to time that part of our lives from which consciousness separates us so ruthlessly sends us signals, apparently with purpose ; at other times it seems as if an unpremeditated fusion for a few seconds occurs, and we catch a fleeting glimpse of knowledge or understanding which may not be of the least importance intrinsically, but which is precious because it demonstrates the existence of another part of our being.

"Perhaps our will is not exercised only in this world ; perhaps for good or ill our share of shaping the future is enacted in another field of existence by the superconscious part of our being. It may be that every decision even in that field is not irrevocable, and that both here and there our will finds opportunity for exercise. . . . The moral struggle may not be waged entirely by the conscious mind, or entirely by the superconscious mind. Of course these speculations can have no meaning for those who believe that we pass straight from this life into an already prepared heaven ; they belong, on the contrary, to that range of ideas which sees in the next stage of life a continued struggle."

MAN AND HIS BECOMING.

The student of *Light on the Path* will recollect in this connection how the aspirant is told that "again and again the battle must be fought and won. It is only for an interval that Nature can be still." The issue is joined on higher and ever higher levels. It has even been said that the rules of conduct laid down in this little occult manual have seven interpretations, according to the degree of realization attained by the student ! Again Mrs. Lyttleton expresses the occult point of view, when she says that "each of us is only a part of a greater personality, which may not be very great in the whole scheme of things, but which is greater than our poor little conscious self. Sometimes, and for a few moments, we can attain to a measure

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of fusion with this greater personality of which we form a part, and we can learn in that fusion not only trivial facts of which we are normally unaware, but fragments of its grander language and its higher thought."

Our author modestly disclaims any qualifications for going into the abstruse problems of time and space, and whether the terms are interchangeable, or whether time travels (if, indeed, it exists at all). Her object, she declares, has been to show that "it is not only the prophets and inspired people who are able to get a glimpse into what appears to us as the future, and not only prophets and inspired people who can bring that knowledge to expression, but that *l'homme moyen sensuel* can and does accomplish these two feats also. This may be done sporadically apparently at random, and under the compulsion of no recognizable law, yet it is undoubtedly done."

Considerations of space will not permit of more than a passing comment on the author's treatment of the highly controversial subject of mediumship. The term itself is used in a very elastic sense.

Edith Lyttleton frankly deprecates the tendency of spiritualists to explain all the mental phenomena of mediumship as due to the activity of "spirits".

"I am not saying that partial intrusion by a disembodied intelligence never occurs—far from it ; but I do hold that the constant explanation of communications by such a theory leads to confusion, and that until, and only until, there is indubitable evidence of possession by a discarnate spirit, should that explanation be harboured."

She also ventures to suggest, for the benefit of the credulous, that "the utterances of mediums . . . are not always drawn from superconscious knowledge, not even perhaps from subconscious knowledge, and are often nothing but the meanderings of essentially uninteresting minds, listened to with respect merely because they have been produced by abnormal methods."

Just as it is necessary to be on guard against pressing the "spirit" hypothesis too far, so is it essential to exercise discrimination in regard to the use of the "superconscious mind" hypothesis. Our author herself is apparently quite alive to this. In fact, she points out, in her chapter on mediumship, that the more highly developed the conscious mind of the medium, the more it will co-operate with the superconscious part of itself,

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even if unaware of the mental process involved. In at any rate one case of indubitable inspiration, an author has been known to succumb to the promptings of personal vanity, and warmly resent the suggestion that her work emanated from any other source than herself; whereas those who knew her in her normal personality could not but be convinced that the quality of the little work, which has been referred to as "a classic of occult literature", was far beyond the reach of her conscious mind.

What is the touchstone for discriminating between the lower psychic phenomena and those having their origin in the superconscious realms? Mrs. Lyttleton favours the use of a term coined by Otto—"the numinous element"—for describing the presence of the supernatural quality in any work of art, whether great poetry, music, religion or philosophy. For that quality of inner vitality by which genius is characterized, Madame Blavatsky would have used the term "noetic". It is the presence of this "noetic" or "numinous" quality which marks the "higher psychism", if the use of such a term may be pardoned. And as the rapport between the lower and higher self becomes established, so the element of automatism becomes less prominent. There is a whole world of difference between the unconscious output of the "common or garden medium" and radiant utterance of the illuminated seer. It is impossible, of course, to draw a sharp line of demarcation. The psychic and noetic merge gradually one into the other. It is the borderland between mediumship, and genius or illumination that proves so fascinating a field of research. Certainly Mrs. Lyttleton has contributed a noteworthy addition to the literature of psychological if not specifically occult research, and readers of the OCCULT REVIEW surely will welcome a work so pregnant with suggestive conceptions and speculations as to the hidden mystery of that strange creature, half immortal, half a brute, which we call Man.

THE EDITOR.

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CAUSATION OR ANARCHY ?

By H. REINHEIMER

PART II

MORPHOGENESIS, to an unsophisticated mind, is the outcome of cumulative symbiotic effort, the respective momenta, in their entirety, constituting what I have termed "Symbiogenesis". This is the more exact and more compendious rendering of Samuel Butler's idea that form is mind made manifest in flesh through action.

If organisms do but create the appropriate organic wealth, they can themselves, according to cause and effect, rule the "creative passage of Nature". By symbiotic creativeness—a factor entirely burked by the schools—(as cause) is produced the wherewithal and the impetus for progressive epigenesis (as effect), for the details of which demonstration I can only refer the reader to my books. Failure of such causative creativeness results in pauperization of the species and in degradation, i.e. a reversal of epigenesis, as effect. We thus get, in fact, pathogenesis. "Do the thing, and you shall have the power; those that do not the thing, i.e. who fail to serve and to co-operate in due degree, they shall not have the power." That is the rule of life, full of sound cause and effect. Those who flout Symbiosis come in course of time, by way of retribution, to wear the brand of degeneracy, which is the stamp of that separation from God which marks protracted attempts on the creature's part at frustration of the divine scheme of co-evolution, a scheme by which all species live and have their being.

The nemesis sustained by parasites in the loss of form and of life abundantly witnesses to the fact that the sinner is essentially a prisoner in the universe, not a free citizen of the Divine commonwealth. The league between virtue and nature, as Emerson puts it, engages all things to adopt a hostile front to vice—all things being moral, as he adds. *Per contra*, the Darwinian presentation of natural morality, as consisting of nothing more than expediency and self-satisfaction, can be shown to be thoroughly arbitrary and false. It entirely fails in the recognition that sin results from failure of the organism to relate itself perfectly to God—responsible for the order, the plan of evolution. The sinner habituates himself to sin by choosing

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the short cut to a living, failing in his obligation to assist in the improvement of the environment, which is choosing to sin. Darwinists, to their shame, refused to have both God and sin in their knowing.

People who do not reason soundly fail to see this. They are apt to assert that God is in the parasite and in cancer—yes, but in a different, i.e. punitive, manifestation!

They repudiated morality. "As a man thinketh in his heart, so is he." To Darwin, disease was virtually a chapter of accidents. Not that he doubted that eventually disease would come to be explained in terms of cause and effect; but he ignored all sequence in its causation, and could do no more than hint at the origins of disease. Extinction, which greatly puzzled him, remained to him a book of seven seals. Such ignorance of essential matters could not but mar his theory of evolution, and, of course, did mar it completely, to the stultification of all thought. He who fails to understand disease will not know what health and fitness are either, though he fill volumes with "ignorant knowledge" anent the "survival of the fittest"—the "fit", springing from the fortuitous, who could not but "survive", because all who survive were called the "fittest". Instead of cause and effect we got barren verbiage. I would lay it down once and for all as a demand that no one shall be considered qualified to frame theories of evolution, or, for that matter, on the category of causation, who fails to understand disease and its origination.

As with disease, so with food, in Darwin's case. When he was under the influence of a particular writer who had just stressed the importance of food, he was apt to be impressed with the subject. Personal experience and first-hand knowledge, however, he had none to bring to bear on the matter. He could only speak by proxy, as it were, and this was far from being sufficient in the case of "Evolution". If Darwin had possessed a glimmer of the evolutionary importance of nutrition this would have led him to give a very different turn to "Evolution", and it would have saved the category of causation from very much doubt. Darwin made frequent "noble confession" of "profound ignorance". It would have been better if he had made a frank declaration proclaiming a suspension of judgment on his part. As it was, his bouts of mock humility, attending his various parades of (borrowed) learning, only tended to convey the impression that they marked the contrast between his own incomparable omniscience and the Cimmerian darkness in which

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walked his ignorant readers. More often than not his voice was that of a man who has all Nature in one waistcoat-pocket and all science in the other. He clearly hinted that it was only ignorance on our part that could doubt the correctness of his views. This eminent Victorian dyspeptic and luminary toyed with the idea of co-operation in the same futile manner as he did with those of disease and of food and other good ideas he had come across in his wide gleanings, without being able to make head or tail of any. He gave us nothing but counterfeits of the truth. He produced a gigantic muddle; and the fact apparently that no one has hitherto been able to resolve the muddle and to slay the dragon concealed in it earned him great fame and even a halo round his head. He is ever invoked as the "immortal Darwin" by unreflective and indolent hero-worshippers, persons who are slaves to habits, who hate the name of love and of moral purpose and who repudiate responsibility. He has become the beloved prophet of anarchy. The addicts to intemperance in food and drink bless Darwin for having muddled cause and effect and enthroned anarchy instead. *Pars hominum vitis gaudet constanter.*

It is owing to the perversions wrought by Darwin and his circle that biology is to-day not at all in a position to make any contributions to the subject of causation.

It has come to this, that even high dignitaries of the Church of England proclaim from the housetops, contrary to the tenets of their creed, that anarchy—such as Universal Cannibalism ("eat and be eaten")—is the supreme law of life. The same ecclesiastics have come to realize that our values are in a terrible jumble, that our entire civilization is in jeopardy, but they fail to see that this is largely due to their own fault, arising out of their ineptitude in failing duly to defend the faith that is otherwise in them. We have in very truth got into a kind of Babylonian confusion. *Totus mundus stultitiat.*

Let it be said that, although he is but working with a kind of "Logic Limited", Mr. Woodger wields his epistemic weapon with considerable skill, to the discomfiture of Darwinists, as of other anarchists, the pretences of whom far outrun their performances.

Apparently Professor Goodrich has been indulging, in the book referred to above, in the customary boast of the infallibility of the Darwinian "master" and of the irrefragable validity of his pet principle, "Natural Selection", whilst expressing the

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usual sacerdotal contempt for, and execration of, all critics. The fact that the "master", despite his "superlative" attributes, left a rather disconcerting number of puzzling problems behind him is far from disturbing to a professional. To a professional, the bequeathing of a redundancy of intricate and worse-confused confusions is a glory, not a blemish—almost a professional duty. For where would a future race of professors be, with all their ingenuity, if there had not come down to them from a provident academic ancestry a goodly heritage of unsolved and almost unsolvable problems—a maze that fills the ordinary mortal with awe and admiration ?

Prof. Goodrich has the hardihood to assert that the utterly untenable, hopelessly obsolete, Darwinian theory "still remains unassailable as the one and only rational scientific explanation of evolution by 'natural' forces whose action can be observed, tested, and measured".

He forgets that Darwin, who had received plenary indulgence for his "lucky guesses", relied in the main on appeals to the convictions—proofs not being even asked of him. It is not even possible to "prove" Darwin's theory. It would be necessary to project the whole course of Nature into the laboratory before the idea that "selection" produces physiological species could be verified according to the received canons of science. The truism that organisms must adapt themselves if they want to succeed in a given job needs no proof. Had not Bateson truly stated that we are utterly ignorant about the mode by which specific diversity has come about, and that "selection" is so utterly inapplicable to the facts, "whether of variation or of specificity, that we can only marvel both at the want of penetration displayed by the advocates of such a proposition and at the forensic skill by which it was made to appear acceptable even for a time" ? It is only too often forgotten that, even according to Darwin's own statement, the reader of the *Origin* had to take everything on faith. *Variation*—otherwise a monumental observational work—was subsequently produced ostensibly to make good the deficiency; but, alas, the facts there so copiously presented merely go to disprove the entire theory, as I have often demonstrated.

Prof. Goodrich, it seems, would fain suggest that an ethical flavour could be imparted to Darwin's theory without detriment to its original meaning. He even invokes co-operation—a factor which Darwin's son, Sir Francis Darwin, in a letter to me in

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1913, vehemently repudiated, telling me that co-operation can only "obscure" the outlook.

Mr. Woodger gives short shrift to Prof. Goodrich's "great muddle" on that account. "What is to decide", he asks, "which civilization is the highest on Darwinian principles? Surely the fittest, and that means the one which succeeds; whether that success is achieved by fraud, cunning, or co-operation is all one from this point of view: the great thing is to succeed. It seems to be but another case of trying to have the best of both worlds to attempt to mingle Darwinism and morality."

I may say that I have for several decades indicted Darwinism in similar language, showing that it advocates principles of sheer expediency—thereby grossly misleading the world about the ways of Nature—and implicitly and explicitly denying morality to Nature. Darwin's failure is due to his preaching of anarchy, and it is the more astonishing that anarchy in any shape or form should have fascination for so astute a critic as Mr. Woodger.

Mr. Woodger continues depicting the moral of Darwinism thus: "If honesty is the best policy from the standpoint of 'survival value', then we must be honest; but if occasion arises when greed and fraud are best, then we must be greedy and fraudulent if we want to succeed and be numbered among the 'highest civilization'. If you are going to apply Darwinism (so-called) *consistently* in morality, there does not seem to be any way out of this conclusion. If the theory is true, it implies that whenever we say that a particular mode of conduct is *good*, this is equivalent to saying that it is expedient."

I have shown throughout that the Darwinian emphasis is on self-satisfaction, greed, and violence. Over and over again I have exposed the folly of its fundamental axiom of Universal Cannibalism ("Eat and be eaten"), its wicked tenet of the "unscrupulous seizing of all that can be kept", its facile acquittal of parasitism. Each of these blemishes constitutes a flying in the face of causality.

There can be no doubt, Mr. Woodger goes on to say, that, according to Darwin's teaching, if by chance greed and fraud are anywhere successful, it would follow that they are good. Wherefore it is, too, as I have so often said, there is nothing to distinguish the philosophy of Darwinism from that which declares that the end justifies the means.

Mr. Woodger witnesses that many people behave according

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to Darwinism, i.e. as though "good" simply means "expedient" —a case of "honour sinks where (Darwinistic) science long prevails", as I have sometimes phrased it. He would seem to have an inkling of the irreparable damage done by Darwinism to the modern world by the emasculation of the moral ideal. He even, over the head of science, appeals to wisdom thus: "It may be wiser in actual life to be guided, not by speculative abstract theories, but by the good sense and moral intuitions of mankind, halting and feeble though they may be—perhaps only just 'emerging'."

So much, then, for the pretensions of those who would have us be exclusively guided by science. Good sense, moral sense, and kindred intuitions thus reassert themselves, humanity having to rely upon them quite as much to-day as it has had to in the past. These virtues were wrongly thought to have been eclipsed by Victorian science, to the general stultification of contemporary mentality. "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do things which are not fitting."

What good sense and fine moral intuitions we possess, have they not chiefly emanated from seers, mystics, and prophets—

> "The loved and lovable whose names live evermore,
> The sainted pioneers of salvation, unto whom
> All wisdom won and all man's future hope is due"?

Dean Inge told us recently that religion, on the moral side, is much the same as what is meant by virtue, and that Plato insisted on virtue not being taught by professional exponents, the so-called sophists.

Mr. Woodger continues in his best frame of mind thus: "We must not forget that our biological theories, just because they are biological, abstract from what is characteristic of the civilized human level of attainment. The wise man understands that the intellectual is only one among many other human activities, and that there are other values than biological ones."

We even get a reference to Mr. Bernard Shaw, who had told us, in his sarcastic way, that the Victorian naturalists and physicists assured the world, in the name of science, that salvation and damnation are all nonsense, and that predestination is the central truth of religion, inasmuch as human beings are produced by their environments, their sins and good deeds being only a series of chemical and mechanical reactions over which they have

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no control. "Such figments as mind, choice, purpose, conscience, will, and so forth, are, they taught, mere illusions, produced because they are useful in the continual struggle of the human machine."

This criticism is "good common sense", as Mr. Woodger concedes. Why Bernard Shaw's should yet at the same time be, according to him, only "irrelevant scientific criticism" it is not so easy to see, unless it be that one allows, as is indeed Mr. Woodger's case, far too little weight to purpose, conscience, and will, which factors Shaw exalts above all others.

Actually Mr. Woodger is able, to some extent, to back up Mr. Shaw's remarks by the experience of an American biologist, Prof. V. Kellog, who had had the opportunity of hearing, "on grounds of biology and of biological law", the German argument that "war is not only inevitable, but also desirable," from one of the Staff officers, who was in civil life a professional biologist of much repute, a professor of zoology in one of the larger German universities. The argument was based on the assumption that natural selection is the all-powerful factor, almost the sole really important factor in organic evolution; and that as man, an animal species, is subject to the control of the same major evolutionary factors as determine the other animal kinds, his evolutionary progress or fate is to be decided on the basis of a rigid, relentless, "natural selection".

There are some important psychological reasons to account for the peculiar fascination which Darwin's theory had for the Germans. Though a simple-minded, docile people, they are, as is well-known, inveterate disciplinarians. The (fictitious) simplicity and the superficial plausibility of Darwin's "Chastisement Selection"—as they styled his theory—chimed in with many of their idiosyncrasies. They had been told, moreover, from "on high" that the non-commissioned officer is the representative of Deity on earth, and, seeing that punishing or "strafe" was one of his chief functions, they soon came to have implicit faith in something resembling military dispensation, such as "Chastisement-Selection". Forthwith they flung Christianity to the winds! No more superstition and sentimentality for them! No more Moses for a Haeckel, who was supposed, or supposed himself, to stand immeasurably above that sublime lawgiver of old! No more decalogue for an emancipated generation! Away with the trammels of the old commandments! Let them make room for the supreme law of the Prussian

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jackboot, which could boast to be thoroughly Darwinian, namely with the slogan, "Necessity knows no law." "Trample them all down!" Such was the way to please Wotan, who was about to give the world to the Germans!

Forsooth, the Germans got nothing but losses and disillusionment from their trust in Darwin, for whose sake they had even sacrificed Jesus. Schiller and Goethe, in their haste to embrace Darwin, had made themselves guilty, epistemologically speaking, of an "intolerable use of abstractions" and of seeking simplicity "without distrusting it". They trusted to Wotanic simplicity, unalloyed with ethical causality. They gambled as of old, caring only for the day, and letting the causal to-morrow take care of itself.

The assumption that man is in a position to decide how and in which direction he is to develop, our epistemologist states, does not seem to be consistent with the creed of mechanistic biology. He thus shows that, whilst on one page Prof. Goodrich tells us that "civilized man endeavours deliberately to direct the course of his own evolution", on another he describes evolution as a process consisting of "a sequence of cause and effect, a series of steps, each one determined by that which came before, and determining that which follows after". How can he hope to reconcile these contradictory assertions? "Assuming that man is evolving, is it possible to subscribe both to dogmatic behaviourism and eugenics without contradiction?"

Biological science, we are told, is quite incapable of answering such conundrums. There is, hence, a need of "a better differentiation in the minds of biologists between metaphysical, ethical, and biological problems, and also of "not confusing methodological postulates with metaphysical revelations".

(Metaphysics, as I have stated, is the science which "seeks to discover the general ideas which are indispensably relevant to the analysis of everything that happens". Assumptions are said to be held "methodologically", not when they are held "metaphysically", i.e. as true of reality, but when they are held merely tentatively as guides to investigations.)

Mr. Woodger pleads in this connection for a change in the education of scientific men, a need which is indeed now making itself widely felt. "If our scientific education makes people so intellectually myopic as to be incapable of seeing the difference between these things, it is time our scientific education was revised."

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We thus learn that there are grave dangers in applying biology to human affairs, in view of the "uncertainty and extreme primitiveness of our present biological knowledge", in view of obscurantism and dogmatism connected with it, and in view of biology being at arm's length from reality.

As Mr. Bertrand Russell states, though from a more general standpoint :

"Only the most abstract knowledge is required for practical manipulation of nature. But there is a grave danger when this habit of manipulation, based upon mathematical laws, is carried over into our dealings with human beings, since they, unlike the telephone wire, are capable of happiness and misery, desire and aversion. It would therefore be unfortunate if the habits of mind which are appropriate and right in dealing with material mechanism were allowed to dominate the administrator's attempts at social reconstruction."

Evidently we need not be in a hurry to sacrifice our sublimest intuitions at the bidding of science. Evidently, too, the day when science will build a new Jerusalem is not yet, and we shall have to rely yet a little longer on God's love, the "unescapable", "which if a man ignore or think to thrust it off, he is the ill-natured fool that runneth blindly on death".

JOY'S PATH

By FRANK LIND

One time, beneath a sunny sky,
With careless feet I tripped along ;
Ere youthful lips had learned to sigh,
And sorrow hush the inner song.

Small thought I gave what flowers I crushed
While dancing on my chosen way ;
What blossom from its stem I brushed,
As passing brooklet steals a spray.

I strive to reach, o'er stones and mud,
Joy's Path I recklessly once trod ;
To gaze now at some smiling bud
That lifts, unsoiled, its face to God.

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THE POWER OF COLOUR

By BRENDA MURRAY DRAPER

OF all the phenomena of vision there is none that affects us so deeply, that consciously or unconsciously has such a widespread influence on our daily lives, as the main phenomena of colour. To be colour-blind is to be cut off from a world of intimate impression, to be deprived of experiences that touch our common clay with the wand of fairy, or wake in the most prosaic that sense of wonder which, in the artistic soul, is joyous and creative in its impulse. He who sees and fails to respond to colour's most striking manifestations must be dull and unimaginative indeed, such a one as Wordsworth portrays in :

> A Primrose by the river's brim
> A yellow Primrose was to him,
> And it was nothing more.

The power of colour to stir and delight the average mind was never more forcibly brought home to me than on an evening in July. There are many sunsets that make the poet and artist dreamy-eyed, but the splendour then was such as is seldom witnessed. The rose flame of it flowing over a great portion of the heavens was reflected in the wide reaches of the river below, and from the horizon mounted, on delicate sea-green and azure, like a celestial stairway to the zenith. The sight of an angel ascending or descending would not have been out of harmony with the colour and melting beauty of that sky. Exclamations of awe and admiration broke from the lips of all at the phenomenal glory of it, and one could read in the eyes of those who thronged the streets that

> Stepping westward seemed to be
> A kind of heavenly destiny.

Since the love of colour is innate in the human race, infants of three and four months old showing definite colour preferences, its psychological importance in our lives must be considerable. If, then, by sympathetic attunement it is used to inspire and to evoke spiritual discernment, what a prospect of increased æsthetic pleasure and individual happiness lies before us !

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Our modern civilization has advanced far in the development of a higher degree of sensitivity, and in dress and home decoration generally the æsthetic progress is great. Recently attention has been focused, and not by any means too soon, on advertisement. In the posters being used by our railway companies, many of which are designed by well-known artists, and in the colour advertisements of the leading magazines, a real art is in process of evolution. The publicity factor adds to the influence more potently than was formerly recognized. Crude hoardings that, like harsh and discordant music, jar on the nerves and startle the sensitive eye may have a certain value commercially, since their existence can scarcely be blinked even by the myopic, but as the general artistic taste advances they will inevitably give place to more refined methods of attraction.

When we fully realize the intimate relation there is between the aspect of a room and the well-being of those who live in it, we will surely give more thought to the decoration of our daily environment or our nightly sanctuary. An artistic friend, owing to an accident, had to spend some time in a nursing-home, the walls of which were white. Before he was in reality fit to be moved, he insisted on being taken back to his own home. The monotonous glare of the walls disturbed his nerves to such an extent that his one desire was to bespatter them with ink or tomato juice! There is a great field for experiment in the study of the effects of various colours on health and temper. For instance, red waves of light, in moderation, act as an exhilarating medium, but in excess may have unhappy results. They excite the turkey and the bull, and physicians tell us that people living continually in bright red rooms are apt to be irritable and quarrelsome. By having yellow-tinted walls in some of my rooms I have, even in the dull days of winter, experienced the same inspiration of joy and hope as is born of those children of the sun, the golden flowers of our seasons. Walls of primrose or daffodil, illuminated by the spare sunlight of a December or January day, have a tonic effect comparable to a vision of rathe primroses in some woodland glade, or of tiny wild daffodils that "take the wind of March with beauty". Conversely, what more appropriate setting for some bright Oriental vase, choice ornament in Crown Derby or Royal Worcester, or rich oil-painting than walls that tone with the grey of the brooding dove, or the fawn of the young fallow deer?

From nature we draw not only the practical, but the ideal

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principles of the science. Musing one day amid the summer flowers on the strange sweet power colour exercises over the spirit, and on that thirst of the eye which cannot be quenched, I looked down on the golden petals of a small sunflower. A rare insect, ensheathed as in mother-of-pearl of an exquisite heliotrope tint, was being enmeshed in the gossamer web of a tiny green spider. The painting on that petalled page showed nature as past mistress in the art of harmonizing and blending colonr. All down the ages colour glows and charms, stirring the imagination, delighting the fancy. Kings and princes with their royal purple and imperial blue, Scottish chieftains with their gay tartans, the Romany with her bright Eastern shawl, or the London coster, with gaudy scarf, all pass in the pageant of time ; but in nature, as æons roll, men ever find the romantic colour of their wildest dreams. She too has that delicacy of restraint achieved in art only by the greatest. Under a grey sky of winter, colour has become lyrical for me by the very fact of that fine reserve. A bullfinch, startled from some secret shelter, flew to the branch of a tree overhanging a creek of the river. The scene was like an exquisite Japanese impression—the soft monotone of the osiers, the shining inlet of the river, and the living bird with its warm breast, red in vivid relief.

And what, after all, is the secret of colour staying our course ? Like true art, it is elusive ; it suggests more than it conveys. It is the symbol of a more beautiful, more inspiring thought. Under its spell we move in a wider, more romantic sphere.

We seek in the heart of it what can never be ours, the unattainable which lures us while it flies !

On the soft purpling haze that veils the mountains
Gaze, at turn of day,
Our thoughts seem fired by a large discernment,
Yet wordless they fade away . . .

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SOME NOTES ON KUNDALINI

By W. G. RAFFÉ

THE power of *kundalini* is one—we might say in its various phases it is several—of the "forty-nine kinds of electricity". It is commonly associated with the physical aspect of sex because this is one of its more obvious activities, but when it is assumed to have this for its chief or only expression there is risk of considerable error. As an aspect of *kriyaskakti*, its original force is the activity of creation, working in and through all planes. And, like all phases of force, it assumes a form most obviously when at or near to one of its several critical stages. This fact—along with other truths—is symbolized in the "staff of Mercury", which has two serpents intertwined. Each intersection or crossing symbolizes a temporary balance of two phases of power, at a critical stage. Such stages occur constantly, at rhythmic periods, in most kinds of activity, but are less marked in destruction than in creation. The unity of two phases of power creates another phase that is entirely new or different ; but if they can be carried on without this normal fruition to a yet higher phase, the momentum and the rhythm lend a still more powerful aid to the project that is governed by the will. An example in physics will serve. If two metals be mixed at melting heat, an alloy may result ; but if a greater heat be used, gaseous conditions may supersede this liquid state and form a quite different compound.

In terms of biology, the results are more complex, yet the principle remains. If two attracting units become united, the resultant force may tend to produce a laya point, round which a new unit may develop. If the forces be restrained and allowed no expression, the power developed may be used to rehabilitate the structure of the mature individual who can control it adequately. Here a knowledge of period and of rhythm is of value. Indeed, normal results of a quite ordinary kind cannot be ensured without obedience to the laws of natural bodily rhythm and these have to be in consonance with the larger rhythms of external nature, of earth, sun, and stars.

The forces known at one phase as *kundalini* represent a certain natural power at a point where it may be transferred from a physical-etheric basis to a lower-astral or astro-mental

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basis, though these elements are often fused in. Much has been said about sublimation, without any clear idea as to what is sublimated, or how. A fair analogy is the "stepping-up" of electrical currents for high-frequency rays; sometimes even the mechanism is symbolical in form and function. A small "amount" or amperage of the current is subjected to increased induction, which increases its voltage, or speed, or force, but not its quantity. If this small amount of current is taken from the accumulator and is used in performing work before this increase in voltage, it cannot then be used for doing the kind of work that can be done only by the high-frequency current after its sublimation to a vastly increased frequency or rhythm. The wonderful human body is largely an electro-magnetic organism, but its marvellous complexity is such that it can and at rare intervals sometimes does contain all the "forty-nine fires" working simultaneously. This is possible only by the intervention of negative powers and neutral layers or "rings". These can be broken only by raising or depressing any one of the normal rhythms or speeds at which they severally move and exist as entities. This alteration brings the one moved, and that next above or below, into relations about a critical point. Then ensues a magnetic attraction or repulsion, sometimes realized as friction, which uses up some part of the force in overcoming this, and thus takes the gain into itself, as neither force nor matter is destructible. One is a *form* of the other.

All forms exist only by the fact that they represent certain forces in act of function. When function drops or ceases, force passes, and forms must change, develop or decay. The power of *kundalini* is no exception. But it is essentially a creative power, even though, through misuse, it may shatter; and it tends very definitely to develop—either a new form or a new function.

The isolation of a charge of energy in the human "accumulator" depends on the knowledge and will-power of each individual. The human organism has escaped somewhat from the magnetic control of the natural earth rhythm which subjects animals largely, and lesser organisms entirely, to terrestrial rhythms. The tremendous force developed in plant and animal organisms is still there, and is even reinforced by the power of the uncontrolled imaginative will. This Dionysian urge, or instinct, or will-to-live, is massive and powerful, so that many a human, or near-human, cannot resist, and his

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half-developed mind is swept away, his personal forces rushed into the racial torrent. Thus physical nature takes back with interest what she first gave, using life to create life.

Man's duty is otherwise. He must use life to create his soul. Again he finds the gift and its consequence. He is never master until he can give or refrain from giving—until he gives as a willing and knowing sacrifice of sacred fires. The balance between selfishness and selflessness is exceedingly narrow. Again the range is from the slowest and most solid physical matter up to the finest form of spiritual energy.

The fires of *kriyaskakti* burn and purify : they destroy form, and create forms. Each sacrifice is enveloped in their consuming fire, the smaller lives being given to create the greater lives, the lesser forces to be ranked anew in a higher force, as these again must pass, having fulfilled their choice of functions, to blossom outwardly in form or to pass inwardly yet higher, as power. The one certain thing is that it cannot do both. It is often remarked that poor and ignorant people produce the largest families, where intellectual leaders in art and science, or philosophy and literature, die childless. This is no accident, but natural law in action. If the fiery power of *kundalini* is used at its first normal level, then it cannot also be used at its next higher level ; nor at its still higher level of creation on the mental planes, necessary to real art and to true science.

The phases of *kundalini* are produced at the lower pole of the physical body-atom, because this is the negative or south pole of the zodiacal circle of the physical form. In part it is attracted thence by terrestrial magnetism, and in part repulsed thither by the interlocking currents which have, among other activities, produced the various chemical juices, each in turn positive and negative, acid or alkaline, as food is ingested. Unstable foods which can quickly produce either are the toxins, for they disturb the rhythms of the body with violent oscillations. The magnetic charges are released from foods and their more material shells discarded. The etheric body is re-charged from these, when they are combined with the balanced solar and lunar forces. The positive male is active at noon, the negative female at midnight, but each has a monthly and an annual rhythm, though too often overlaid by city life. Each sex has a governing rhythm, but the bodies are different only in degree of dominance of positive or negative : there is no sharp dividing-line, although physical form is compelled to manifest more sharply. Highly

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developed egos may vary, at different times, in the degree of masculinity or femininity etherically dominant. The more developed this sensitiveness, the greater is the need for undeviating control.

This power of *kundalini* has phases of potential and kinetic energy, where one is passive and accumulative in slow process, while its counterpart is rapid and even explosive in action. Its general connection with etheric forces lies in the fact that certain of these forces, reduced to appropriate pressures or intensities, work in and through humanity. Each human individual is a centre of simultaneous attraction and dispersion, firstly in a normal and natural mode, by slow and gentle rhythms, though varying here even as the thundercloud above displays variation in its less subtle accumulation and discharge. But the human unit is never alone or single. He is linked definitely either with family or with frequent local contiguity, in an etheric bond. This mass of ether-energy is active and receptive through the human centres it holds within itself,—as well as by other invisible centres both near and far—and represents the *via media* of the group soul, in its transition from animal to human form. Exactly as by precipitation a physical body is produced round a laya point, so by a similar process in a higher phase the etheric body attracts the elements of mind, which in action eventually constitutes an individualized soul capable of consciousness, memory, imagination, and thought-process. Each human unit is born in ether as much or more essentially than it is born in flesh, for the magnetic form dictates the external appearance by its controlling function.

The spark of *kundalini* (like the spark of an electric current, occurring at a point of balanced resistance) occurs at a transition-point where accumulative etheric energies, extracted from "vitamin"-bearing foods—so-called vitamins being nothing more than magnetic charges of balanced energy—where these powers have passed through the minor cycles of physico-etheric transformation and are ready for further use. This first blossoming of mind-power, which we term instinct, thus balances its search for food and sex as regular and intermittent rhythms, one daily, the other annual or bi-annual. Each unit, animal, bird or insect is subjected to the group-soul: it cannot escape. The human being must conserve his powers in order to escape this control.

The humanizing process of individuality rejects this control, and by change of magnetic index has developed from animal to human potentiality, though the erect form does not at once

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bring human powers. Not so easily does nascent humanity escape the mass mind with its enormous pressure. It is never free until each man can stand alone, for himself and by himself. This brings the correlation of willing sacrifice and agreement, but this time consciously and with augmented powers.

As the human young is born of two powers as parents, the seeming accentuating of burden upon the female is physical, but there was formerly a similar burden on the male, who gave the etheric energy which begins and which completes physical birth. This was the origin of the *couvade*. Childbirth certainly draws upon the physical energies of the individual woman, but it enriches her etheric powers; while it draws now upon the massed etheric energies of the male population. Where tribal life was secluded and remote, this etheric energy was drawn directly and mainly from one man, by osmotic co-operation, and the interaction was marked. With a richer social life, especially in tribes with definitely developing individual life, this call on the individualized etheric energy became less marked, until now it draws upon the massed etheric energies of the male population. It is only during a certain half-way stage that the individual most associated with one woman is subjected to maximum strain. At that period physical childbirth is painless to women. It has developed pain in direct ratio to its loss of magnetic balance between terrestrial rhythms and the rhythm of the individuals concerned. Pain signifies contraversion of law.

Animal life demanded inbreeding to conserve the definition of physical form which concentrated will-power upon a definite function had slowly achieved. Later human life also demanded inbreeding to conserve the gradual integration of each great group-soul which was detaching itself from other closely associated group-souls. Simultaneously the powers of *kundalini* became sharpened, and increased definition of form and function all round brought the earth cycle to the end of its involutionary period. Subsequently the non-physical things and powers are intensified and sharpened; sensation, emotion, feeling, concrete ideas, and lastly abstract ideas are successively precipitated into form and defined by concentration upon functional activity, changing up from lower to higher with the accumulated powers that have been won.

In animals and birds *kundalini* becomes active at a very early stage, thought not completely, allowing instinctive actions and independent-seeming life within a few weeks. The human

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young develops more slowly, because it is far more complex in its function and structure. It has to become individualized, not only in physical form, but also in emotion and in mind. While it can never secure a completely dissociated etheric life, entirely dissevered from every other phase of life, and act as an independent unit, the human individual can and must develop the successive powers which give it temporary individuality among a host of other individuals. As the function of the eggshell is to protect a bird until it passes to a stage later than that secured before the egg is laid (born) until the second birth (which reveals the physical form almost complete but not mature), so the human body itself has to serve the function of shell—both material and etheric—until the real human soul has been developed and fully formed, and at last is able to endure as an entity apart from the body-process which bore it.

As *kundalini* is active in initiating gestation of body by virtue of the magneto-etheric impulses exchanged, so also it can be utilized, at a sublimated level, for a higher phase of creation, in several modes. The magical virtues of blood, milk etc., consist essentially in the passive *kundalini*-force in them; that is, charges which when used through one avenue are termed *kundalini*. It is one facet of the protean energy, with many other phases, greatly or slightly different, convertible by will and by function into other forms to serve other purposes of ever changing life.

The human young passes therefore through several phases of birth, including not only the physical but the etheric and astral. Each of these is in a sense an initiation, a breaking into a new world, which must be succeeded by a new phase of growth each with its normal maturity. Each is a gateway of escape from complete helplessness and domination. Each involves at first a dependence leading to an ultimate rebellion and rejection of authority. Similar magnetic phases change to completely opposing phases; youth revolts against age; pupil against teacher, child against parent. Revolt is certain with imposed authority; it is avoided by a wise progressive relaxation of authority, and a corresponding increase of self-discipline.

The power of *kundalini* does not well up until puberty, which comes according to race and to locality, increasing by the incoming wave of life-rhythm until its zenith is reached, after which it declines slowly until the change of life occurs when it falls below the margin of physical activity. The physical body endures

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subsequently according to the degree in which this power has been directed to higher avenues than physical expression. This is, of course, greatly affected by the ratio of normal health and physical development during the general term of life. It is erroneous to assume that, once developed, the power continues without alteration in level until disappearance, though there is great variation between individuals. There is always the battle between "beef and brains". Sex expression is a perfectly normal and healthy phase of human life, which any man or woman should experience to ensure a completely rounded life. But less danger is faced by complete abstinence than by excessive use, which brings the most terrible results in its train, ruining mental powers and shortening life, by undoing the stages of development up from the animal life. Human beings cannot afford to be more animal than animals : it is for them to leave that stage by voluntary will-power, preserving the mean of life by refraining from any undue asceticism or excess.

Development and retention of passive *kundalini* within the body is the basis of physical health. Excess development may at times cause emotional or even mental distress, but there are other modes of restoration than one only. There occurs a certain osmotic effect between positive and negative bodies of power, by constant contiguity. The etheric body, of course, controls physical form by exercising its function in and through that visible form. It has not escaped several keen observers that happily linked couples, after years of life together, tend at times to resemble each other physically. This is directly caused by the mutual balance of etheric energies, where the two individual rhythms tend to coalesce and harmonize. Such persons can exchange *kundalini* energy in a gradual manner, merely by companionship, through this etheric osmosis. Exactly in the same way, earth and clouds (as temporary centres) exchange energy normally in peace, and abnormally by thunderstorms. We notice the storms of lightning or of passion, but we do not see the silent transmission which governs the normal mode. Persons who are abnormally secluded therefore suffer most from this severance from normal balance of family or tribal etheric life, as in monasteries, nunneries, schools, barracks, or at sea.

Early tribal and family life conserved the highest achievement in physical form that had been developed. Strength and beauty of form were valued in breeding the human unit, apart from care or other factors. Brother married with sister, even up to Egyptian

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times, and tribe married within tribe regularly to more recent years. The present ideal is marriage within the nation and especially within the colour bar. This too will go, though the pioneers as ever find the road hard and dangerous, and many long centuries will pass before even an impression is made. The current thoughtless praise for a woman who has borne a dozen or more children will change into the blame for stupidity and animal excess it merits. The practice of so-called birth-control is by no means an ideal solution, though it marks an effort to avoid the worse evils that have been continued by incessant theological urging to "multiply and replenish the earth", though this advice is specifically rejected, at least officially, by most of the advisors. The ideal is self-control by knowledge. Every man and every woman has a right to sex experience just as all have a right to food and shelter and protection of life. No one has any right, however, to subject any other person unwillingly to their necessity, whether married or not.

Systems of morality are changed by our hidden rulers in agreement with the needs of human evolution. What was once a necessity is now an offence ; what is now an offence may later be a necessity. Need for sex expression will lessen as thought-life becomes richer, as has been found with the advanced individuals of many races.

YOUR HOLIDAY

By ALICE GAZE

There's a Voice in the wind o'er the pinetops,
  There's a Smile in the sunshine too,
There's a Song in the sound of the river,
  Tis a Song that is sung for you !

There's a Peace in the beauty of sunset,
  There is Love in the hush of night,
And the Whisper that steals through the darkness
  Is wooing your soul to flight.

There's a Wonder behind the flower blooms,
  There's a Power o'er the vault of blue,
There's a Something that calls, persistent—
  Tis God—just talking to you !

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A MAGE'S SINGING *

By W. H. CHESSON

TWENTY years ago, Mr. Meredith Starr, writing in this Review, of Horus, aspired to sing,

> The brazen bell whoso shall hear
> Shall leap for life or cower for shame,
> To tell the World that He is here
> And speak His Everlasting Name.

Somehow my mental contact as a reader with Mr. Starr necessitated a feeling of doubt as to the felicity implied by closer acquaintance with him, for to be within proximate earshot of "the brazen bell" is distinctly not one of my ambitions. However, Fate, in the guise of Mr. Thomas Cole, electrician and poet, joined our hands early in 1916, since when I have been more conscious of the reality of spiritual greatness in a human being than ever before. For though books convey knowledge of greatness, they do not assure us of such greatness in their writers as is produced by the fusion of desire with ideality. To be candid, one of the artist's special blessings is the ability to express his ideality in art, while living with feline satisfaction on the plane of physical feeling. But I no sooner knew Mr. Starr than I was aware of an accomplished fusion of desire with ideality in the person, not of a fanatic, not of a "salvationist", febrile with fear for the future of souls, but of a tranquil sage, an equanimous hero. In fifteen years of friendship I noted that, however events in his life might be misinterpreted by the guesses of "common sense", he never deviated from his path of philosophic altruism. Although before 1920 he had no mean skill in white magic, and had studied deeply the lore of occultism, the year 1928 saw him learning "mastery in servitude" at Meherashram, under Shri Sadguru Meher Baba. Now, as that Master's representative, he keeps a house for the rest and edification of men and women, where poets may learn to reinvigorate their art, and Psyches with torn wings may regain their buoyancy.

Arrows of Flame has the interest of being not only Mr. Starr's first book of poems, but also as an artistic outcome of his discipleship to the great Indian altruist.

* *Arrows of Flame.* By Meredith Starr. With Introduction by E. Merrill Root. London: The C. W. Daniel Co. 7*s.* 6*d.* net.

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Art is a very exacting mistress, and it is seldom that writers who are intensely preoccupied by ideas other than art produce poetry of the first order. Wordsworth knew that when he sighed over Faber; and it is certain that Mr. Starr does not write better verse since leaving Deccan than before he journeyed thither. If the late Vale Owen had delivered "automatically" a lyric by discarnate Swinburne, it might have been such a ditty as Mr. Starr's "Life and Death", and this is regrettable, because Mr. Starr's emotions are valid, his melodic gift undeniable, and his ideas the earnings of his ideality. The magic of words is deeply affected by that art of differentiation by which the speaker or singer seems rhythmically and verbally present in his words. That is why pansies are not more useful for thoughts than are sonnets, when a thinker, without metrical inventiveness, wants to sound like himself in verbal music. Lyrics like "Agincourt", "Dolores", "The Skylark", are imitated at the peril of derision, but the sonnet belongs to no particular poet any more than the cube belongs to any particular architect. But mark this: the architect makes the cube eloquent of stability and protectiveness, the poet makes the formal bars of a sonnet flash like metal caressed by electricity. A sonnet shall illustrate what I mean. Christ says in Mr. Starr's audivision:

Arise and walk with me upon the waves.
I am the Resurrection and the Life;
My will has conquered the devouring strife
That strews the world with million nameless graves;
Mine is the Light that heals, the Love that saves.
Arise and walk with me. The hour is rife;
The Sun and Moon are now made man and wife.
Arise and walk with me upon the waves.

The waves of Time around my feet are still;
The winds of Space weave garlands for my brow
Plucked in Akasa's fields, what time the Sun
And Moon unite in Love's great Here and Now.
Arise and walk with me! With dreams have done!
Deeds and not dreams must do our Father's Will.

The use of the word "rife" in the octet is more curious than satisfactory; and it may be remarked that an artist should never allow a rhyme to suggest a sacrifice to echo of the common sense of a word. But the sonnet as a whole vibrates with realities transcending the firmest tri-dimensional appearances. One visualizes a wider liquid than Galilee, and the conquest of the dread begotten by innumerable drownings in Red and other seas.

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In the adoration of discipleship Mr. Starr achieves two of his best lyrical effects ; and, although one remembers "Less than the Dust", the poem from which I take this stanza does not diminish by comparison :

There is always some dust in the street
Where he walks to his work in the sun—
There is always some dust on the hill
Which he climbs when his labours are done.
I thrill to the kiss of his feet
As flowers thrill to the sun.
Trample me down as you will—
I lie on the ground and am still,
I am but the dust of his feet,
Slave of the slave of his will.

And again :

A poet's heart, they say,
Is but a brittle thing !—
Breaks easily, as crocus-buds in May,
As easily takes wing.

Try it, dear love, and see.
Break, well it may ;
But never, while life lasts, shall it take wing.

It is a pity that these exquisitely tender lines are mated with a compliment of grovelling ugliness, but by themselves they are a lovely work of art.

Probably the commonest test for poetry is inspection for jewels of phrase fit for the forefinger of Time. Surely Mr. Starr's definition of the poet's activity and privilege is a perfect jewel of phrase :

He steals the Promethean fire,
But is not chained to a rock.

Admirable too, is the attribution to the "God-Man" of

Mirth that no danger can mar,
Compassion no bliss can eclipse.

Memories strewn
Upon the river of an ancient tune

take me now (thanks to Mr. Starr's phrasing) to rondos by Beethoven and Schubert, which sound the sweeter, flow the more magically, because of my tangle and tiredness, my errors and

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terrors. But I seem to hear a certain Nobel prize-winner caustically saying, "Music is an old hand at using opiates", and will end with a few paragraphs on Mr. Starr's mentality. He aspires

> To tread the heights the Galilean trod,
> Utter a message from the Infinite . . .

He strives

> to One invisible,
> Beyond all pleasure and all pain.

He is "sick to death of 'me and mine' ", and yearns "to bridge the gulf 'twixt 'I and thou' ". He is a reincarnationist, and of Him whom he serves he says :

> So sweet and innocent is He,
> That only little children see
> How beautiful He really is.

Though Mr. Starr has an Oriental humility for the Indian avatar of the Christ-spirit, he retains a sense of humour, and, posing as "an old Taoist", informs us that

> Desire and Deity
> Are bastards of Beauty
> She gat in the Slough of Despond on a day
> When a silly old devil
> Who thought he was Evil
> (An ignorant duffer) had led her astray.

Love is Mr. Starr's ruling light, and, though his rhetoric tosses universes about, he is capable of nuances of feeling and expression appropriate to a lover of creatures fragile and small, in whom personality pathetically wills to be itself. Of his lyrical gift one safely prophesies that if he should deem it his duty to concentrate on perfect art, he would delight other poets by his virtuosity.

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FANTASTIC & PROPHETIC DREAMS : SOME PERSONAL EXPERIENCES

By EVA MUDOCIE-GARLAND

THAT wonderful *littérateur* De Quincey—alas, too little read nowadays—in his *Confessions of an English Opium Eater*, records some fantastic, weird and remarkable dreams, induced, as he believed, and which was no doubt the case, by the consumption of opium. Then we have the authority of Sir Richard Burton and other travellers in the East, as well as the legends common throughout Persia and India, for asserting that certain parts of the lotus plant are capable of producing a mental condition in which anyone under their influence will experience phenomenal visions and dreams. There are also many well-authenticated records extant of strange and prophetic dreams of people who were *not* drug-takers. Such people are generally highly strung, though not necessarily neurotic, but subjects of an acute psychological development which sets up a super-sensitive receptivity. If we admit this hypothesis it goes far to explain the phenomena of dreams that have come true, and of those dreams which enable the dreamer to see things of which previously he had had no conception.

In my own case, although I have never been a drug-taker, I have from my earliest childhood been subject to dreams so far removed from the ordinary or commonplace that I would venture to characterize them as actual visions forecasting something that was to come to pass, and which made such a strong impression, and were so definite, that I remembered them in detail when I awoke. This is contrary, I believe, to the experience of most people who dream—and is there anyone who does not ? When I used to relate my sleep experiences to my people, who were for the most part of the hard-headed, matter-of-fact type, before I was out of my teens, I was laughed at and ridiculed. At that period I was studying music with a view to becoming a professional violinist, and, being peculiarly sensitive to ridicule, took to recording my dreams in writing instead of relating them verbally, and from those records I select the following :

When I was between fourteen and fifteen years of age I had a sequence of four dreams of an infinitely more striking order than anything that had preceded them. They seemed to me to be symbolic, and I was obsessed with the idea I had received a

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message, but what that message was I could not then define, though I had a strange feeling that some day I should understand. Years passed. I married and became the mother of two children—a girl and boy. Two years before the war I dreamed several times that my children, while yet mere tots, would be separated from me for a long time by a strange concatenation of circumstances, and that when I next met them they would be tall, with cropped hair, speaking another language, and greet me as a stranger. Needless to say, this greatly distressed me. I tried to rid myself of my fear, but the prophecy—for prophecy it undoubtedly was—was literally fulfilled, as I will explain.

In 1914 I and my family were in Dresden studying music. The war broke out. Escape from Germany was imperative. The only outlet was to Denmark; and thither we fled, not without difficulty. There, for reasons I need not detail, I was forced to leave my children, and I myself went to Paris to fulfil an engagement.

It was six years before I again saw them. When I did so every detail of my dream was fulfilled: the children had all but forgotten their English, and could only express themselves clearly in Danish.

In the four dreams to which I have alluded, and which I will relate in sequence, there was a peculiar figure whose face seemed strangely familiar to me, and who in subsequent spiritual experiences I had, played a part mystical and marvellous, so that I came to regard it—subconsciously, as I think—as a guiding spirit. I speak of it as *it* because, while having the form of man, it was too idealized to be representative of physical sex. In the first dream in which this unearthly figure manifested itself to my sleep vision it gave into my keeping a sealed packet with a solemn admonition that I was to guard it, and not open it until an appointed time, as, on the day the seal was broken, a great calamity would befall the world.

For an eternity, as it seemed to me, I guarded that packet, trembling always lest the seal should inadvertently be broken. Then the dreaded moment came, when some occult influence informed me the packet could be opened. Taking it from the place where it had always rested next my body, I broke the seal. Instantly I saw a great cloud, dark and ominous. Slowly it dissolved, revealing a colossal serpent encircling the world in its folds. At that time I was utterly ignorant of its meaning. That it was symbolical I understood, but I could not interpret it.

In the second dream I was seated with a great multitude of

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people on an open plain, facing a high mountain, behind which the sun was setting, diffusing a weird light that caused the whole landscape to look as if it were covered with blood—and over all was an intense silence—the silence of Death. Suddenly, on the summit of the mountain, outlined black against the red glow, appeared a gigantic form—the form of a wolf. At that instant the entire multitude sprang up with a noise like that of a cyclonic wind, and fled pell-mell in shrieking horror.

At my side the strange figure of my first dream had been seated. It sprang up with the rest, seized my hand, and we ran and ran until we came to a door in the side of a great rock. The figure pushed the door. It yielded; opened. We entered, and the door closed to behind us. In the darkness we continued to run, through doorway after doorway, along corridor after corridor, until my guide stopped and held me back, and I was conscious that a great staircase descended to an abysmal depth, and from that depth came the cries and lamentations of thousands of people in torment. At that moment I awoke.

In the third dream I walked beside a guide who led me by the hand, but some mental confusion prevented me from identifying him as the figure of my previous dreams, for it was draped in white, a turban encircled its head, and its face was veiled. We walked amidst a world in ruin: ruined buildings, shattered temples, vast forests levelled to the ground, and thousands or millions of corpses of human beings and animals. A cataclysm had overwhelmed the world. Facing us, also against the red light of the sky, though it was not the red of blood, but of the beauty of the glowing dawn, was a slender column, standing by itself, and on its summit, clear and lovely in every detail, grew a gigantic white lily, its petals shining as they caught the light of the glowing sky. My veiled guide lifted a hand and, pointing towards the beautiful white emblem, said in a soft voice, "Behold, it is the dawn." Then I awoke.

The fourth dream came as a sort of summary of the others; at least, it seemed so to me, otherwise there appears no reason why, in the sequence, it should not have been first.

I thought I was standing, or rather floating, in space, upheld by some influence I felt but could not define. I saw the world under me sink and collapse in flames, and I saw humans and beasts struggling with and rending each other. The fire was succeeded by floods that engulfed everything. Then there gradually evolved out of the immensity a gigantic rainbow, and leaning over

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its radiant arch were rows of angel faces, and they were calling—I heard the call; it seemed to echo and reverberate through space—they were calling to those I knew should rise from the horror of the mighty destruction below and mount towards the rainbow.

Such in rough outline are four dreams which I think are truly remarkable, seeing that they were not the outcome of any abnormal or adventitious circumstances within my knowledge. They were infinitely richer in detail and imagery than I have the power of translating into words. That they were in a sense prophetic was proved, I venture to believe, some years later. During the war I was inclined to think that I, along with many others, was affected psychologically by the stupendous happenings which were shaking the world, and no doubt many of us reacted to the tragedy. Soon after the armistice I was a member of a concert party of Norwegian players and singers, whose programme consisted principally of ancient Norsk sagas. On studying the programme as soon as I joined the party I found to my amazement that one of the principal scores was that of "The Serpent and Penrir the Wolf". The theme of the ancient saga is that when the Serpent shall issue from its cave, and the Wolf be loosed from its rock, the hordes of darkness will rise up against the Gods, and the Forces of the Dark and of the Light will war with each other for dominance of the world.

I was so amazed by this unexpected corroboration of my dreams that I was stirred by a deep emotion, as until that moment I had never heard of that saga. Indeed, when at the age of fourteen I had dreamed these remarkable dreams I was entirely ignorant of Norsk literature and of Scandinavian mythology. How, then, had the story of the Serpent and the Wolf come to me, and from whence came the two final visions, as a sequel to the others? It seems to me that in some vague and almost fantastic way my dreams have a connecting-link with the late Sir Conan Doyle's prophecies, as well as others made since the war. Neither in the prophecies nor the saga is there any suggestion of the end of the world, but only the ending of a cycle and its forms of civilization, and the ushering in of a new era, in which man will reach a higher plane and a fuller spiritual life. As an eminent scientist stated recently, civilization is only yet in its infancy, and future generations will see developments of which the present age has no conception; but previous to that will be cataclysmic upheavals which will entirely change the configuration of the world, and from that will emerge a more spiritualized humanity.

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THE SOUL OF A MAN : FIFTY POINTS

By H. ERNEST HUNT

TO provide a logical basis for life and conduct, I put forward the following considerations and propositions :

1. The essential MAN is not his body, but the spirit enshrined in his soul, which is a "double" of the physical body.

2. This "double" is composed of matter of so high an order of vibrations that it can make no appeal to any of our physical sense organs.

3. The existence of this double, or soul, can be inferred from the phenomena of life, and in some cases can be demonstrated.

4. Drowsiness, sleep, the induced sleep of hypnosis, the compulsory sleep of anæsthesia, coma, fainting, trance, insensibility, or unconsciousness result from the more or less partial withdrawal of the soul from the body.

5. Clairvoyant sight, some of the phenomena of psychic research, the experimental exteriorization or projection of the double, out-of-the-body happenings, experiences under anæsthetics, and other less frequent phenomena demonstrate its existence.

6. In wireless the essential element is the performer in front of the microphone, whose efforts are enshrined in etheric vibrations.

7. These etheric vibrations are non-existent to any of our senses, but they are manifested to us by the physical vibrations of the air that we hear as sound.

8. Etheric waves and air waves are of a totally different order, the former travelling at the rate of 186 thousand miles per second, while the latter travel only 1,135 feet per second.

9. These waves interpenetrate and exist together, each working in its proper realm. But the etheric waves determine or inspire the air waves, and not vice versa.

10. Using this as an analogy, soul and body can be thought of as interpenetrating and existing together ; and the soul inspires and gives life and movement to the physical body.

11. Spirit is something of a yet higher order, represented in our analogy by the performer in front of the microphone. Our immediate consideration is with soul.

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12. Soul and body, of a widely differing order and yet identical in part and conformation, each works in its own realm. The physical body works in the physical world, but the soul lives and works in the soul-, or "next" world *now*.

13. Just as two bodies interpenetrate, so also do the two worlds, this and the "next". The "next" world is not to be considered as a future world, or interpreted in terms of geographical space, but rather as a state of another vibrational order.

14. The working of the soul can be inferred from the observed activities of the body which it animates ; which is only to say that actions can be attributed to motives, as air vibrations in wireless testify to etheric impulses.

15. The complete and final withdrawal of the soul from the body and the severing of the "silver cord" which unites the two is responsible for what we know as death.

16. Death, however, is more truly a second birth, for it does but repeat in higher octave the physical emergence of the infant soul from its enshrining body, with the severing of the umbilical "silver cord" that united them.

17. Though the loudspeaker of the wireless set be destroyed, the performer still is at the microphone and the etheric waves are still broadcast. It is only their means of physical manifestation that is brought to an end.

18. So also, if the physical body be destroyed, the spirit still lives on in its garment of the soul. It is but the means of physical manifestation that is brought to an end.

19. The soul continues to live and goes on working in its appropriate world, which always has interpenetrated this and coexisted, but which we have usually thought of as the "next".

20. There can thus be no death but of the body. The soul is liberated from all the limitations of brain and sense mechanism, and from time and space, to new activities and new powers, now dimly foreshadowed in subconscious workings. Fatigue, being a purely physical accessory, no longer exists.

21. It is as if we had lived in one octave and then "in the twinkling of an eye" we are changed to a higher octave state, and for a time continue playing much the same tune, not always realizing what has happened.

22. This fundamental change of state constitutes the main

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aspect of death. It has essentially nothing to do with annihilation, cessation, graves or epitaphs, nor even with religion. It is a fact of Nature.

23. Life is progressive and continuous through this change into the Beyond, and then it develops in a remarkable manner which we can but dimly apprehend. We are not without indications, but as they necessarily must be expressed in mundane terms to that extent, they are inadequate and indicative only.

24. But though death changes a man's environment, it does not change the character of the man. His memory, so inseparably bound up with personality, is already during life inscribed upon his soul. The brain is only the physical record and means of manifestation.

25. Some of the phenomena we have referred to demonstrate that sight can operate apart from the physical organism, as in hypnosis. When that original impression is again revitalized, it constitutes memory. Therefore memory can also be independent of the physical brain, and evidence shows that it is.

26. All physical things must necessarily be left behind with the death of the body, but a man's character has been written by the Recording Angel of Memory in the Judgment Book of his soul. As he has sowed in the body, so now he reaps in the soul.

27. In this world the standard that commonly holds is money; in the soul world the only scale of values is the spiritual one. A man therefore remains much the same, but finds himself confronted with a complete reversal of values.

28. Hence the materially minded man, deprived of every material thing and finding everything assessed by spiritual standards, realizes that now the last things are first and the first last.

29. The purpose of this present life is so to live in the body that the soul acquires through memory a character of a spiritual and progressive type.

30. This enables him to continue an orderly and harmonious progress in the soul world without any abrupt break, and without having to be held back for the recasting and reshaping of character.

31. Considered in this light, much that we are doing to-day is sadly out of keeping with life's purposes, and much needless trouble, both here and hereafter, is being laid up. Our standards

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are wrong, our aims are inadequate, our vision is too limited, in view of what is in front of us.

32. Every thought of hate records itself in memory, and goes to make the soul hateful ; and this record must show itself in a world where hate is powerless to hide itself, for there is no body wherewith it can be concealed.

33. So also anger, jealousy, envy, malice, and lust all register themselves here, laying up a sorry host of troubles for the individual in the soul world. This is the Nemesis that follows on a wrong alignment of physical life. It is not punishment so much as an inevitable consequence.

34. Every deed of oppression or deceit, every wrong and injustice, goes into the soul-record of the doer, and from these he must one day free himself before he becomes the man he was intended to be.

35. No one will compel him to do this, but sooner or later he will do it of his own will and choice. In the light of his fuller sight and capacities he will see things as they intrinsically are. Then, when he understands, he will desire the better way.

36. Hatred, class-consciousness, and the destruction of social order are with us to-day as organized and commended policies. "Anti-God" campaigns and oppression and repression are calculated ends. What sort of sowing is this for the soul ?

37. Reckonings come when all the material ends aimed at no longer exist for the individual ; he has passed beyond these. But his motives remain, naked, and perhaps not completely unashamed.

38. What kind of character are we breeding in a rising generation when many of them look upon State assistance as a right and feel no inner compulsion to effort ? Work and struggle develop faculty, and a refusal to stand up to the difficulties of life ensure that the individual reverts to an increasingly lower level.

39. No man should do for another what that man should do for himself ; in so doing he may deprive that other of his rightful opportunity of growth. Each must work out his own salvation.

40. What of the cult of luxury and self-indulgence ? These make neither for strength nor beauty of the soul, for such can be acquired only by vision and self-discipline. We need no multiplication of external things, but rather a simplification of our lives.

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41. By work and effort the purposes of life are served. Competition, arising from differences and variations, is inherent in the world and makes for progress as between man and man, nation and nation, race and race. It need not be the competition of hate, but it should be that competition in service which benefits both giver and receiver.

42. To standardize wages and effort, to reduce all to a uniform level, to decry leadership, and to drag down those who have succeeded, is a democratic madness and the prelude to destruction. Evolution cannot thus be thwarted, nor can it be worked on mass-production lines. It must be achieved by the individual for himself.

43. It is vain for us to endeavour to put the world right without recognizing that the world's sickness is of the soul. It is as an electric-light bulb with so much resistance in the circuit that no current circulates. Its light at present is darkness.

44. The invisible world sustains the visible as the soul sustains the body, and the etheric waves condition the air vibrations. But behind all the phenomena of the world there is the still, small voice: "And God said . . ." Can we not hear ere it be too late? Life is supremely impossible without some sort of contact with the invisible world of spirit.

45. There is but one universal Law, the law of growth or evolution; and there is but one Sin, the failure or refusal to evolve. The fruits of right growth are happiness and harmony, but the result of Sin is difficulty, disharmony, breakdown, and final disaster; not as a vindictive punishment, but as the outcome of the working of cause and effect.

46. There is only one direction in which to evolve, and that is along the path of spirit, and towards that spiritual perfection which is God. The purpose of a religion is to assist us to achieve this end.

47. There is but one law of Action, the law of Love, which manifests in business as Service, as tolerance between man and man, and in sympathy and kindness towards all. The alternative is hate, which never constructed anything in its life but Hell.

48. The purpose of this present life reveals itself as the development of spiritual wisdom and character. This itself is but part of the larger purpose which is leading all life from the humblest expression of spirit to the most perfect.

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49. The power to think is man's means of achievement. Thought has fashioned our world, has made its articles and appliances, its laws, ordinances and organizations; every man can think and has the right to his own thoughts.

50. If he thinks those things which are "true, lovely, and of good report", and lives his life in consonance with these thoughts, he prospers in this world. But in his soul he sows that beauty and strength which in the "next" world will blossom and bear fruit as he journeys on the long climb that lies before us all, onward, upward, Godward.

LOVE

By R. IRAM

LOVE, as we know it, is a feeble reflection of a vast reality. All the jargon talked about getting beyond love is so much wasted breath.

In its finer aspect love is of the highest, and is the reflection of that cosmic mystery which gives life to worlds and beings. It is the great moving force of the universe, the power that works for manifestation, the most potent and essential factor in all. Far beyond the puny loves and hates of earth stand the great Gods, whose life is love and power in their highest aspect. There no hate, no struggle, may be found, but only that purest joy in effort that is the making of manifestation. To understand love, the consciousness must be raised to its highest pitch of rhythm, and must listen for the echo which comes from the mighty overtone for ever ringing through the universe. It is the great welding power by which all things are held in position, the unifying principle of the whole cosmos.

Love is the attractive force which draws the conscious, separated, individual back to the Source from whence he came. It acts, at first, through form in the physical world, and has its beginning in the individual attraction to another. Could you see it working, you would perceive a mass of colour flowing out towards the cause of the attraction; this colour surrounds the desired one, who, if sensitive and responsive, feels it as a protective aura, warming, comforting, and strengthening.

Love creates form. Creative love is in a very especial way divine. In the higher conditions, the mass becomes moulded by the will, and this will be the power of the future.

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SEX AND THE ORIGIN OF RELIGION

By E. J. LANGFORD GARSTIN

UNTIL we are able definitely to establish the truth of reincarnation, and not merely to do this but to recover the memories of our past lives; or until the mathematical, four-dimensional, space-time world is shown to have such a reality that we can travel in time instead of in space, one of the most difficult problems that remains to be solved is that of the origin of religion.

There are, of course, some who hope and believe that sooner or later we shall not only find a satisfactory historical basis for a belief in Atlantis, but that we shall actually discover documentary evidence. This, they anticipate, will throw light on that golden age when Atlantean civilization was at its height, and man, under the guidance of an enlightened hierarchy of beings not properly describable as human, was instructed in the mysteries of life and of the sacred wisdom, from which all religions are sprung.

At the moment none of these possibilities appears particularly probable; and although it would be rash to describe any of them as impossible, the prospect of arriving at a solution of the difficulty along such lines seems distinctly remote. In the meantime, however, the speculative thinkers are at work in what is undoubtedly a most interesting and attractive field, and many are the theories that have been propounded.

These have always been hotly debated, and perhaps that which has aroused the most criticism and the most interest has been the suggestion that all religions are phallic in origin. As is often the case in disputes of this sort, it would seem that the extremists on both sides provide their opponents with their strongest arguments. We are therefore glad to note that in a recent work on this subject* by B. Z. Goldberg, whose thesis is that man's sexual and religious life have always been inextricably interwoven, so that sexual rites and sexual symbolism have always played a most important part in the various religious cults, a more moderate view is adopted as far as origins are concerned.

To paraphrase the well-known text, he contends that the

* *The Sacred Fire: the Story of Sex in Religion.* By B. Z. Goldberg. Pp. 287. London: Jarrolds. 18s. net.

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fear of the unknown is the beginning of religion. Primitive man was surrounded by things that he could not understand, things that, as often as not, put terror into his heart, and it is quite understandable that out of his desire to comprehend and to explain grew the first beginnings of a belief in the supernatural.

But another factor has to be considered. The life of such a man must have been hard, drab and monotonous, and his pleasures few. It is an unavoidable conclusion that, chief among the latter must have been food and his sexual life. Nor can we suppose that he looked upon his relations with the other sex from anything remotely resembling our point of view. Mr. Goldberg maintains that in the beginning he was entirely promiscuous, and that it was only at a later stage that the sexual function, which had till then been exercised openly in the group, was taken in hand to make it serve the social community and not merely the individual. Thus those prohibitions and limitations necessary for the conservation of man's energy for the tasks of both peace and war arose, and an innate tendency suffered a measure of repression.

At the same time, while the laws of his group were enforced in such a manner as to make him fear to break them, our primitive man very naturally sought a means whereby he might legitimately escape from a too rigid control, so that on certain special occasions the rules laid down were to a great extent relaxed. And thus it came about that, as his religion was primarily emotional, its ceremonial tended to become orgiastic.

To a great extent, also, man's other primitive pleasure, food, may have contributed to producing the same result upon his religious ideas; for fertility, both in the animal and vegetable kingdoms, was essential not only to the gratification of this very natural desire, but even for his very existence. Consequently the generative forces of nature would command his utmost respect and, from their, to him, incomprehensible nature, his awe and reverence. Now the savage is often pantomimic in his ceremonial, and this tendency, coupled with his innate desire for freedom in sexual matters, may, it is suggested, have caused him to look forward to the rites of this particular form of worship with especial pleasure, so that for a dual reason it would have assumed a predominating importance in his eyes.

Whether one agrees with it or not, such a thesis is quite reasonable providing that one accepts its postulates, and Mr. Goldberg thus safeguards himself against many of the attacks

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that have been directed against other writers on this controversial subject.

At all events it is an incontrovertible fact that sex has played a great part in the history of religion, though it is frequently and ably argued that this is largely a sign of the degeneration of a cult rather than a means of its growth. This, however, is no place to discuss the rights and wrongs of such a contention, which, as we have already suggested, cannot by any method of dialectic be removed from the domain of probabilities to that of certainties.

One of the great troubles of the student of ancient faiths is that in many instances the ascertainable information regarding them is very small, a fact largely attributable to the destructive tendencies of fanatical persecutors. Only too often nothing remains to us in the form of written record but the writings of the enemies of these vanished cults, and even for these we have to be very thankful, though due allowance has to be made for the fact that they were frequently libellous to the last degree.

Sometimes, of course, we have a few isolated symbols and hieroglyphics. These are naturally very tempting, but are apt to be a snare and a delusion when interpretation is attempted, especially if too much weight is given to preconceived ideas; and the history of phallicism is, unfortunately, only too good a proof of this.

We are therefore glad to note that Mr. Goldberg does not indulge in the usual orgy of fantastic deductions of this kind, and that he does not practise the equally common philological jugglery that is such a usual feature in works on this subject. He is content to draw for us a picture of the various faiths throughout the world and throughout history as he sees them, with accounts of such rites and ceremonies as he believes to have taken place, much of which, in the latter part at any rate, is backed up by historical data.

That sex symbolism should have persisted down to modern times, and be evident even in Christianity, is accounted for by the fact that, as civilization developed, the symbols which at first were merely realistic became more subtle and intricate; while the sex impulse, which had in the early days "deepened the religious emotion, added joy to the religious experience, and lifted it up to ectasy", was itself gradually sublimated, the element of spirituality, adoration, and devotion making love the "overwhelming spiritual experience that it is to-day".

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THE WITCHWATER

By J. C. CHADWICK

(☽ in ♏, ♂ ♅, □ ☉)

Low,
Close to the Water,
Alone ; low
Crooned to the clouds and the trees,
Sing I my Song.

My Song to the Beech
Of its leaves ;
Harps of the Wind.
My Song to the Beech of its leaves
Eddying round in the Water—shrivelled and brown.
My Song of its new-wakened leaves,
And my Song of their Fall ;
My Song of them arching the water, gracious and frail.

Low, close to the Water,
Alone ;
Sing I the Life of the Water,
Hidden, withdrawn.
One with the Leaves and the Trees,
One with the Clouds,
Yet remoter, more secret than these ;
Holding aloof ;
Mirthless, inscrutable, still.

Low, close to the Water,
Alone ;
Sing I the Soul of the Water,
Certain, occult ;
Brooding in silence all day
To whisper at night.
Whisper the leaves from the Trees,
Whisper the rain from the Clouds,
Whisper the song from the Soul,
Whisper the feet from the Path. . . .

Low, close to the Water,
Alone ;
Sing I my Song.

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW.—ED.]

THE MYSTERY OF THE RESURRECTION

To the Editor of THE OCCULT REVIEW

SIR,—Most of the readers of THE OCCULT REVIEW must have read with keen interest the letter on the Resurrection of Jesus which appeared in the May issue over the signature of Frank Lind. Much as I admire this author's work, and his lucid and usually unprejudiced criticisms, I must, however, challenge him on one important point. Why does he take it for granted that those who do not believe in the *physical* resurrection of Jesus wish thereby to belittle Him? Can we not look upon Jesus as the great Elder Brother of our race, one in whom the divinity latent within us all was fully developed—therefore a Son of God in a natural, rather than a supernatural, sense—and yet offer Him our utmost veneration and allegiance?

Many a serious student of the Bible has found himself unable, after reading the confused and somewhat contradictory accounts of the Resurrection in our canonical Gospels, to accept them as the literally true records of a miraculous event. It is easy to quote the words attributed to our Lord in Luke xxiv, 39: "A spirit hath not flesh and bones, as ye see me have . . ."; but what about the story of the disciples at Emmaus in that very same chapter? Are we not told that, although the disciples first met Jesus on the open road, and afterwards conversed with Him and supped with Him, they did not recognize Him until He revealed Himself at the breaking of the bread? Does not this look more like a spiritual vision than a physical appearance, more like the "resurrection-body" of St. Paul—or the causal (egoic) body of modern theosophy—than a frame of "flesh and bones"?

And what is the meaning of the statement in Mark xvi, 12: "After that" (the appearance to Mary Magdalene) "he appeared *in another form* unto two of them . . ."?

Again, is it not a significant fact that in Gnosticism—and the true *Gnosis* was very near the heart of primitive Christianity—the tradition was of a glorious, transcendental, but never physical resurrection? To be convinced of this we have but to read the *Pistis-Sophia*, and note the many allusions to "the vesture of light" which the Christ received from the Æons, and in which He appeared to the inner group of His disciples to unveil to them the mysteries of the Kingdom.

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I readily agree with your correspondent's view that the materializations of the séance-room are on an entirely different plane; yet might they not be the hesitant and often clumsy efforts of certain unevolved entities to do what only the Perfected Man, the Master, can do adequately? Dare we draw a sharp line of demarcation between anything in a world pervaded by One Life, One Mind, One Consciousness, in myriad manifestations?

Incidentally, if the Resurrection was of a wholly supernatural, or supernormal, character, in what way does it help our natural, normal humanity? And are we all so firmly fixed to the densely physical part of ourselves that we can conceive of no valid resurrection apart from it?

Yours faithfully,
JEAN DELAIRE.

THE PHYSICAL APPEARANCE OF JESUS

To the Editor of THE OCCULT REVIEW

SIR,—Many Christians will be grateful to Mrs. Ida M. Dison for her recent letter on "The Physical Appearance of Jesus".

May I, however, point out that the quotation she gives from the *Matin* appears to have been very considerably altered and abridged, or extremely freely translated. The language used does not ring true to an exact translation from the Latin.

For some years I have had by me what I believe to be a true copy of an exact translation of the document in question, which I append.

If you, or any of your readers, are able to prove the authenticity of this document, I believe it would be of the greatest value.

"Publius Lentulus, President of Judea in the Reign of Tiberius Cæsar, to the Senate of Rome.

"Conscript Fathers.

"There appeareth in these days a man of great virtue named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a Prophet of Truth, but His own Disciples call Him the Son of God.

"He raises the dead, cures all manner of diseases. A man of stature, somewhat tall and comely, and in proportion of body well shaped.

"His hands and arms are delectable to behold—with a very reverent countenance such as his beholders may both fear and love; his hair is of the colour of filbert, full ripe, whence downwards it is more orient of colour, somewhat curly or waving at the shoulders. In the midst of his head is a seam or partition of his

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hair, after the manner of the Nazarites. His forehead is plain and delicate. His face without spot or wrinkle, beautiful with a comely red. His nose and mouth exactly formed. His beard is thick and of the colour of His hair, not any great length, but forked. His look is innocent and mature. His eyes clear and quick. In reproving He is awful, in speaking temperate, modest, and wise.

"It cannot be remembered that any have seen him laugh, but many have seen Him weep.

"A man from His singular beauty surpassing the children of men."

(The original of this document can be seen in the Vatican at Rome.)

Yours faithfully,

L. ST. LEGER STOKES.

[It is to be feared that to prove the authenticity of the document of Publius Lentulus would be a difficult task, since competent scholars generally appear to agree that the MS. in question is a forgery.—ED.]

THE RISING OF CHRIST'S BODY AND PHYSICAL IMMORTALITY

To the Editor of THE OCCULT REVIEW

SIR,—It is of the utmost importance at this time that the truth should be established as to the Resurrection of Jesus Christ and the possibility of physical immortality, both of which subjects have been so admirably dealt with in recent issues of your magazine, including the interesting letter by Mr. Frank Lind.

The idea that physical death is a necessity, and the gateway to eternal life for *all* time, is so rooted in the human mind that it will take much effort to dislodge it to the point of allowing of experiment. Until flying was believed by the few to be a possibility, no one dreamed of attempting to overcome the law of gravitation. Similarly, if the dissolution of the body is regarded as inevitable, and, moreover, as the stepping-stone to a higher life, instead of as its re-entry to the preconceptual subconscious state, plus the life's experience for assimilation, experimenters in the science of spiritualization and the conversion of our material bodies from a dense to a lucent state, capable of translation to the finer concrete sphere which interpenetrates and transcends our earth, will not be forthcoming.

But if the achievement of Jesus is accepted as a fact, in strict accord with the law of controlled atomic vibration, and that the possibility of such achievement is latent in humanity, and is indeed

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the biological goal of evolution, then experimenters on these lines should soon be at work. Orthodox Christianity, while affirming the truth of Christ's overcoming, which is the pivotal fact of the religion, has given Him a unique position, well outside the picture, so that hitherto none of His followers have dreamed of making Him an example in any literal sense, except in matters of morality and ethics and to a very limited extent in the healing of disease. The biological importance of His advent in the evolutionary scheme has not been grasped in all its implications. Now that science is revealing the secrets of the constitution of matter, and stressing its identity with spirit, such a power over our organism as Christ demonstrated may well be accepted as possible and in strict accord with law. "The things that I do shall ye also do and greater things."

Yours faithfully,

E. H. GILMOUR.

BOOKS ON THIBET—RUSSIA'S DESTINY

To the Editor of THE OCCULT REVIEW

SIR,—Will you allow an old reader of the OCCULT REVIEW to correct a mistake that crept into recent allusion in Periodical Literature to the work of M. Marquès-Rivière: "M. Marquès-Rivière claims to speak on the authority of years passed in Thibet"? Such is not the case. M. M.-R. has, in fact, never been to Thibet! His book, *A l'ombre des Monastères Thibétains*, well written and interesting, has been conceived more as a novel than history. The author is a student, and a remarkable and very successful one, of Oriental literature and philosophy. The outcome of his studies has been the above-mentioned book, and its sequel, *Vers Bénares*.

May I also suggest to your correspondents, who every now and then raise in your columns the question of "Russia", and ask for information, to begin by studying the history of that unhappy empire? They will then see that for the last thousand years or so the country has been governed by maniacs, or something worse; ever since Rurik, who caused his prisoners of war to be buried alive up to their necks in the ground, and made his soldiers mow their heads off with scythes, up to Peter I, who used to make the officers of his court dissect dead bodies with their teeth!

Readers might also with profit study the social life of pre-war Russia and read Tolstoï, Gogol, Dostoïevski, etc. They should also study the savage and bloody persecutions by the Orthodox Church of all and sundry who did not believe exactly what she taught, or who even did not think exactly what she wished them to think. Let me mention only the Doukhobortzi, who last century, after being chased through Siberia, took refuge in Canada and the United States —not to say anything of the many pogroms encouraged both by State and Church.

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For the Russian poor religion stood for oppression of the poor by the rich, of the weak by the strong, of the humble by the nobles, etc.

Bolshevism is the product of centuries of slavery, injustice, poverty, and superstition. Before we judge this new world, let us wait and see what will come out of all this upheaval. "Black" and "white" forces are everywhere. Why believe that only the former are at work in Russia to-day?

Sincerely yours,

E. DE HENSELER, P.D., L.L.B.

IMPORTANT NOTICE

Will readers of THE OCCULT REVIEW *kindly note that, as a temporary measure, the Publishers find it desirable to advance the price of the magazine to one shilling and sixpence* (45 *cents*) *per copy—and the annual subscription to nineteen shillings and sixpence* ($4.75). *Unexpired subscriptions will not be affected by this change.*

By way of compensation, every endeavour will be made not merely to maintain, but to exceed the high level which characterizes the editorial contents of the Review.

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PERIODICAL LITERATURE

It is some years since Le Voile d'Isis devoted a special number to Rosicrucians and the Rosy Cross. The staff of contributors has changed meanwhile, if not the point of view, so a new issue on the subject, which has just appeared, is one of considerable interest, and has engrossed our attention naturally, even from cover to cover. In this manner the last article has been read last, but has earned our lively appreciation, and is placed first in the present notice because it deals lucidly with matters of fact, not with speculations and suppositions. It is a study of Robert Fludd, called the English Rosicrucian, and is presented by M. Paul Chacornac, who is well known among us by an excellent and authoritative Life of Eliphas Lévi: he is also editor of the Voile. While it is not to be expected at this late date that any fresh monograph on the Kentish Theosophist of the seventeenth century should embody further discoveries, or even extend our acquaintance with Fludd criticism, it remains that M. Chacornac has given a valuable summary account of his subject, citing all his sources and making no extravagant claims. We are indebted to him also for a portrait of Fludd, drawn from the collection of the Bibliothèque Nationale. M. René Guénon distinguishes between Rosicrucians, self-styled and otherwise, being actual or putative members of associations passing under such name, and authentic Brethren of the Rosy Cross, who—in his opinion—never constituted an association but were and presumably are persons who have attained "a given spiritual state". The distinction is useful in a sense that is not intended, for it serves to differentiate people like Fludd and Maier, who may have belonged to the Rosicrucians of the early seventeenth century, from the great cohort of names and individualities, up and down the Christian centuries, on whom unbridled imaginations have conferred the title of Brothers of the Rosy Cross. For the rest, M. Guénon is mistaken in suggesting that this title goes back to the fourteenth century: it is *post* 1610. We are disposed to agree with M. Argos when he confesses to a feeling that whosoever in the past of history has laid claim on the denomination was almost unquestionably putting forward a false pretence. The fact, however, does not justify or excuse a disposition to allocate it at arbitary will or pleasure in any direction where it may be thought deserved—as, for example, to Eckarthausen, whose *Cloud upon the Sanctuary* is said here to incorporate "the best and most exact instruction on the real members of this high spiritual confraternity". We would dissuade the writer also from regarding Blessed Catherine Emmerich as one of those Rosicrucian Missionaries who are referred to by M. Chacornac. There is more about the Rosy Cross, the Interior Church and the Cloud of Eckarthausen in a disquisition by M. Clavelle; but he is drawn away

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in too many directions to be clear or convincing in any. He would apparently like us to believe that Thomas Vaughan and Eirenæus Philalethes were one and the same adept; but unfortunately they were quite distinct. Finally, there is a writer who signs himself "T. Basilide", and is of opinion that "Rosicrucian initiation" is "the secret initiation of Mystic Israel"; that the prophets of the chosen people were precursors of the Rosy Cross; and that so also were Manichæans and Templars. It is a frantic thesis; and, speaking generally of the VOILE in this *numéro spécial*—with the exception of M. Chacornac's contribution—it offers only studies in reverie; while it must be added that they are on the part of those who know very little of their subject on its historical side.

There is, however, L'ERE SPIRITUELLE, which would claim to be concerned therewith. It has finished at last with its very particular version of *Fama Fraternitis de Rosea Cruce* and connected documents of *circa* 1615. It has been expatiating since on pretended Masonic traditions, on the building of Solomon's Temple, on the murder of Hiram Abiff, his reincarnation as Lazarus, and subsequently as Christian Rosencreutz. We gather that these vagaries are due to occult illuminations on the part of the German-American Max Heindel, and that they constitute a substantial modicum of his offerings to the alleged antiquities of the Rosy Cross. He himself, in the fullness of time, was chosen by "Elder Brethren of the Order" to take the place of a candidate who had failed in the year 1905, and whose identity we are left to infer, as he is not mentioned by name. The magnates in question, who have been borrowed from Modern Theosophy, had a Temple in proximity to Berlin, where Heindel received initiation and instructions during a whole calendar month—whether in the body or out of the body does not appear, and does not perhaps signify. However this may be, he returned to America and established there a certain Rosicrucian Fellowship, now at Oceanside, California. He published a cosmogony, drawn *ex hypothesi* from what he had been taught *à quelque distance de Berlin*; wrote other books; established a monthly periodical, and was called to his reward rather suddenly some ten or twelve years ago. We have not met with an itinerary of his own incarnations as an offset to those which have been produced by Adyar Theosophy in respect of the Comte de Saint-Germain, who once in time and somewhere in the German world was the C.R.C. of Rosicrucian fame. Mr. Heindel may prove yet an alternative candidate for that position in the past. In any case, the loss of the Oceanside head did not cause the body to decay, the Fellowship being still in evidence and its official magazine also. At one period it was called RAYS FROM THE ROSE-CROSS, but is now THE ROSICRUCIAN MAGAZINE, itself and no other, claiming to regard everything, "current topics" included, "from the Rosicrucian viewpoint". It discusses reincarnation in the latest issue, has "esoteric" Bible studies, and horoscopes from month to month. It is of opinion that "Astrology

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is a phase of the Mystic Religion" and not less sublime as such than "the stars with which it deals". There is nothing especially distinctive in the recurring lucubrations, the inspiration of which is of course purely imputed; but a "superior" Ephemeris, described as simplified and scientific, is issued from year to year for "25 cents postpaid". Meanwhile "nutrition and health" are classed among "Rosicrucian Ideals"; and so we have food recipes, vegetarian menus and prescriptions for cooling drinks. Some of them may be worth trying; but *qua* Rosicrucian the ROSICRUCIAN MAGAZINE appears to miss the mark. Any one of the other third-rate Occult periodicals might claim the title with as much warrant. . . . There is also THE ROSICRUCIAN DIGEST, now in its ninth volume and a venture which "covers the world", being the official and international representative of a "world-wide" order. We remember very well the beginning of this movement, the periodical by which it was advertised, the claims put forward, and the terms in which they were couched. The present headquarters are at San José, California, and there appears the DIGEST, which certifies in its latest issue that the association is "financially and otherwise able to carry out any of its whims or fancies". It affirms further that members have been always expected "to contribute to its funds very freely". Obviously it is a going concern in the American sense, and has branches in several countries, not excepting England; but the issues which have come into our hands offer nothing to consideration on the historical side of the order.

ANTHROPOSOPHY is again before us, and prints the conclusion of Dr. Steiner's lectures on "Metamorphoses of Memory and Habit"—strange and unfamiliar exercises for many, as he admits himself. They escape summary analysis, but those who will be at the pains to read them are likely to agree with ourselves that they are not mere eccentricities and metaphysical extravaganza, but rather the work of one who has done hard thinking on the manifold problems of human nature and offers some notable solutions, whether they can be accepted or not. It must be confessed that we cannot subscribe to them on our own part, the Ahriman and Lucifer of the thesis arise and bar the way. Our position is the same with regard to other studies in the present issue—to the "Persephone", for example, of Mr. E. C. Merry. We shall never regard the goddess of Eleusinian Mysteries from his point of view, yet it is not without satisfaction—for several reasons—that we have made acquaintance therewith. There are matters of consequence also in Miss Violet Plincke's survey of Persian history, whatever our judgment may be on the reasons which actuate her rejection of the Bahai message.

Within and without its own assigned subject, ATLANTIS continues to produce some admirable work. The last number has papers on the symbolism of animals, the legend of Leda and the swan, of the phœnix, pelican and griffin. There is also a study of Totemism by Jean Pain,

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in which the opinions of various experts are grouped together and reviewed : those of Emile Durkheim on the historical side of the subject and its Australian forms ; those of Maunier in connection with primitive religion and economic life ; of Alfred Loisy on Totemism and Exogamy ; and the successive views of Frazer. Finally there is a presentation of the Catholic standpoint, as it has found expression in France. . . . A new study of Tarot Trumps Major is appearing in L'ASTROSOPHIE, with occasional allusions to their possible deeper meaning and to features which suggest antiquity. On the whole, however, the subject is treated under its divinatory aspects. . . . The Vogue of Nietzsche seems to be passing away ; but PSYCHICA tells us, citing the French journal LA LIBERTÉ, that an automatic writer of Turin has been producing his posthumous works, dictated from the other side, and that they number some twenty volumes, one of which seems to have been printed. . . . We learn from THE CANADIAN THEOSOPHIST that Mr. Krishnamurti has been recommending those who read him to "consider the oyster in his bed". He is not concerned with "Mysticism and Occultism", which are pilloried as "limitations upon truth" ; he is emancipated "from beliefs, authorities and tradition" ; he does not meditate in segregation "just for half an hour" daily, but "makes the whole day full of meditation, consideration and thought". We did not dream that the bivalve in question had advanced so far and was dedicated to such exalted practice ; and we realize with something like a shock the moral responsibility of eating oysters, our adept brothers in the beds at Whitstable, Colchester and otherwhere. We were planning ceremonial sacrifice to their names, and representations to the R.S.P.C.A., but Mr. James Morgan Pryse, who tells the story, has called us back to common sense, not to speak of H.P.B., and has warned us that such "teachings" on the part of any "Messiah" may be mental food for shell-fish, but not for rational bipeds.

We did not know that the art of Graphology had any official organ dedicated to its service ; but the paths of activity are many, and it is not surprising to discover that some escape us. A little quarterly entitled rather quaintly has been producing speculations and records on Character in Handwriting at Birmingham, Michigan, U.S.A., for something like twelve years, and a specimen issue has reached us for the first time. It is worth a word of mention, because KNOWING PEOPLE seems edited with some care and an eye to higher things. . . . We are interested also to find that a magazine of considerable dimensions, entitled THE HEALTHY LIFE, has completed its fortieth volume apart from any knowledge of ours, though the place of publication is no further off than a health centre at Wigmore Street. It is well produced, is illustrated here and there, and affords some pleasant reading. Its advertisement pages must be valuable to seekers after London Vegetarian Restaurants, Health Food Stores and Food Reform Hotels, all the country over.

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REVIEWS

TALKS WITH SPIRIT FRIENDS, BENCH AND BAR. Given through the Trance Mediumship of the late Miss Sara Harris to a retired Public Servant, and recorded by him. London: John M. Watkins, 21, Cecil Court, Charing Cross Road, W.C. 2. Price 7*s*. 6*d*. net.

THIS book of many experiences, extending over forty years, is compiled by one who describes himself as "A Retired Public Servant", but who does not further disclose his identity, for reasons given. It is a book that will fascinate many readers as well as bring comfort to many aching hearts, for sincerity runs through its pages, as well as a keen desire to share with others the help he has himself received. These pages are (to quote the author) largely filled with "descriptions of the next world and its activities by well-known persons who live there". It was the passing-forward of the author's beloved wife which caused him in the first place to investigate the possibilities of a continued and individual existence; for previous to that time he had been that saddest and most illogical of all creatures, an "atheist". He now triumphantly is able to assert:

"An acceptance of these facts would inevitably banish the fear of death (a valuable gain in itself), and if these communications also bring to readers a better understanding of the conditions prevailing in the land towards which humanity is always travelling, these records will not have been published in vain."

The wife of the author (or "The Sitter", as he describes himself throughout the volume) has brought him (via different intermediaries) into touch with such famous legal luminaries as the late Lord Brampton, Sir Frank Lockwood, K.C., Mr. Justice Kennedy, Lord St. Helier, Mr. Justice Bray, Dr. Blake Odgers, K.C., Mr. Ernest P. Walsh of Gray's Inn, Mr. Rawlinson, K.C., Mr. Waddy, K.C., and the latter's son, who makes some amusing comments on his father's continued hostility to spirit-communications. "I cannot", he asserts, "say I agree with Pater's effusion; I certainly think if any comfort can be given in this way it should certainly be given. It is impossible to receive any communication from here without enlightening the mind of the recipient of the message to the fact of the life that still goes on beyond death, and it is up to the recipient of the message to take care to what use he turns this divine provision. . . ."

There is much truth in the last sentence, and one is reminded of the beautiful wish of the little saint, Teresa of Lisieux, who expressed her intention of spending her heaven in "doing good upon earth". Indeed, there are not a few who have realized that the Little Flower is carrying out her desire.

EDITH K. HARPER.

MAN AND HIS GOD. By W. K. Scudamore. London: Rider and Co. Pp. 64. Price 1*s*.

Man and his God, "an attempt to set down in colloquial English the attitude of one particular middle-aged Englishman towards life and death", is chiefly interesting as a study of how a certain sensitive type of mind

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reacts to opposition and repressions. "I have always had the gift of unpopularity", Mr. Scudamore confesses. "Finding it difficult to maintain a good standing with public opinion, I early learnt to examine public opinion on its own account." In revolt against the social hypocrisies in which ignorance clothes itself, and rejecting all ready-made religions, he has read very widely for at least nineteen years, at the rate of about three hundred volumes a year, hoping to discover *by clear honesty and the reasonable light that is in him* some solution to two problems: a code of right action; and "Does man live after death?"

On his own admission, in this quest he has not advanced far. "At times I have thought that I have stumbled on the fringes of comprehension", is the most he ventures to claim. Thus he has arrived at the conviction that the real cardinal sin is dishonesty to oneself. His belief as to survival is that at death the personality has a chance to survive, but that a number of persons are not capable of doing so. "I need hardly say", he adds humorously, "that I hope myself to be able to survive."

Mr. Scudamore, if intelligence is to persist, should not be one of the "also-rans". His stark sincerity, sense of humour, and directness of expression make one wish this treatise was twice the length.

FRANK LIND.

ENVIRONMENT, THE KEY TO LIFE. By J. A. Douglas Parker. London: The Alphac Publishing Centre, 19 Southampton Buildings, W.C.1. Price 4*s*. 6*d*. net.

THE author of this book tells us how and why, after twenty years of Mrs. Mary Baker Eddy's leadership, he decided that "there are serious errors in the teachings", and that he then left the Christian Scientists and entered into a new phase of study and development, and made Spiritualism the keynote of his researches. Mrs. Eddy, he tells us, refused to believe in spiritualism—said there was "no truth" in it, or in the doctrine of reincarnation. He continues: "All I can say is that I have spoken with Mrs. Eddy since she left this earth and that she is very anxious to have these things corrected." Curiously enough, I have known exactly the reverse to happen: ardent believers in reincarnation have come back now and then to protest they had found themselves mistaken! But may not this in both cases be referred to the "Stained Glass" of the intermediary channel? In any case we are left pretty much where we were, and most of us would do well to ponder over St. Paul's "Gifts of the Spirit" and let it go at that.

The author claims a very high source indeed for the messages contained in this volume, and those who may happen to have read a previous work, *The Wayfarer*, may be interested in comparing the two. In any case there is much truth to be found in these pages, and the sincerity and high-mindedness of the writer are beyond question. His theme is implied in the title of his book, and, regarding it, he observes: "I believe it was Ruskin who said that the greatest thing a man can do is to see something clearly, and then make what he sees clear to others. I think I can see something which the world needs to know, and I have endeavoured to set this out in simple language so that all may understand."

EDITH K. HARPER.

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MAN AND THE UNIVERSE

by WALTER WYNN

This is a counterblast to the deductions drawn from astronomical discoveries by Sir James Jeans, and those from biological research pronounced by Sir Arthur Keith, as to the origin, nature, place and destiny of Man.

Mr. Wynn gives proof of a lifetime's study of astronomy, and this remarkable work will, we have no doubt, arrest the attention of all classes, especially those whose faith in the great religious verities may have been shaken by the view of Sir James Jeans that Man in the Universe appears as "an accident" on a "speck of dust in space".

The author, who has written on many subjects, has never penned anything more valuable and arrestive than "Man and the Universe". It makes the reader feel that life is worth living, after all, and it throws a flood of light on Christian and Biblical teaching together with psychological as well as astronomical phenomena.

Furthermore, Mr. Wynn addresses questions and problems to Sir James Jeans and Sir Arthur Keith that call for answers and solutions. The style of the book is unconventional, not untouched by humour, and easily read by all, even those who have but a scanty knowledge of astronomy.

The entire contents are of thrilling and profound interest.

Ready August 7th. 4/6

THE ETERNAL POLES

by CLAUDE BRAGDON

This is a book about Love in all its forms and phases—initial, dæmonix, celestial, personal, sexual—by one who has successfully demonstrated his rights to discuss these profound and perilous themes in "Old Lamps for New" and "The New Image", books of which this is in some sort a continuation. It is not, like them, a compilation of more or less loosely related essays, but an organic and thoroughly integrated whole built up about a conception of Love so ancient that it has been forgotten, and seems positively ultra-modern.

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INDIA'S OUTLOOK ON LIFE. By J. C. Chatterji. New York: The Kailas Press. Price $1.00.

THIS book would be more accurately titled, "How the Vedas View Life". Twentieth-century post-war India's outlook would be a little puzzling to any Vedic Rip Van Winkle who opened his eyes to-day. . . . There are more than a hundred known books of the Vedas, many of them mere collections of spells, psalms, and magical invocations. Yet Pandit Chatterji sublimely ignores these powerful influences on India's outlook, and presents his Western readers with deep philosophy and difficult metaphysics alone. How many of India's teeming peasant millions could listen to a recital of his pages in local dialect without staring blankly, utterly uncomprehending? Give them a stone idol, smear it with red ochre, perform some animistic rite or noisy ritual—then they will understand what you mean!

But as a statement of a scholarly and highly-intellectual Brahmin's belief, of a high-caste Indian pundit's outlook, this book has much value, because it is authoritative and accurate. It requires and deserves close attention and interest.

It proclaims the existence of an ultimate Self within men which is timeless, ever-abiding, infinite. This is called the *Atman*. It asserts the unimaginable age of the universe, which rhythmically dips into *pralaya* and remanifests, while the source remains ever unchanged and transcendent. This source is named *Brahman*.

The author uses many correspondences and analogies taken from twentieth-century knowledge. He pictures the paradoxical manner in which human nature has somehow involved the *Atman* with brute matter, and describes the way we must follow to unravel the mystery. He touches on the system of *Yoga*, a scientific method of solving the riddle of man worthy of the attention of the finest minds in the West.

But how can a modern European, caught in the crowd at Charing Cross, or an American amidst the din of Broadway, absorb such teachings into his everyday life? The man who shall build a bridge between the sublime spirituality of this Indian philosophy-religion and the practical civilization of the Occident will deserve the deep gratitude of the twentieth century.

RAPHAEL HURST.

SOMETHING BEYOND. A Life Story by A. F. Webling. Cambridge University Press. Pp. ix + 277. Price 10*s.* 6*d.* net.

LET it be hoped that the author will set a fashion in this particular type of literature, for whilst the externalities and superficialities which generally comprise the content of life stories have an interest, yet there is an ever-growing reading public which looks for something deeper, for causes rather than effects. . . . Whilst we can praise *Something Beyond* for its narrative value and the clear delineation of events which produced a sequence of crises in the spiritual pilgrimage of our author, yet (and we must confess it!) we could have desired a deeper revelation of the author's own interior workings. There are, it must be agreed, certain passages which genuinely move us, but in the main this life-story swings between the material vicissitudes and intellectual crises of the writer. A leavening

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of greater intimacy would have made the whole book supremely balanced and universally acceptable.

Something Beyond, then, is the autobiography of a youth who, beginning life modestly as a clerk to a firm of grocers, eventually answers the call to the priesthood. We see him wrestling with the many problems which confront the earnest soul in his endeavour to unite orthodoxy, science, and, man's inner intuitions into one complete whole. . . . We see him tasting of Anglo-Catholicism . . . his reaction to Modernistic thought, and, lastly, his acceptance of Spiritualism. If the author will ever keep Psychic Science in its position of "providing the material for bridging the gulf between science and religion", then, in all humility, we say that all will be well. But psychism *per se* is merely an interesting little bypath, and *not* to be accepted as a creed, for, where eternal verities are concerned, spiritual*ism* and spiritual*ity* are poles asunder.

As far, therefore, as he goes, Mr. Webling has written not only an interesting story, but has rendered a service. There is a burning sincerity, an amazing pluck to overcome obstacles, and a refreshing honesty in every line that he writes which endear him to the reader; and we can only hope that after such a struggle he has at last found the safe harbourage of real *gnosis*.

JOHN EARLE.

MAKERS OF CHEMISTRY. By Eric John Holmyard. Pp. 16 + 314. Crown 8vo. Oxford: The Clarendon Press. Price 7*s*. 6*d*. net.

DR. HOLMYARD has not only edited and translated the *Al-Muktasab* and edited excellent editions of *The Works of Geber* and Norton's *Ordinall of Alchemy*, he has also written three small works dealing with the early history of chemistry, of which two—*Chemistry to the Time of Dalton* (1925) and *The Great Chemists* (1928)—have, as well as the alchemical treatises mentioned above, been duly noted in THE OCCULT REVIEW. The third work on the history of chemistry, now before us, may, in a sense, be regarded as an expansion of the two earlier works. Its scope is wider, and its treatment more detailed. As in the case of *The Great Chemists*, the story of the evolution of the science of chemistry is woven around the lives of its great exponents. Mainly concerned with the development of chemistry up to the time of Avogadro, a few brief chapters give the reader a very rapid survey of leading modern advancements.

Naturally one turns to the chapters devoted to Geber and Arabic chemistry generally, in view of the author's special qualifications and studies. Nor is one disappointed. Dr. Holmyard is keenly alive to the value of the scientific discoveries of the alchemists. He can, I think, appreciate, up to a point, their theories as serving as an impetus to further inquiry. But, as in the case of *Chemistry to the Time of Dalton*, the origin of these theories is not made as plain, I think, as might be desired.

In telling the story of the conquest of the theory of phlogiston, lineal descendant of the sulphur-mercury theory of Geber and other alchemists, by Lavoisier's theory of combustion, the impression is conveyed that this was in every respect a forward move. Progress in knowledge, however, does not take place in this direct manner. Rarely is a pure gain made—a gain unaccompanied by a little loss. Lavoisier's theory emphasized too strongly the material side of chemical change. If combustion

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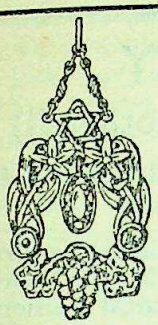

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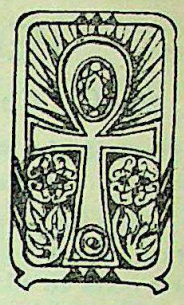

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PEOPLES OF ANTIQUITY

by C. de VESME (*translated by* Fred Rothwell)

Part II of a HISTORY OF EXPERIMENTAL SPIRITUALISM

(Laureated by the French Academy of Sciences)

After having discussed, in "PRIMITIVE MAN", the initial volume of this work, the nature and origin of religious beliefs, Mr. de Vesme proceeds to discuss the role played by the experimental elements in the spiritualistic doctrines of early civilization, but more especially in connection with Hebrew and Græco-Roman peoples.

His inquiry into the motives which determined the prohibition of necromancy under the Mosaic Law leads the author to conclusions both novel and surprising. This is followed by a study of Jewish angelology and demonology; and of the prophets, viewed from the standpoint of modern psychology; of divination by the teraphim, and others.

The different forms of oracles, the cures obtained in Pagan temples, etc., are considered in the light of actual scientific knowledge and open up the way to unsuspected knowledge, rectifying the prejudices and errors caused by the almost inextricable mixture of superstition with the proofs gathered by empirical observation of actual facts. 10/6 *Ready in November.*

ENGLISH FREEMASONRY IN ITS PERIOD OF TRANSITION, 1600-1700

by F. de P. CASTELLS

Author of "Arithmetic of Freemasonry", "The Apocalypse of Freemasonry", "Prehistoric Man in Genesis", etc.

The book explains the process by which Freemasonry was evolved from the ancient Brotherhood of the Rosy Cross. The opinions of writers who have attempted to unravel Masonic origins are examined and many points long in dispute are finally settled.

Some eminent architects brought the old Brotherhood into connection with the new-style Masons, when the term "Freemasonry" came into use; then the grades of Apprentice and Fellow became stages of initiation. Great changes took place, as shown by the events of 1607, 1646, 1663, 1691, and the links between the Masonry of 1717 and that of the past.

The once free Assembly of Masons led to the creation of a Grand Lodge with the exclusive jurisdiction over all England and its President a "Grand Master". Sir Christopher Wren was the most conspicuous figure in the movement in the seventeenth century; the character of the Order is made clear by an outline of the Ritual, the Words and the Symbols then used. Originally the Ritual had consisted of mystery plays based on episodes by which the Kabbalists had acquired their conception of God, with the Tabernacle, the Temple of Solomon and the Second Temple. 7/6

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is really combination, combination of the body burnt with oxygen, it is as truly decomposition—there is a giving off, not of matter, but of energy. Write energy for phlogiston, and many of the statements of the phlogistonists are seen to be, in a degree, true.

Dr. Holmyard's book is addressed primarily to the general reader. I suspect, however, that many "general" readers will find it too detailed. And students, who will rejoice to find these details included, will keenly regret that Dr. Holmyard leaves the bulk of his statements undocumented. This is a serious defect, as is also the absence of a bibliography. Nevertheless, the book is very welcome, and the fact that it is indexed may be recorded as being a distinctly useful feature.

H. S. REDGROVE.

THE PRISON : A DIALOGUE. By H. B. Brewster, with a Memoir of the Author by Ethel Smyth. London : William Heinemann Ltd. Price 6*s*. net.

THE book consists of an argumentative dialogue amongst four people—a Supernaturalist, a Neo-Christian Maiden, a Positivist, and a Wise Man—on the science of being.

In her Memoirs, Dame Ethel Smyth asserts that the author is one of those "in whom the fashion of the moment has left no stain". Nothing truer could be said of the originality and freedom of Brewster's mode of thought. It rises from the heart like water from a spring. It smells of the fresh air.

Of himself Brewster says that his work "lies in a narrow and arid groove, that of metaphysical speculation". Professor John Macmurray speaks of it as "philosophy, deep and creative".

Like all artists, Brewster was ahead of his time. Only now, after the lapse of half a century, do his opinions slide frictionlessly into the groove of average mentality and coincide with general educated opinion. The normal level of thinking has caught him up.

The Prison describes the struggles of a deeply contemplative and melancholy soul towards that rarefied upper air where is to be found the peace which passeth all understanding. The grandeur of style is like the booming of an organ in a cathedral, where the notes echo and re-echo, until spread and merged into the universal harmony, like the ripples of a dropped stone in a still pond.

Perhaps the most beautiful passage is the description of the Prisoner's thoughts as he "*awoke in the middle of the night and heard the sighing of the wind. Even so, I thought, my life is passing away. A little rustling in the dark ; a little traceless rustling. Then a great yearning pained me as when I used to think of those by whom I am forgotten ; the pain of one lying in his blood and who dares not stir but waits and listens if perchance someone is coming who will bear his farewell message. But there was nothing save silence and gloom and the passing of the wind.*

"*Thus minutes or hours went by, and all the time the yearning grew wilder, till it grew so wild that at last it tore itself away from me. It rose and soared off, and its place was filled with peace. The room was not cheerless any more, but companionable, as with the haze of morning and the twitter of swallows.*"

The Prisoner ends : "*I am the joy and the sorrow, the mirth and the*

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pride ; the love, the silence, and the song. I am the thought. I am the soul. I am the home."

To the poet, the mystic and the occultist especially, this book makes profound appeal. It is deeply akin to them all. As when the Prisoner says: *"I am whatever I have felt."* R. E. BRUCE.

THE DRAGON-ON-THE-WHEEL, AND OTHER POEMS. By Frances Elizabeth Campbell. London: Cecil Palmer. Price 5*s*.

"WITH great modesty" the author dedicates "this book to England", and therefore in some measure to the present reviewer, who, if unable to be entirely thankful for the gift, can at least commend the modesty.

At first glance one is inclined to consider the photographs, of which there are several, to be the best things in the book; but this would not be altogether just. The writer is obviously of the modernist school of verse, and the work as a result is singularly lacking in form and almost entirely devoid of rhythm and metre. Moreover, the poems abound in strange adjectives, which give an irritating air of affectation. For example, we have "nigrescent leaves", "cupric curves", "luculent pool", and the adjective "pearlaceous". The writer even speaks of "filard wings" and "umbrageous legs", though the latter, being inspired by Debussy's *Reflets dans l'eau*, may be understandable, if strange.

When, however, the author avoids these affectations, we have some really charming poems; such, for example, as "Undergraduate", "*Pars pro Toto*", and "Fragments of Ivory". The nursery rhymes, too, are delightful, especially the first and second tale of Barnabas. We should also mention "Second Thoughts" and "The Apple Orchard". Persons who like modernist poetry will find as much to appreciate in the *Dragon-on-the-Wheel* as they would in the poems, say, of Edith Sitwell or any other of the much-boosted moderns. Indeed, they will probably find more.

ETHEL ARCHER.

RELIGION AND THE REIGN OF SCIENCE. By F. Leslie Cross, M.A.,B.Sc. (Anglican Library of Faith and Thought. Edited by Rev. Leonard Prestige.). Crown 8vo. Longmans, Green & Co. Price: cloth 4*s*., paper 2*s*. 6*d*.

IT is most agreeable to find in a book, written by a clerical author under editorial control of another reverend gentleman, such a breadth of outlook combined in a most sympathetic manner with an endeavour to answer some of the graver criticisms so often brought against the Anglican Church. It is certain that if regular church preaching attained the same level, and avoided the terribly depressing parsonic intonation that makes wireless transmission a curse to modern ears, the churches might count larger congregations. Instead of which, we promptly shut down the wireless every time a "service" is inflicted upon us. It is far better to read what Mr. Cross has to say at our own leisure.

In his seven chapters, he deals with the reign of science, religion, physics, biology, psychology, biblical criticism, philosophy, and, finally, the life of the spirit. He even writes a brief paragraph, claiming in art the nearest analogy with religion (Christianity being "neither a system of theology nor a scheme of ethical principles") in which he hews closely

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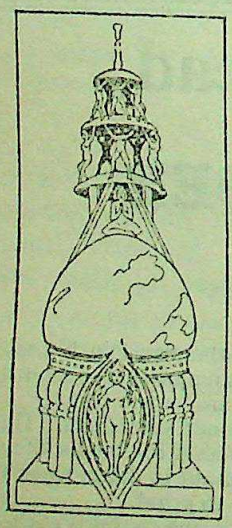
by B. Z. GOLDBERG

THIS is the first comprehensive study of the sex motif in all religion, a panoramic view of man's love life in relation to faith and worship. It is the story of the part that ecstacy and sex have played in the religions of mankind and tells the story of his struggle for love throughout the ages. Once absolutely free in the exercise of his sexual desires, man was savage, but happy. Then society began to circumscribe his sex life and limit his loving. This book records the story of the relief man found in religion from the sexual suppressions. It tells of primitive sacred love and its gross sexual orgiastic rites; of the sacred love of classical times, in the temples of Baal, Aphrodite, Moloch, and Dionysus. It tells of the place of love and sex in the religions of to-day, and of its peculiar decadent form in the esoteric sects of all times.



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and truly. "Religion," he urges, "is not something to be proved." Again, true: we don't "prove" love, or art, or life, or religion; either we experience them and know them; or we do not. But we know them only by contrast, by lack. But one would like to suggest a study of church-goers under the principles of behaviourism!

The final question suggested by the very existence of this book, however, has no solution. Is the younger generation still to be taught Bible stories literally, as history; or be told that these are symbolical and mythic? Are they to be told that the Bible presents a maze of erudite symbols, and glyphs in its seeming history no less than its parables; that real incidents are but pegs for deeper things; that these apparent legends conceal the science of its day; and that we thus need a translation from this bygone manner into the code of modern science? Or must they assume an intolerable deal of senseless fiction over a minimum of fact, like the propaganda stories of wartime newspapers? This is the real question the Church has to answer to save itself alive.

W. G. R.

A LA RECHERCHE D'UN MONDE PERDU. L'Atlantide et ses traditions. Second Edition, revised and enlarged. Paris: Les Éditions Leymarie, 42, Rue Saint-Jacques. 178 pp. Price 15 francs.

WITH the shifting of old landmarks, we are most of us disposed to accept either too little or too much, our difficulty being to steer a safe course between the Scylla of sheer unbelief and the Charybdis of wild credulity. What makes the problem the more perplexing is that a deal we have for long accepted as historically accurate has now to be discarded as fiction; no less a proportion of what we once held to be legendary calls for reconstruction upon a solid foundation of fact. The theory of the Lost Continent of Atlantis is a case in point; after disappearing beneath an ocean of speculation, along with that of the Breton city of Is and the French *Île Verte*, it has risen again in the imagination of numerous modern writers into actual existence, who see it in a flourishing state far beyond the dawn of history.

But M. Paul Le Cour in this work does not limit his aim to confirming the truth of the story of a submerged continent; his object is to show that all religions, as all languages—the Word by which the divine is expressed through the material—are traceable to one common source, that of "la grande tradition secrète". We shall find, he thinks, in the symbolism of the West the purest traces of the right teaching (the Atlantean), which has been distorted and crusted-over in the far East. For instance, the name of Maïa, who was for the Greeks the mother of the world (the same as Cybele: a word associated with Cabala), has come in India to designate Illusion, the denial of the reality of matter and the universe. Here some will disagree with M. Paul Le Cour, reading in this change of meaning an advance forward and upward rather than a retrograde movement.

In his analysis of certain symbols, also the unsuspected interrelation of many words, the author is most ingenious, and frequently convincing. As he has much to say about the bird-serpent of Egypt and its resemblance to that of the Mayas-Quichés, we may point out to him yet another comparison, of which he is possibly unaware: the word in Russian for "snake" is *zmeya*, while "kite" is *zmïe*.

FRANK LIND.

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TALKS ON THE PATH OF OCCULTISM: A Commentary on *Light on the Path*. By Annie Besant & C. W. Leadbeater. Madras: Theosophical Publishing House. Price Rs. 4.

IN this book is compiled a series of interjectory comments by two world-famous theosophical writers, on that well-known book, *Light on the Path*. This volume is a separated re-publication of the entire commentaries on *At the Feet of the Master*, *The Voice of the Silence*, and *Light on the Path*, which were issued in one complete volume in 1926. *Light on the Path* was first published in 1885, and is said to have been dictated by the Master Hilarion through Mabel Collins, who at one time worked with Madame Blavatsky in editing *Lucifer*. The original is, we are told, a very old Sanskrit palm-leaf manuscript, thence translated into Greek for the use of Iamblichus and other pupils. It has been extended from its archaic form by the interpolation of a series of explanatory paragraphs, which, again, are now further amplified by more detailed comments of a kind suitable for Western students.

W. G. R.

BUTTERFLIES AND ASHES. By Olive Maitland-Marsh. The Golden Vista Press. London, E.C.4. Price 7*s*. 6*d*.

FROM cover to cover of this little book there is not a single idea put forward that will not prove exceedingly familiar to anyone who has thought at all upon the subjects discussed, but that is not to say that we do not agree at every point with the authoress. Anything that is true is bound to have been said very many times before, and this book is very true indeed. In it the writer treats of seven subjects: God, Uplifting Humanity, Knowledge, Greed, Happiness, Love, and Silence. Perhaps the chapters on Love and Happiness are the most attractive and will prove most helpful to those who are just beginning to think for themselves. The keynote of the book is the Reality of God, and the means of realizing Him by way of Love, which incidentally always spells sacrifice, yet a sacrifice which results in ultimate happiness. Persons who have been hurt and puzzled by the mean interpretations of a narrow Theology will find in it a spiritual tonic.

ETHEL ARCHER.

ASTROLOGICAL KEYWORDS. Compiled from Leading Authorities by Manly P. Hall. Philadelphia: David McKay & Co. Pp. 229.

THIS book constitutes a kind of astrological "quick-lunch counter", or might be described as "Potted Astrology: Snap Judgments While You Wait". There is indeed a chapter headed "Snap Judgments", a fact which gives some idea of the general aim and nature of the book. To the astrologer in a hurry it may make some appeal, skimming, as it does, lightly and airily over the surface of the subject, and giving informative notes on many and varied matters, such as Zodiacal Anatomy, Diseases and Occupations, Finger-nail Charts, Progressions, Zodiacal Colours and Gems, the Planets, the Houses, the Decanates, Fixed Stars, Eclipses, the Pre-Natal Epoch, Prodigies, Evolution, and so on. For the serious student it is scarcely intended, but as a general astrological compendium it will probably find its public.

EVA MARTIN.

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THE
OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare inverba magistri."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor, "THE OCCULT REVIEW," PATERNOSTER HOUSE, LONDON, E.C.4.

BUSINESS COMMUNICATIONS AND "THE OCCULT REVIEW," SUBSCRIPTIONS should in all cases be addressed to RIDER & CO., PATERNOSTER HOUSE, LONDON, E.C.4. Cheques and Postal Orders should be made payable to RIDER & CO.

SUBSCRIPTION RATES.—Twelve months, NINETEEN SHILLINGS AND SIXPENCE, ($4·75). Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these should be addressed: The Advt. Manager, "The Occult Review," 34, Paternoster Row, London E.C.4. Tel.: Central 1462. Rates: On application.

Contributors are specially requested to put their name and address legibly written, on all manuscripts submitted.

Subscribers in India can obtain the magazine from Thacker & Co., Bombay and Calcutta; or from *The Theosophical Publishing House*, Adyar, Madras.

VOL. LIV SEPTEMBER, 1931 No. 3

EDITORIAL

THROUGH the various ramifications of the Theosophical Society as they manifest themselves, with their divers and sometimes conflicting allegiances, on the physical plane—through the "Adyar", "Point Loma", "Independent", "Blavatsky", "United", and other sections, runs one golden thread. No matter what outer form any branch of the organization may take, one "article of belief" is common to all, one Object demands the assent of every member. That first and prime Object is expressed in the words: "To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour." No matter how wide the divergences in matters of doctrine, in esoteric teaching, or in administrative policy, the golden thread of the brotherhood ideal remains intact.

It is well to bear this in mind, in face of the bewildering changes that are now in progress, if only to avoid confusion in the clash of personal loyalties. For the hall-mark of true Theosophy, "without which", to use the advertising cliché, "none is genuine", is this insistence upon the ideal of universal brotherhood. Many

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sincere and well-intentioned people, at the sight of the ever increasing offshoots from the parent stem, are grievously troubled in mind, and seek anxiously for some formulation of doctrine which shall satisfy the intellectual requirements of the whole—a sort of greatest common measure of Theosophical doctrine. With all appreciation of their sincerity, it would, nevertheless, seem that these good people are worrying themselves unduly. The attainment of intellectual uniformity was surely far from the intention of the Founders of the Theosophical Society.

Rightly apprehended, the First Object of the Theosophical Society is sufficiently strong of itself to bind indissolubly the most diverse types of mind. It is of the very essence of Theosophy, whether it be labelled so or not. By it all true Theosophists are indeed united in one spirit. The binding link for which so many are eagerly searching is already in existence, active, and potent in proportion to the vividness with which the ideal is realized inwardly. To the extent that he realizes the truth of human brotherhood, that man is a Theosophist; and not all the Theosophical Societies in existence are sufficient to embrace the multitudes of Theosophists who are not affiliated with any outward organization. Whether in the Society or outside, brother will recognize brother spiritually; for to be a Theosophist, in contradistinction to being a member of some Theosophical Society, implies a certain measure of awakened spiritual intuition.

BROTHERHOOD.

Brotherhood is a spiritual truth, to be spiritually apprehended. The prime Object of the Theosophical Society is to form a nucleus of those who are sufficiently unfolded spiritually to be aware, in greater or less degree, of the true nature of brotherhood. The term Theosophical Society has been used in the singular for the reason that signs are not wanting that, once the supreme importance of the First Object is appreciated by the numerous Theosophical Sections, the binding power of this great ideal will be released in all its strength, irresistibly drawing together in a bond of spiritual unity the many at present scattered cells of that "nucleus", to cherish which the Theosophical Society was expressly founded.

Those to whom the minor Objects of the Society (or Societies) appeal perhaps more strongly than the major one, may naturally be expected to respond more reluctantly to the call of brotherhood than those in whom the power of spiritual discernment is beginning to awaken. It is spiritual service, above all, which is

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required of those who would form part of that "nucleus". It is the very heart of Theosophy, in its true interpretation, as it is of true occultism. The nearer one approaches to the core of things, the more these outer distinctions fade into insignificance. Brotherhood is the very purpose for which the Theosophical Society was brought into existence. Valuable, and indeed important as they are, the remaining Objects are subsidiary.

So critical are the times which are upon us, that now, more than ever, is it essential to sound the one keynote of brotherhood. In a world where the forces of disintegration, of separateness, of change hold sway, and are gaining added power almost daily, it becomes of paramount importance to foster by every means possible in the outer world that nucleus of brotherhood which has its roots in the higher planes. It is the great spiritual bulwark against the rising tide which threatens to submerge all consciousness of things spiritual. For brotherhood in the sense intended by the Founders of the Theosophical Society is something far different from the mere establishment of a universal friendly society, eminently desirable though that may be. The call to rally round the banner of brotherhood comes from the spiritual heart of mankind. It is an echo from those lofty realms where the personality is transcended, and the radiance of the Spirit suffuses the life with its glory. To realize brotherhood in its fullness is to step out of the personal life, and to awaken to a new consciousness. To lead to that new consciousness those who are prepared to make the necessary sacrifice of self is the avowed object of the Founders of the Society whose messenger was H. P. Blavatsky. Her statements in this respect are clear and unequivocal.

"Let them know at once," she writes in her essay on Occultism, "that true Occultism or Theosophy is the 'Great Renunciation of Self' unconditionally and absolutely—in thought as in action. It is Altruism, and it throws him who practises it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world he lives' as soon as he has pledged himself to work. Much is forgiven during the first years of probation. But no sooner is he 'accepted' than his personality must disappear, and he has to become a mere beneficent force in Nature."

THE NATURE OF DISCIPLESHIP.

Indeed, when the man has come into his spiritual heritage, there is no question of his becoming other than a "beneficent force in Nature" : he can be no other. With regard to this new

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consciousness, in *Light on the Path* Mabel Collins was inspired to write the following:

"The disciple who has the power of entrance, and is strong enough to pass each barrier, will, when the divine message comes to his spirit, forget himself utterly in the new consciousness which falls on him. If this lofty contact can really rouse him, he becomes as one of the Divine in his desire to give rather than to take, in his wish to help rather than be helped, in his resolution to feed the hungry rather than take manna from heaven himself. His nature is transformed, and the selfishness which prompts men's actions in ordinary life suddenly deserts him."

Surely the time has arrived for all earnest students of occultism, whether in the ranks of the Theosophical Society or not, to sink the minor differences of intellectual outlook in favour of the more vital necessity of concentrating every effort upon the unfolding of that spiritual consciousness which is implied by the First Object of the T.S. as it stands at present formulated. The question whether to fraternize or not to fraternize would loom less largely in the minds of many at the present time were it possible, by spiritual discernment, to pierce the veils which separate brother from brother. This possibility becomes less remote in proportion as attention is focused in the direction of the spiritual life rather than in that of the at present relatively less important Objects to which the T.S. by its constitution is pledged.

To give intellectual assent to the postulate of universal brotherhood is one thing: to feel it in the heart is another. Truly, to meditate daily upon it, to work it out in all its details and implications to the best of one's intellectual ability, cannot fail to react beneficially, by purging from the mind some of the coarser dross of the personality. Gradually, however, by continual contemplation, the ideal becomes a living thing, and the spiritual vision begins to open, until one day, in a flash of illumination, that which formerly was held as a more or less satisfying intellectual hypothesis is seen to be a glorious reality. That is the goal towards which the true Theosophist should set his steps. That is the need of the present time: for more and more conscious channels of that unifying spiritual force to which access is gained by the surrender of self and the birth into a higher life. The preliminary work of clearing away the débris of the personality the man, of course, is expected to do for himself. Strictly, the new birth must be *given* from above. All the man can do is to merit it.

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Spiritual grace works by law as inexorably as any other power in the universe. Where the appearance of what looks like favour is noted, one may be sure that it is apparent only, and that factors are involved which are hidden from the limited sight of the lower self. No mere man may judge as to the readiness or otherwise of another for the reception of spiritual illumination.

THE LIFE OF SERVICE.

For those who have ears to hear, a cry has gone forth from the great spiritual Brotherhood for silent helpers in the outer world. The opportunity has arisen for rendering service which shall lift the servant out of the ranks of the mass of unilluminated men into that sphere in which the divine Brotherhood has its being. As his power for spiritual service grows, the man will begin to count for less and less so far as personal motives and ambitions are concerned. His service will be silent, so far as its true significance is concerned, because spiritual work is done in the secret places of the soul. Not that the servant may expect to lead a life of physical inactivity! No outward difference may be apparent beyond an added sincerity and earnestness; but around him will be dimly sensed by others something different, some animating force which is not theirs, something elusive as the subtle fragrance of a flower. It must be so; for, as a servant, he is also a disciple—a disciple of the Masters of Compassion. The call is for more disciples. Not so much the learning of the head as the wisdom of the heart is looked for in these times. There are none so humble but that they may serve. Indeed, the greater the humility, the greater the power for service.

It surely is not without significance that the books which set out to guide the spiritual footsteps of the occultist are both small in size and few in number, while the intellectual works are in comparison numerous in quantity and sometimes monumental in size. It is the little books, "dedicated to the few", which contain the essence of practical as against theoretical Theosophy. It is the ethical aspect which is of such importance, especially to-day. Those who are dedicated to the realization of the ideal implied in the First Object of the T.S. are those who can best appreciate such works as the *Voice of the Silence* or *Light on the Path*, books the teaching of which must be lived ere the truth they contain reveals itself to the soul.

The new consciousness which is necessary for the true appreciation of the significance of brotherhood, while it cannot be wrested by force from the higher realms, may nevertheless be sought by

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systematic effort directed towards that end. First and foremost, of course, the aspiration must be present. Those who are content with the normal life of the personality, those for whom life holds no problems beyond the immediate ones of daily bread and butter, with a few innocuous pleasures not unmixed with pain, those, in short, whose cup of life is already full to the brim, will have no room for such aspiration. But for others, who are not entirely asleep in the world of personality, those to whom come faint whispers from a far country, will find no satisfaction, no surcease from their restlessness until that whisper receives attention.

It can be listened to most attentively in the silence of meditation, there gular practice of which is a prerequisite for growth in the life of the true theosophist, occultist, or mystic. Parenthetically it may be noted that in the highest sense these three things: theosophy, occultism and mysticism, are aspects of the one great Truth viewed from different standpoints. The goal is the same for the follower of any of these paths.

Systems of meditation vary in a marked degree. Not only different religions, and different schools of occultism, but individual instructors have their own pet methods. In the long run, perhaps the best advice that can be given on the subject generally is to select the simplest and most congenial method, and if it is proved in one's own experience to "work", to stick to it. These remarks are addressed not so much to theosophists, who have their own practices, as to those who, unattached to any organization, whether occult, mystical or theosophical, feel an urge to make contact themselves with the spiritual plane. For such people, one-pointed aspiration or prayer is the whole essence of this question of meditation. Hand in hand with this may go the useful practice of the systematic eradication of the more patent shortcomings of the personality, a practice well known if not so well practised in orthodox religious circles to-day.

No question of psychic development whatsoever is here involved. With the cultivation of psychic powers the candidate for spiritual initiation is in no way concerned. His life is dedicate to a higher ideal. The only power in which he is interested is in the power for service. In due course "powers" may develop spontaneously. If that is the case, so much the better. These "powers" are his, again, for service. Generally speaking, the so-called psychic powers appertain to the astral senses. The astral man is the temporary associate of the impermanent animal man.

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It is no companion of the hidden divinity, the spiritual or Higher Self. From the point of view of spiritual unfoldment the development of the astral senses is a positive hindrance rather than a help. The relationship of the three aspects, astral, intellectual and spiritual of human consciousness as outlined by Madame Blavatsky in her essay above quoted, may with advantage be recalled to mind at this point. She writes :

"The 'Master' in the sanctuary of our souls is the 'higher Self'—the divine Spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the mind, which we have agreed to call the human soul (the spiritual soul being the vehicle of the Spirit). In its turn the former (the personal or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love ; and, in its lower aspect, of animal desires and terrestrial passions imparted to it by its association with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the inner animal. . . . The mind—the sole link and medium between the man of earth and the Higher Self—is in incessant danger of being dragged down by the passions. . . . How can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions ? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, or even of the astral man ? For this astral, the shadowy double (in the animal as in man), is not the companion of the divine Ego, but of the earthly body. It is the link between the personal self, the lower consciousness of manas and the body, and is the vehicle of transitory, not of immortal life. Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit."

This little digression may, it is hoped, serve to emphasize the fact that where spiritual realization is concerned, psychic development has no place whatever. The work of the Theosophical Society, according to its foremost object, is pre-eminently spiritual. At the present time, although united in loyalty to the one ideal of brotherhood, the organization founded by H. P. Blavatsky is

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split into numerous apparently antagonistic groups through the prevalence of intellectual divergences in connection, for the most part, with the subsidiary objects. The *spiritual link* seems to be in considerable danger of becoming overlooked, if not entirely neglected. To permit the single golden thread which runs through the whole of the outwardly detached theosophical bodies to atrophy and perhaps ultimately to snap through lack of nourishment, thus stultifying the great work of Madame Blavatsky would be a spiritual disaster of the first magnitude, the responsibility for which rests upon those individual members of the present theosophical organizations who, forgetting, or failing to perceive the spiritual basis for union, remain content to allow the subtle forces of disruption to exert their full force. Of a truth, the spiritual link is the *only* link which may endure, and it should be strengthened by every means available. In the present crisis it is not possible with impunity to ignore any spiritual bond, whether in the Theosophical Society or elsewhere.

It does not seem beyond the bounds of possibility that the time may come in the future when circumstances will literally compel, not only for mutual support, but as an outward and visible testimony to an inward grace, the expression of the hidden spiritual link between the detached groups of spiritually awakened souls scattered throughout the world. Be that as it may, the need for the outward expression of spiritual kinship on the part of the various Theosophical bodies is urgent. It is high time to have done with the stupidly suspicious frame of mind which is prone to regard the leader of any section of the Theosophical Society other than one's own, as being in league with the "dark forces".

Theosophists, occultists and mystics generally should be more ready than others to recognize and give expression to the spiritual link which unites them. The forces now prevailing in the world of men are dead against spirituality. Is it not, therefore, logical to cherish the hope that all earnest members of a society whose main purpose is avowedly spiritual, should sink all minor differences and work together as one under the great Spiritual Brotherhood which assuredly is behind it, as it is behind the truly spiritual aspirations of even the least of us?

THE EDITOR.

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STILL MORE ATLANTEAN DISCOVERIES

By E. M. WHISHAW

(*Directress of the Anglo-Spanish-American School of Archæology.*)

I HAVE been re-reading Donelly's *Atlantis*, and although I thought I knew most of it by heart, I have received a new impression which seems worth putting on record. This is the singular contrast between the attention paid to the problem of Plato's "Lost Island" seventy or eighty years ago by scientific people, and the attitude of contempt adopted nowadays by the academics of all countries towards anybody venturing to write of Atlantis in the belief that it had a material existence.

Why this should be so when nothing seems beyond the possibilities of modern discovery is difficult to understand. I know by experience that many professors of archæology and anthropology put all who believe in Atlantis beyond the pale, because so much is written on the subject by spiritists, whose point of view is, of course, peculiarly their own. But there is a material side to Atlantean research, which one would think might be treated with respect even by the most orthodox students of the origins of our civilization, and Donelly makes it abundantly clear by his endless quotations from their works that in his day the subject was studied profoundly, and with an open mind, by numerous English and American authorities, and indeed by the scientific world at large. And certainly *he* could not be accused of erring on the side of psychism.

Perhaps the most convincing aspect of his cyclopedic work is what he tells us of the philological relations between Europe, Africa, and America in the long-past ages to which he and his contemporaries devoted such comprehensive investigation. And most interesting of all to me personally, of course, is his quite definite evidence that—to take only the races with which I am especially concerned—the Basques, who are direct descendants of the original Iberian people, and the Libyans of the Sahara, sprang of the same parent stock.

Of all the details cited by Donelly to prove that the prehistoric American civilization was implanted by emigrants from the vanished African Empire, I find none more impressive than these linguistic resemblances ; but America is outside my own

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perimeter, which I, perforce, owing to old age and physical limitations, am compelled to limit to my own little corner of the vast field awaiting research; namely, the legends, traditions, and actual visible relics of the prehistoric African colonization of Iberia, and particularly of Andalucia, where I have been working modestly, as becomes a mere amateur, but steadily, during the last thirty years.

In a recent number of THE OCCULT REVIEW I gave some account of the discovery of the exquisitely carved "Priestess" amulet amid a number of Paleolithic artifacts, in two meters' depth of sand, beneath what was until then supposed to be the primitive bed of the Rio Tinto, converted ages ago into a great sandbank, the surface of which is renewed in normal seasons by floods pouring down the rocky valleys debouching from the mountains into the river.

Since then, my friend Mr. W. M. Bishop, of the Gibraltar (scientific) Society, has spent a fortnight here directing a new excavation, or more correctly a continuation of the cutting where the Priestess amulet and other remarkable objects were found last February, and his very careful measurements of the stratification leave no room for doubt that, as I thought, the Port of Ilipula (now Niebla) was destroyed by some great cataclysm of Nature in the Old Stone Age. How many thousands of years ago this occurred we leave the experts to determine. We deduce, however, that it was a considerable time before our Iberians began to polish their artifacts after the Neolithic fashion, and it seems safe to assume that the local civilization between whiles was in decay. For the Paleolithic artifacts found (mixed with Neolithic remains and Roman and Arabic pottery) above the hard crust of stones and débris covering what my men have named "the ancient sand" are advanced in deterioration compared with those lying on and below the "Priestess" level.

Among these is as significant an object as any yet traceable to that mysterious parent culture, and although my foreman, Nicolas Galvez, found it early in the spring, and, of course, I recognized its importance, it remained for Mr. Bishop to bring to light the evidence it offers not only that far back in the Old Stone Age our Ibero-Atlanteans cultivated corn and used domesticated animals to draw their ploughs, but even inscribed aphorisms relating to agriculture on their Paleolithic ploughshares.

As soon as he found it, Galvez called my attention to the strong

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resemblance in the general idea of the stone ploughshare to the hand-plough still used in Niebla, which I had taken to be of Egyptian tradition. He then mounted it as for use, with the poles to which a pair of animals would be attached and the handle by which the ploughman would steer the plough. And Mr. Bishop photographed the apparatus thus set up for my new little book, *The Art of Atlantis*, fully appreciating the anthropological interest of what we believe to be the first example of its period yet brought to light.

But not content with photographing the "restored" plough, Mr. Bishop then set to work to make a very careful drawing of the stone alone, half the natural size, which is forty centimetres by twenty-two. Becoming more and more interested as he went on, he decided that, instead of drawing the mere outline I had asked for, he would shade in various irregularities on the surface, for they struck him as hardly natural. What was his surprise, and mine, when we saw that the lines and incisions thus brought to light were none other than Ibero-African or Atlantean alphabetic signs, similar in style to, but far larger than those on the Priestess amulet, and thus much easier to decipher.

Mr. Bishop has never made any study whatever of the Iberian inscriptions here or elsewhere, being far more interested in the active work of excavation, planning, and measuring up the sites he works at, and he had no faintest idea when he began his drawing that he would produce anything more remarkable than mere surface wear and tear in the course of his careful shading. Thus no one can suspect his figures of being the fruit of a preconceived idea, as too often has been suggested by sceptical persons in regard to those deciphered by myself.

One inscription on the ploughshare stands apart and is perfectly legible, but a number of other signs occupying what I may call the tail of the plough are so obliterated that comparatively few can be made out with certainty.

Of course I at once sent copies of the figures to Dr. Brouta, of the University of Louvain, who has for some time been giving close attention to our inscriptions. He immediately translated them into Basque and thence into English, and what was our surprise and delight to find the first quite clear inscription read thus :

LAU ZIZ : UTS ZEL (ai)N ÜSU

"After four times ploughing sterile land becomes fertile."

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Dr. Brouta has also sent a possible reading of the numerous partially erased figures, but explains that he offers it merely as a hypothesis, without in any way guaranteeing its accuracy. This runs :

"Take good material [*i.e.* a good plough] for with a bad plough small furrows will be made and the ploughman will get a bad name."

We have now dug down some two metres below the stratum of stones and débris so often referred to, approaching as near as we can get to the rocks forming the north bank of the great sand-drift, in a direct line with the spot where we first struck the buried deposit, and found the Priestess and other amulets, in better or worse preservation, made of polished slag from the prehistoric foundries of the Camapie de la Reina.

We cannot go further down or even get close to the bank, for we have there come to water of considerable depth, but under Mr. Bishop's direction the men brought up a fair number of artifacts lying under the water at the edge of the pool, until now concealed by the sand accumulated there, which held back the drainage from the river flowing at a considerably higher level at the foot of steep cliffs on the south bank.

Here tradition comes in again. My men tell me a slight but definite depression in the surface of the sand over what now proves to be a deep hollow in the artificially sunk bed of the Port has always been known as the *remolino* (whirlpool), and the accepted explanation of the name is that it was the scene of a meeting of the incoming sea and the outflowing river, which "in old times" formed a flurry in the water fatal to anyone who got drawn into it.

I am inclined to think that as our excavations develop we may find either the whole port was deepened equally, or that at least a wide channel was cut to admit sea-going vessels of greater draught than the small craft employed for industrial operations connected with the metallurgical export from Ilipula. I base this hypothesis on the fact that, although it is quite true that the river as seen to-day flows past the ancient mills on the south bank on a level considerably higher than that to which our new-found pool has risen as yet, the shallow channel comes to an abrupt end where the ruined wall of the Desembarcadero (Neolithic) canal vanishes under the sand, and at that spot, and for an as yet unmeasured distance down-stream, the river

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is so deep that my men, bathing in it (all being good swimmers), amuse themselves by sinking with their hands held above their heads, and completely disappear from sight long before they touch the bottom with their feet. At a rough calculation this would bring the bottom of the river-bed there to much the level of the pool under the south bank, and the conclusion seems irresistible that there is a direct connection. It will be interesting indeed to see if, as the days pass, our pool fills to the present level of the river on the south bank, as seems inevitable if I am correct in this idea.

A very suggestive point about the artifacts brought up from the edge of the pool before it filled too much for digging is their superior workmanship. This is visible at a glance, although they are all far more thickly encrusted with the copper and iron deposited by the Rio Tinto water than any found above. Also we have found among them examples of considerable size which, used as lethal weapons, would certainly leave few enemies alive. But the great majority were evidently designed for domestic uses, including game-killing, which indicates the refined civilization of a people more addicted to arts and industries than to fighting.

To return to Donelly's arguments for the Basques or Iberians being a colony from Atlantis, he tells us that their copper mines were extensively worked at a very early age of the world, either by colonists from Atlantis or by the Basques themselves ; and he says the English word "bronze" derives from the Basque *broncea*. He quotes Winchell as saying, in his *Preadamites* : "It is thought that the Iberians from Atlantis and the North-West of Africa settled in the south-west of Europe at a period earlier than the settlement of the Egyptians in the north-east of Africa." Winchell's chronology is out of date, for the scientists of his time reckoned in centuries where modern anthropologists think in milleniums. But he has no doubts at all as to the racial origin of the Iberians, for he states without hesitation that "the Libyan-Amazons of Diodorus—that is to say *the Libyans of the Iberian race* (italics mine)—must be identified with the Libyans of whom Brugsch has already pointed out the representations figured on the Egyptian monuments".

Peschel, in his *Races of Men*, says : "Of all Europeans we must provisionally hold the Basques to be the oldest inhabitants of our quarter of the globe."

And Duponceau says of the Basque tongue : "This language,

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preserved in a corner of Europe by a few thousand mountaineers . . . stands single and alone of its kind, surrounded by idioms that have no affinity with it."

Here Duponceau erred somewhat, for while it is perfectly true that Basque is a language apart from and totally unlike the Spanish talked to-day, Dr. Brouta, in the light of his up-to-date philological researches, shows that not only was Iberian, otherwise Basque, commonly spoken in Andalucia down to at least the thirteenth century, but numbers of words and phrases translated from it during the Arabic occupation persist still in the characteristic dialect of this part of Spain. And the reason is that the Berbers who came over here with Musa ibn Noseir in 714 were of the same race and talked the same language with but little variation, as their ancestors and those of the Basques and Iberians, namely, the Libyans of the Sahara and the Atlas, whose descendants of the Imushagh tribes still use the alphabetic signs that we find in our prehistoric researches at the Iberian, or Atlantean Ilipula.

But what neither Donelly nor any of the numerous authors he quotes had realized is that the centre and origin of the copper industry—and *owing to its enormous value to the Empire of Atlantis*, which, as Plato tells us, freely employed gold, silver, and *orichalcum*, which is copper, the first and by far the most important of the African colonies, whether in Europe or America—was the richly mineralized region watered by the Ubai-oria, the "yellowish-red river" which gave its name to all Iberia, and is now known to the whole world as the Rio Tinto.

Donelly's ignorance of the facts is not surprising, for sixty years ago the production of the great mine after long centuries of decay, which set in, it would seem, under the Visigothic rule of the Peninsula, had become reduced to a negligible quantity by its abandonment under the Governments then in power. Indeed, this fabulous source of wealth was left to go to such utter ruin that, as an aged ex-employee told me before he died ten years or so ago, the very few miners still on the books in the middle of the nineteenth century found it impossible to obtain their miserable wages, and they had to steal and sell such small quantities of copper as they could secretly extract for themselves, or die, amid those gaunt mountains, of starvation.

The purchase of the mining rights by the famous British company speedily changed all that, and its rise to affluence and the means of livelihood that it provides for many thousands

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of Spanish workmen is known all the world over. But it is curious to observe how forgotten the mine was, and how unappreciated its transcendental influence on the evolution of European civilization when Donelly wrote his otherwise exhaustive work on the lost continent. Had he known what we do now of the world-wide navigation that came and went on the tidal waters of the Ubai-oria to and from the great central port of Ilipula, the "Problem of Atlantis" would assuredly have been studied from then on as one of the most serious branches of anthropology, instead of being mocked at to-day as a fairy-tale unworthy the attention of scientific persons.

Political events in Spain are of course sadly hindering our researches, for as friends write from America, "it is hopeless trying to obtain donations for archæological investigations in a country in revolution", and various English people who had proposed coming to work at the port this summer as the result of the interest aroused by my article in THE OCCULT REVIEW have postponed any active part in our work for an indefinite time. The uncertainty of the post, not perhaps unnatural in existing conditions, also reacts unfavourably on the School by making correspondence difficult.

Among the objects excavated by Mr. Bishop, however, was, not indeed an Atlantean ship, but a block of wood of immense age and in excellent preservation, and this strengthens our hopes that as the excavations proceed some definite relic may come to light of the vast shipping for which this great harbour was engineered in the Old Stone Age, when, as Donelly shows, the Atlantean civilization spread all over the world from its central African Empire, of which Ibai-oria, with its capital, Ilipula, was the first European colony.

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COMPACTS BETWEEN THE LIVING AND THE DEAD

By ELLIOT O'DONNELL

HOUDINI, in his interesting book of Reminiscences, refers to a compact made between himself and his private secretary, the late Mr. John W. Sargent, when the latter was on his death-bed. "Houdini," said Sargent, "this may be the end. If it is, I am coming back to you, no matter what happens on the Other Side, provided there is any way I can reach you. And if I can come, you will know it, because I am going to will it so strong that you cannot be mistaken." According to Houdini, he never received any communication of any sort from his defunct friend, thereby leaving some of us wondering whether there was any Hereafter for Sargent, or whether, if there was, the powers on the Other Side forbade him communicating.

Other people would seem, however, to have been more fortunate. One of the most famous compacts of this description ever made was that between the Earl of Tyrone and, according to some versions of the story, Lady Beresford. The story is too well known to be narrated here in anything like detail, but in brief it was this :

Lord Tyrone and Miss Hamilton, who were friends from childhood, made a solemn compact that whichever died first should, if permitted by the Powers Beyond, appear to the survivor and tell him or her what creed was most approved by the Supreme Being. Some time afterwards Miss Hamilton married Sir Tristam Beresford. One morning Sir Tristam, noticing his wife was wearing a piece of black ribbon round one of her wrists, asked her if she had hurt herself. She said no, but begged him not to press her to explain what had happened, since it in no way referred to anything he should, as a husband, know. She declared she would be compelled to wear the ribbon for the rest of her life. Sir Tristam, like a wise man, refrained from alluding to the subject again, but, observing that she seemed very anxious for the post to arrive, inquired if she was expecting a letter. "Yes," she said, "I expect to hear Lord Tyrone is dead. I am certain he died last Tuesday at four o'clock."

Sir Tristam regarded her incredulously. "Upon my word,"

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he exclaimed, "I never thought you were so superstitious. What has put that idea into your head ? A dream ?"

Lady Beresford shook her head. "No," she responded, "it was no dream. I am quite positive about it." What she said proved correct, for a letter with a black seal was presently brought in and handed to Sir Tristam. It contained news of Lord Tyrone's death. He had died the very day and hour Lady Beresford specified. Lady Beresford told no one how she came to prophesy so correctly, nor why she wore the ribbon, till years later, when, just before she was about to have a child by her second husband, she sent for Lady Betty Cobbe and for her son by Sir Tristam. She then told them the following extraordinary story. She said the night prior to the ribbon incident at the breakfast-table, she awoke to see Lord Tyrone sitting by her bedside.

He told her that he had died on the previous Tuesday at four o'clock, and that, in accordance with their compact, he had been permitted to come to her, to state that "the revealed religion" was the only one by which he could be saved. He then went on to inform her that she would lose her husband, marry again, and die in her forty-seventh year after giving birth to a son. In response to her request for some proof that she was not merely dreaming or fancying his appearance, he caused the red velvet bed-curtains to be drawn through the large iron hoop by which the tester of the bed was suspended, and as this did not strike her as sufficiently convincing, he touched her wrist, the sinews of which immediately shrank. "Now," he said, "while you live, let no mortal eye see the effect of this act of mine. Keep it always covered up." Hardly had he finished speaking, when he vanished. She went to sleep soon afterwards, and on waking in the morning at once glanced at her wrist. There was a red mark on it, and on trying to use it, she found she had no strength whatever in it. It had shrunk and was practically paralysed. Furthermore, the curtain was still drawn through the hoop of the bed.

Convinced now that what had happened was no dream, but a reality, she carried out the instructions of the phantom and covered her wrist with a piece of black ribbon. She had never left it off. After narrating all this to her son and Lady Betty Cobbe she begged them to leave her. Shortly afterwards she died, having given birth to a son. Out of curiosity, just to see that it was no mere fancy on the part of Lady Beresford, Lady

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Betty Cobbe undid the ribbon of her dead friend and looked at the wrist. It was much smaller than the other wrist, and on it was the red mark. Lady Betty kept the ribbon during her lifetime, and I have heard it is still in the possession of her descendants.

According to other versions of the story, Lady Betty herself was the principal in the remarkable case. She it was who made the compact with Lord Tyrone and wore the ribbon. Which of the versions is correct I do not know. A somewhat similar story is told of one of my Roche relatives (My grandmother and Sir David Roche, Bart., were first cousins), and I believe of several other families too.

A well authenticated case of a death compact is narrated in connection with Christ Church, Oxford.* It is this :

The Rev. Theodore Alois Buckley, one of the chaplains of Christ Church, Oxford, made a compact one day with his friend Mr. Kenneth R. H. Mackenzie, that whichever of them died first should, if permitted, return in spirit form and acquaint the other with the news. Years passed without anything happening to remind them of the incident. Then, one night, came a startling occurrence. Mr. Mackenzie was lying in bed, lazily watching his candle burn out, his thoughts fixed on nothing in particular, when suddenly he felt an icy hand laid on his forehead. Much thrilled, as well he might be, he looked round and saw, standing close to the bed, the clearly outlined form of Mr. Buckley, clad just as he had seen him last and carrying under his arm the portfolio he often had with him. Immediately their eyes met, the figure retreated towards the window, where it remained stationary for over two minutes. It then faded away, but reappeared twice afterwards. A day or two later Mr. Mackenzie received news of Mr. Buckley's death. He had died three days prior to his appearance that night.

Another case of an Oxford compact, narrated by Dr. Lee,† rests on excellent authority. Two Oxford men in Holy Orders, Dr. W. and Mr. P., entered into a solemn compact that whichever of them died first should, if allowed to do so by the Powers on the Other Side, return in spirit form and make known the news to the survivor.

Some time after the making of this pledge, Dr. W. dreamed,

* See *Theory of Apparitions*, by Newton Crosland, and *Gentleman's Magazine*, March 1856.

† See *Sights and Shadows*, by F. G. Lee, D.D.

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several times in succession, that P. appeared to him with wide-open, terror-stricken eyes, and said repeatedly, "W., they are burying me." Each time W. awoke with a horrible sensation of suffocation. He came down to breakfast in the morning considerably impressed, and was sitting in an armchair in front of the fire reading, when he heard a tap at the door.

Thinking it was the boot-cleaner or scout, he called out "Come in," without glancing round. He heard the door softly open and some one enter and approach him. A moment later he was thrilled by a voice, which he at once recognized as P.'s, whispering in his ear, "W., they are burying me." He swung round in terror; no one was there. The room was empty. Convinced that something had happened to P., he set off immediately to P.'s home, some distance away. On arriving there, he found a hearse waiting at the door. P. was in his coffin, which had just been fastened down for interment. On W's. earnestly petitioning, the coffin was unscrewed and the body of P. exposed to view. Noticing an absence of that peculiar odour so characteristic of most death chambers, W. placed his ear against the supposed corpse's lips and breast, and detected a very faint sound of breathing. He at once forbade the funeral taking place and had the body taken out of the coffin and restoratives applied. After constant rubbing and the use of warm applications P. eventually recovered consciousness. He had been in a trance, and lived for several years afterwards.

Among other well-known Oxford men who were acquainted with these details were the Rev. Dr. Hall, Master of Pembroke College, and the Rev. William Browne, chaplain to the gaol of the city. The case is of great interest because of the points it raises. What was it Dr. W. actually saw and heard? Was it P's. immaterial ego? Had he, while in the trance, been thinking very intently of asking succour of his friend W., and, the conditions being favourable, had he projected his other self into the latter's presence? Or had some spirit entity benevolently disposed towards him impersonated him? We are not told whether after his actual death he communicated with Dr. W.

Another authenticated case of a death compact is that of William Smellie and William Greenlaw.* These two friends entered into a compact similar to the others I have mentioned. Greenlaw died first, and Smellie, soon after the anniversary of his death, received a thrill on seeing the phantasm of his friend

* See *Biography of William Smellie.*

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suddenly appear before him. The phantasm spoke, and informed him that "it had experienced great difficulty in obtaining permission to return to this earth, according to their agreement; that he was now in a much better world than the one he had left, but that the hopes and wishes of its inhabitants were by no means satisfied, as, like those of the lower world, they still looked forward in the hope of eventually reaching a still happier state of existence." Smellie narrates his experience with such sincerity that it is difficult to discredit his story. He certainly believed he both saw and heard the actual phantasm of his passed-over friend William Greenlaw.

I have, in life, come across many people who have told me they have made death compacts with friends and relatives; but I only know of a few instances where such compacts have apparently been fulfilled. Still, the few were certainly impressive. One such case was told me at a literary club in London a few years ago.

Mrs. Weston, an American lady, and the narrator of the case, made a compact with a Mrs. Schultz, when they were girls together at a school in Boston, that whoever passed over first should come back and let the other one know. Well, one day, some years after they had both married, Mrs. Weston was sitting alone one morning in the sitting-room of her hotel in Berne, when suddenly the tablecloth became violently agitated and assumed the appearance of a series of waves at sea. At the same time she felt a rocking, heaving sensation, as if she were in a boat, while a voice which she recognized as that of Mrs. Schultz said, very clearly and distinctly, "How do you like it? This is what I do every day in the world I am now in." At this juncture the maid came into the room, and, seeing the tablecloth acting in this strange manner—the day was extremely hot and there was not a breath of wind—commented on it.

She was very frightened. A few days later Mrs. Weston received a letter from Boston, saying Mrs. Schultz, from whom she had not heard for over a year, was dead. She had died about a fortnight previously, or some days before the incident of the voice and tablecloth. The compact made between the two friends was thus, it would seem, fulfilled.

One more case: that of a compact fulfilled in York Minster. As no names are given in my authority,* I am using fictitious ones simply as a matter of convenience.

* *The Album.*

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Miss Hay made a compact with her cousin, Jack Hay, a lieutenant in the Royal Navy, to the effect that whichever of them died first should appear to the other and remove their scepticism with regard to another life. Then, one day, some years after the making of this agreement, Miss Hay, in company with her parents and a Mr. Dennis, was visiting York Minster. Leaving her parents in front of some tomb in which they were interested, she wandered down one of the aisles with Mr. Dennis. Suddenly they both saw coming towards them a young man in the uniform of the Royal Navy. As he passed them by, Mr. Dennis saw him whisper something to Miss Hay, who turned deadly pale and would have fallen, had not Mr. Dennis caught hold of her in time. While her parents were attending to her, Mr. Dennis hastened after the young officer, who, however, suddenly and inexplicably disappeared.

On Miss Hay recovering, she begged to be left alone with Mr. Dennis as she had something to tell him. Her parents complying, she then told Mr. Dennis all about the death compact she had made with her cousin. "I'm sure Jack is dead," she remarked; "that is why I didn't want my parents to hear—they were so fond of him. It was his ghost we saw. You saw him whisper to me? What he said was this: 'There is a Future State'. He has fulfilled our compact."

A few days later what she surmised proved to be correct, for news came to hand that Lieut. John Hay had been drowned at sea, at the very hour and day his phantasm had appeared in York Minster.

THE TRUE FOCUS

By R. IRAM

ALL pain, difficulty, struggle, come from having the focus in the personality and not in the real Self. The Self knows that all places are filled with the DIVINE PRESENCE which now in beauty, again in what we call ugliness, is the same everywhere.

The Presence, the fullness *is*; and the Self takes no account of place. Live in the Self and struggle ceases. This also brings confidence, for the self *knows*.

The difficulty lies in coming under the power and glamour of environment, but this too, can be overcome if we watch, and are willing to take all happening, whether it fits in with our wishes or whether it does not. Let us hold the courage that comes with confidence, and we shall not be discouraged. Let us "dread not, but go forward".

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THE LAST ENEMY

By WILLIAM LOFTUS HARE

"The last enemy that is to be overthrown is Death."—1 Cor. xv, 26.

FROM time to time in the pages of this review and elsewhere, there appear discussions on the phenomenon of Death, the most surprising being those which argue for the possibility of physical immortality. This rare view finds two pages sufficient for its advocacy in a recent issue, but it is very ancient and is found in obscure corners of religious thought in many parts of the world. Of course it has a right to be considered, and the only way open to us is to study physical life with scientific care to learn if death be inevitable or not ; and this, I suppose, has been done many times by students of the subject.

I. Four Aspects

Death can be viewed from four aspects : the first reveals the biological facts of life, growth, decay, and death ; the second the religious attitude towards death ; the third the philosophical interpretation of death ; and the fourth the social effects of death, from natural or unnatural causes.

We can learn much from these four aspects. The first is fundamental and of the greatest importance in aiding us to come to a sound judgment on the facts ; the second and third throw light on the subject from the human heart and mind—that is to say, from the emotions and the intellect ; while the fourth exhibits the way in which humanity reacts and adjusts itself to the facts of death.

I will now discuss these four aspects at appropriate length.

II. The Three Kingdoms

The life process, although its final nature is hidden in mystery, is well known objectively. The three "kingdoms" of mineral, vegetable, and animal forms are marked off with sufficient distinction, although the marginal connections are still somewhat in doubt. That minerals have a characteristic "life" of their own has been demonstrated by chemistry ; minerals act and react

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upon one another in a hundred different ways. In recent years, moreover, it has been shown by Professor Bose that crystals "behave" in a special manner somewhat analogous to other forms of life. Some minerals are obviously "dead" vegetable or animal forms, or both combined.

I do not attempt to discuss the "origin" of vegetable life or to determine whether or not we can legitimately distinguish between the earliest forms of vegetal and animal existence. They may have had a common source and be but two great branches of one stock. Certain it is that vegetable life draws its nourishment from vegetal and mineral forms which it absorbs in addition to the moisture and heat of its environment.

Likewise animal life preys upon itself in general, and lives by the absorption of mineral and vegetal substances. When I say "lives by", I do not imply that animal life has not an energy of its own besides that which it obtains from the kingdoms below it, but that without such nourishment it would cease to manifest.

III. Decay, Repair, and Balance

Restricting our attention now to animal life, we observe three primary principles: nourishment, growth, and reproduction. In a sense the second and the third are dependent on the first: without nourishment there would be no growth, and without growth no reproduction.

A further triad of scientific words represents the processes or states which animal life exhibits: *katabolism, anabolism,* and *metabolism.* Every living form suffers from a process of *decay,* which it resists by a process of *repair.* The result, for a time, during mature, healthy life, is *balance.*

Here, then, is the crux of our question: Can it be said that the anabolic process can keep pace with the katabolic and produce a static metabolism? Can repair run a neck and neck race with decay and always draw level? If so, that would mean, in plain terms and barring accidental death, that a state of physical immortality had been reached.

Though it may sound surprising to say so, I do not shrink from admitting that *metabolism,* while it lasts, is equal to "physical immortality". The practical problem is to maintain it, if that be possible. But is it possible? Has any man demonstrated it in his own person? Is there any animal—elephant or

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giant tortoise—to which we can point that possesses this power of *permanent metabolism*?

I have never heard of an example. Helene F. Molchin cites the case of Christ, whom many believe to have risen from the grave, or "from the dead". But the writer in question maintains that he did not die. Others believe that he died physically and rematerialized psychically. Others accept neither thesis—probably the vast majority of men. If he did not die on the occasion of his crucifixion there is no proof that he did not die subsequently; and if he reappeared psychically there was no need to escape bodily death. No, the case for physical immortality cannot be sustained by such an example. It is better to examine it from another angle, which I will now proceed to do.

IV. Necrobiosis, or Death in Life

Passing over the abstruse question of the constitution of matter and leaving it in the competent hands of the learned physicists and mathematicians, we may enter the realm of biology at its lowest end. The life process is fairly well known in regard to the minutest forms which have been revealed by the microscope. Here the phenomena of sustenance, growth, and reproduction can be observed in operation.

The unicellular creature moves about in water, absorbs particles of food of its own or still smaller species, grows to its maximum size, and then separates by fission into two organisms which repeat the same processes, *ad infinitum*, given favourable conditions. This is the fundamental method of reproduction, and, if we choose to do so, we may say that it exhibits a kind of physical immortality. But the term cannot be applied to a single cellular creature with strict accuracy, for no individual maintains itself in its original condition. It escapes from natural death by reproduction; it could not increase in bulk beyond a certain point, when it must divide. "The cell cannot grow beyond a certain limit", says Minot,* and this I understand is due to a geometrical law that the spherical surface cannot increase as rapidly as the interior receives nourishment. The unicellular creature elongates and divides to save itself from bursting asunder.

* *The Problem of Age, Growth, and Death.* John Murray, 1908.

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V. Cytomorphosis, or Cellular Structure

The process of fission is the first stage in maintaining the continuity of life, which is the most that can be claimed for it. But there is a second stage which follows as a consequence of fission : a gradual loss of power results from cell multiplication which would bring the cycle to an end. This is avoided by the process of rejuvenation which results from conjugation of weakened cells. (The phenomenon is observed, for example, where there is a lack of moisture.) But rejuvenation would not carry life very far ; something else is needed.

The process of *cytomorphosis*, or cellular structure of higher organisms, is very significant for our subject. In place of individual fission, *ad infinitum*, we observe the formation of colonies of cells, or multicellular creatures. Segmentation takes place, and the several cells perform specific functions ; some undertake motion, some defence (the skin), some nutrition, and many other duties. One group of cells, however, continues the primitive function of reproduction by fission and supplies to the whole organism a flow of new cells which are differentiated in many ways.

Strictly speaking, those cells which differentiate are deprived of their power to multiply ; they enter upon the process of "natural death". Indeed, a multicellular creature is largely composed of dying or dead cells, and still more so is the body of a mammal or a human being.

VI. "Three Score Years and Ten"

The human body consists of a number of distinct organs linked together to perform specific functions. Each organ has been built up by cell structure derived from a fount of multiplying "sex cells"—so called. It is indisputable, therefore, that the *primary* function of the sex cells is the regeneration of the constantly decaying body, while the *secondary* function is the generation of new individuals. If the first be neglected, death of the body must occur sooner rather than later ; likewise if the second be excessively indulged. Herein is seen the nature of health on the one hand and asceticism on the other.

There appears to be no validity for the statement made by H. F. M. that "there is no scientific reason why man should ever physically disintegrate or die". The higher the organism, the

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more is it composed of constantly dying and dead cells, and the more certain is the ultimate dissolution of its life cycle. The condition of health keeps the state of balance between repair and decay. But the time must come when the death process begins to gain the victory. The physical body, composed of a cell-cycle of 70, 80, or 140 years, must come to an end by the very same process which led to its growth and maturity. Physical life is built up by death, and death is the result of life.

VII. Religion and Death

It is true that there have been, among mystics and occultists, views and practices based on the belief that life in the body could be prolonged to a great age or for ever. *How to Live Forever* is the name of a book I have read, written by an author who, I believe, is still among us. Indian Yogis and Chinese Taoists have professed to know how to keep the bodily life from departing and many searches for the "elixir of life" have been made. Certain Greek schools believed in the phenomenon of "translation" shown to favoured men of old, and we know of the patriarch and prophet Enoch and Elijah who were said to have been thus favoured. But these are exceptions.

The fact remains that in all religions death is admitted into the system of thought propounded by the great teachers and their followers.

The Vedic peoples desired long life but never denied the inevitability of death. The Brahmins and the Buddhists made death a link in the chain of *Samsara*. The whole *corpus* of Semitic thought from Babylon to Jerusalem and Mekka accepted death, while dreading it. Philosophical Greeks and Christian and Moslem Saints displayed a new attitude towards death which may be covered by the word "reconciliation". This has been the general view in Europe, in spite of the appearance of some Faust here and there in literature.

In general, religion has accepted death-in-life intuitively, while science has confirmed it by objective investigation.

VIII. Last Words at Death

When about to die Confucius sang to himself: "The great mountain must crumble; the strong beam must break; the

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wise man must wither away like a plant." The Buddha lay down quietly and delivered a religious discourse speaking neither of the body nor the soul. "Be ye lamps unto yourselves" were his last words. Socrates jested at the point of death, regarding it as a final cure for which he owed a debt to the god of healing!

The Biblical ideal was "to die the death of the righteous". Jesus said: "Weep not for me"; he spoke not of his body but of the care of his spirit in the hands of God. Likewise Plotinus thought of the spirit: "I am striving to give back the Divine in myself to the Divine in all." Of his poor body he took no care.

In a word, although religion laid great emphasis on the life before and after death, it cannot be said to stand for the possibility of escaping death.

IX. The Philosophy of Death

The attitude of speculative philosophy to death needs but a brief reference, and this can be summed up in the notions of Schopenhauer. Life, from the amœba to the man, exhibits, as a whole, the force and nature of the Will-to-live. All that is done by the minute cellular life in the drop of water, or by the man and humanity, is explained by that short term. Philosophy, generally, recognizes that death turns towards the Will its stern visage of challenge, but at the same time its other more agreeable face: for it brings to an end the suffering and sorrows derived from bodily existence. Death conquers and blesses life simultaneously—for those who understand.

Philosophy, especially when allied to religion, proposes the renunciation of the Will-to-live as the only means of obtaining inner peace. How few there be who accept the proposition!

X. The Social Aspect of Death

It is an extraordinary fact that although death is ever hovering near to the living, how unready the majority of people are to meet it. It is regarded as a kind of accident which ought not to have occurred so soon. We go on living from day to day, preparing for the future as if we had command over it. We do not realize, what a few know, that we grow to maturity by a process of death-in-life which must reach its end full soon. We do

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not learn the lessons which death would teach us if we listened to his warning voice. He would tell us how to live !

Mourners, lovers, poets, artists, and thinkers react to death in different ways. How great it would be if men at large could adapt the words of the Chinese sage who with his last breath said : "I want for nothing but to die in the correct way" !

And what is the correct way ? It is natural death, of course. The Taoists believed that every form of life had its period appointed by Nature, by the Tao. "There is always the great Executioner", said Lao-Tze ; "if you seize the knife, you will cut your own fingers." Yet men are not satisfied to follow Nature ; they commit murder and suicide, they wage wars and let loose revolt, starvation, and pestilence. Loving life for themselves, they rob others of its opportunities. On Armistice Day pacifists rejoice at the coming of "Peace", but continue to talk with assurance of "that next war". Endowed with the gift of life, men do not receive it with gratitude ; they bend their energies on the invention of means to destroy it. The triumph of their age is the conquest of life !

XI. The Conquest of Death

The last enemy will not be overthrown by the prolongation of the physical life to infinity or the population of the world by ageless people. This would not tell us what life essentially is nor solve our moral and practical problems by leaving them in the hands of the same set of persons for ever !

No, the conquest of death is the annihilation of the fear of death ; it must be preceded by a true estimate of the purpose of life, or—to express it more clearly—by giving life a purpose which, of itself, it may not have. Mere Will-to-live is blind and seldom gains its end. It must be provided with sight and understanding. Love and wisdom alone will take away death's sting !

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FOUR NEW PHILOSOPHIES

By EVA MARTIN

THERE is at the present time a great desire in the minds of men for a new understanding and interpretation of the meaning of life. So genuine and definite a desire cannot exist without arousing some response from the writers and thinkers of the day, many of whom have already attempted, with varying success, to bring light to bear on the problems that beset humanity. During the last twelve months alone a surprising number of books have appeared in which a more or less "new" philosophy of life has been presented, and it may be of interest to consider briefly four of the more remarkable of these.

The first, in point of time, was the revised edition of *The Open Conspiracy*, by Mr. H. G. Wells, who avows that he is entirely concerned with the "outward shape" of things, with the direction of existing human powers and aspirations into new channels. The book provides a forceful, hopeful and earnest survey of life as it is and as it might be, envisaging an order in human affairs in which sickness, famine and tyranny will no longer have to be fought, because they no longer exist, and a life which, having escaped from routine, endurance and mischance, "will become adventure and discovery". The enemies of this new order are "confusion of mind, want of courage, want of curiosity and want of imagination, indolence and spendthrift egotism"—a fairly formidable array. But from our battle with these, and with all "cruelties and frustrations", Mr. Wells sees us finally emerge "like sleepers awaking from a nightmare in the dawn", and paints for us a picture of a new humanity, graver, stronger, more lovely, longer-lived, which "will learn and develop the ever-enlarging possibilities of its destiny", whose thoughts "will be to our thoughts as the thoughts of a man to the troubled mental experimenting of a child". This is a brave and an inspiring book. It points the way to a new era, even if it does not quite tell us how to remove the obstacles that impede our progress.

Mr. C. E. M. Joad's *Present and Future of Religion* deals less with the practical reform of the world at large than with mankind's religious beliefs and "spiritual health". Here we find emphasized the statement that man's need to believe is fundamental, and that our present spiritual deadness is largely due

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to this fundamental need having been starved and stultified by the narrowness and the mistakes of organized religion. There is no need to go into details of the author's passionate and heartfelt indictment of the Christian Church in all its branches during past centuries. He holds that Christianity, in its true, original simplicity, as taught two thousand years ago, was a great adventure of the human spirit, but that in its organized ecclesiastical form it has failed.

As far as it is possible to condense into a few words the conclusions of this thoughtful and often very beautiful book, they are that the cure for our present ills lies in the fuller realization of what Mr. Joad calls "the world of value"—a world perfect, permanent and changeless, a world of which our everyday material surroundings allow us only brief and breath-taking glimpses. "Life is not a pointless journey, but a crusade through the world of matter in search of the world of value and perfection" —a crusade in which individuals are seen as participators in an undertaking greater than themselves. For success in this undertaking we need to develop in our inner being a consciousness of God, of beauty, of all that we call "goodness", to such an extent that "the experience of the mystic will become the experience of the ordinary man".

This leads us to a consideration of the remarkable and much more provocative philosophy expounded by Mr. J. C. Powys in *In Defence of Sensuality*—a "saurian" philosophy that preaches indulgence in "mystic-sensuousness" as the ultimate secret of life, and declares that "all lovely and magical feelings of happiness" proceed from the senses.

In the return of what he calls the "ichthyosaurus-ego" to the beginnings of consciousness in a remote past, Mr. Powys claims to find points of agreement with the philosophy of the saint, or the Christ. He thinks that if all humanity were thus to sink into itself, squinnying—to use his own terms—through narrow ophidian eyelids, and enjoying in its primæval mud-bed "the culminate sensations of the animal-bird-reptile-fish-vegetable-life", there would at least be no "brutal mob" ready to crucify Christ if He came again to Earth. Possibly not—but on the other hand would there be disciples ready to follow Him or multitudes to listen to Him? Christ did indeed know, as all the saints knew, the value of stillness, of contemplation, of that inner calm which enables the soul to rise above the waves of circumstance (not the rock-like static calm of the ichthyosaurus-ego allowing the waves

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to roll over it), but even in His day there was nothing new in such knowledge, and we feel that the book fails to make good its claim to offer us a "new" philosophy and to reveal a "great psychic secret."

Neither is there anything new in the plea for a greater realization of natural beauty and a keener appreciation of the joys of memory—memory of lovely things experienced, felt, and registered by that "inward eye which is the bliss of solitude". From Wordsworth onwards—and how long before Wordsworth! —the secret of this "mystic-sensuousness", which is no secret, has been sung by every poet and known by every true lover of Nature. Still, we may be grateful to Mr. Powys for reminding us of a truth too easily forgotten, and for reminding us in words and phrases that often reveal the poet in himself.

Once or twice he seems to come near to a realization of Mr. Joad's perfect and unchanging "world of value", as when he speaks of

> a strange sense of being aware that these material appearances of our present astronomical and visible universe *are not all there is*—not indeed more than a fragment or fraction—of what the vast reservoirs of life hold in their obscure fountains of being;

and once at least he hovers on the verge of an explanation that might have brought illumination to what really is a grotesque and terrifying conception of the Universe and its "First Cause". This is when he compares, in a passing phrase, the human consciousness to a "crafty old wanderer that has been incarnated many times". Had Mr. Powys but paused to consider, he was laying his hand here upon the key to much that eludes him, the lack of which causes his book to bristle with contradictions and inconsistencies. Its philosophy is only not new, it is not even clear. There is confusion of thought on almost every page. Yet so high have been the claims made for this work in various quarters that it seems worth while to treat its arguments at some length.

For instance, the only sin, according to this "saurian" philosophy, is cruelty; the only virtue lies in kindness and indiscriminate almsgiving. Neither the saint nor the ichthyosaurian must care whether the objects of his charity are deserving or not. The thing is to *give*—chiefly to tramps and wastrels, that they may enjoy the pleasant "sensation" of drinking hot coffee. Such beings are "disguised gods", and to give them money is to

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encourage "the highest life". Yet Mr. Powys assures us that money is the root of all evil, and that tramps and wastrels are deeply to be envied because they have shaken off "the burden of possessions". For the rich man he has no sympathy; the gifts that have made him rich are the "lowest human qualities", even though he always considers himself morally superior to the poor. Here one is tempted to ask, "What of India?" Is there any rich Hindu manufacturer or tradesman who would dare to consider himself "morally superior" to the wandering *sadhu* at whose feet he sits?

Later on, however, Mr. Powys remarks that, though "even a banker" can practise this "new" form of reptilian contemplation, the hired gardener who works for him has much better opportunities for doing so successfully—thus admitting that it is really the rich man who needs help, sympathy and kindness, since the ecstasy of the ichthyosaurus, the only true happiness, and the "sole object and purpose of life", is less accessible to him.

But though the author sees tramps and wastrels as disguised gods, he seems to lose all feelings of love and kindness towards human beings when he regards them *en masse*, and is unable to perceive "disguised gods" among the individuals in a "modern crowd". Here, to the seeing eye, they surely must also exist, and may even be starving in a far worse sense than the tramp who longs for coffee.

Further, his reiterated belief in "the great *daimon* Chance, the most wonderful and the most powerful of all the gods", and in a future religion of the "ichthyosaurus-ego"—whose best-remembered though not best-loved god "will be the ultimate First Cause; and the great *daimon* Chance will be its Holy Ghost"—leads him into a hopeless tangle of confused thinking, only to wind up with the admission that, after all, "the real nature of the system of things" may be completely other than his conception of it, and that his First-Cause God-Devil painted in such lurid colours may not exist at all.

Obviously, though Mr. Powys takes small interest in the reform of economic or political conditions, which he holds to be "irrelevant to the main issue", Mr. H. G. Wells would equally have no use for the "confusion of mind" which prevails throughout this brilliant and irritating book. Though we find much material for thought, and some beauty, we certainly do not find here the new philosophy for which the gates of man's mind are set wide open.

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Professor Lowes Dickinson's *After Two Thousand Years* may arouse divergent opinions, but at any rate we reach in it something approaching to a synthesis of the three philosophies already considered. In this illuminating dialogue between the spirit of Plato and a young "truth-seeker" of the present day, such matters as forms of government, war, education, and the control of population are discussed in live and vigorous fashion, after which the speakers turn to contemplation of the fundamentals—Truth, Beauty, Art, and Love.

Here is much concerning Mr. H. G. Wells's ideal order in human affairs, giving to every man the opportunity for well-being and well-doing ; here is expressed Mr. Powys's compassion for all who lack a material sufficiency, and his desire for those "higher goods" attainable through the contemplation of Beauty, through forgetfulness of the "stains of Time" ; here is described that urge driving men—almost in Mr. Joad's own words—"towards a purpose which is both their own and that of something greater than they" ; and here again is his "world of value", glimmering somehow "through the forms of the sensible world". But Professor Lowes Dickinson leads us one step further than any of the others have dared. For in a passage of truly sublime inspiration and beauty his Plato denounces the materialistic conception "that the subtle fire of life can inhabit no other integuments than those that so grossly close you in . . . or that senses so few and crude as those you possess can prescribe how higher souls may live and have their being". "The world is full of gods", he cries, "ascending the golden stairs, although your feeble vision cannot see them. . . . The whole universe groans and travails together to accomplish a purpose more august than you divine."

Whether or no we have here the hidden clue that all philosophers are seeking, this book bestows on us a joyous hope that man, despite all present troubles, may be slowly advancing towards the realization of a wider order and consciousness that shall at last and for ever supersede the narrow outlook that has hemmed him in so long. But where is the philosopher—who must be poet, occultist, scientist, and philosopher in one—who will take up this clue and unravel it to our satisfaction, in clear and simple language that shall be acceptable to scholars and intellectuals, and yet be understood by Everyman ? It is for him that we wait.

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THE BUDDHA'S TEN COMMANDMENTS

By BAYARD ELTON

EVERY ethical religious system contains a number of prohibitions or rules of conduct for the adjustment and regulation of the outer life, and Buddhism is no exception to this custom. But, whereas in most cases these rules take the form of definite commands, the Buddhist precepts of conduct are meant to be regarded as reasonable guides to action, not to be obeyed unthinkingly, but to be followed only when understood and accepted as true and sensible. The Buddha never demanded blind obedience from his disciples, but told them always to listen to the voice of conscience and to test all things for themselves. In this way he taught them to lean on nothing and to seek guidance from nothing outside their own experience and understanding. His last words were: "Be ye lamps unto yourselves. Hold fast to the Truth as a lamp. Be ye a refuge unto yourselves. Look to no external refuge. Hold fast to the Truth as a refuge. Look not for refuge to anyone besides yourselves. Work out your own salvation with diligence."

There are ten Buddhist precepts of conduct, i.e.:

1. To respect all life.
2. To respect the property of others.
3. To be chaste.
4. To be truthful.
5. To be temperate.
6. To take food only at certain times.
7. To use no cosmetics or perfumes.
8. To sleep on a hard bed.
9. To abstain from idle entertainment.
10. To abstain from the use of money.

The first five of these may be termed major precepts, and are binding on all Buddhists, laymen and monks, but the remainder, being less directly important to correct living, are usually observed only by the regular members of the Sangha, or Order of Buddhist Monks, who are vowed to poverty and simplicity of life. An exception to the general system of observation is often made by

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certain laymen who live almost a monastic life and keep the first eight precepts, omitting the two final ones as being inconvenient to a life that is not entirely cut off from the world.

It is quickly seen that the minor precepts are aimed at eliminating from human nature all those traits of conceit and desire for personal comfort liable to stand in the way of attainment. The Buddhist monk is not supposed to eat after noon each day (though this rule is varied in cold climates to allow of a small lunch in the late afternoon) and never between the proper hours set apart for meals. Thus he learns to subdue the appetite and to discipline the body. He abstains from the use of cosmetics lest such things should tempt him to indulge vanity and the small conceits of bodily adornment. He sleeps on a mat laid on a hard couch for reasons of discipline and health and to guard against any inclination towards the luxury of a warm, soft bed. He refrains from social entertainment, stage plays, and so on, not because he is required to disapprove of such things, but because he ought to find his time too fully occupied in following the Path to Enlightenment to risk wasting energy upon any useless distraction for the mind. He abstains from the use of money, being under a vow of poverty, and may accept no gifts except food and clothing, possessing nothing of his own but the necessary covering for his body, a razor, a toothbrush, the few things necessary for his toilet, a blanket, and perhaps a book or two and a rosary. Money cannot interest him, and its use is forbidden lest he should be tempted to wander from his ideal by the delusive attractions of gambling or business. His life is dedicated to a great aim, dedicated by his wish to find the truth that lies within his own nature, dedicated to the attainment of Enlightenment for his own sake and for the sake of the world, and anything that could have the power to turn him from his chosen path is avoided as being without value to him.

The first of the five major rules is often translated as "harmlessness". This is a precept that is very far-reaching in its full meaning. Buddhism emphasizes the unity of life; it teaches that all forms of life, high and low, are to be considered as being the outer expression of the Universal Mind—the Dharmakaya. Therefore life is sacred, and to take life either in "sport" or in war, either in revenge or in fear, is a crime. In addition to this, the Buddhist is enjoined to respect life, to act kindly to all living things, to be gentle, and to grow into a realization of the brotherhood that binds all modes of life into one family. Cruelty

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is the great sin. A natural result of egoism and selfishness, cruelty is always wrong, and this first precept of Buddhist conduct ought to be regarded as the chief axiom of morals and ethics—to be obeyed even if all the others be neglected.

The second direction is aimed against stealing. But it is so wide in its meaning that not only must another's property be respected, the Buddhist is also reminded that he should avoid accepting praise that is not justly earned. He is encouraged to give gladly, and to receive gladly all that is his due, but to take nothing that is not his own or that has not been freely offered to him.

The third precept requires for its fulfilment a chaste and reverent attitude to matters of sex. While the monk is vowed to celibacy, the lay disciple of the Buddha is warned to keep sex relations within the bounds of established convention.

The fourth seeks to emphasize the importance of truthfulness in thought, word, and deed. Its scope is immense, and its interpretation is both individual and universal, yet narrow in its strict observance. To be truthful in thought, word, and act entails great strength of mind and great power of spiritual vision. This is, perhaps, the hardest of all the precepts to understand and to follow. It is certainly one of the most important—second only to the precept enjoining harmlessness to all—and its neglect has, apparently, far-reaching consequences. Considerable temptation to ignore the strict adherence to several of these precepts arises in ordinary life, and it is impossible to state what the effect of yielding to such temptation will be, but it is well to emphasize the fact that these rules were not composed to annoy and puzzle the disciples of the Buddha ; they are sound articles of advice, and carry a wealth of meaning in their few words.

The fifth of these counsels is, possibly, the least important of the chief precepts. It warns against intemperance and the indulgence of the urge for strong drink, drugs, dope, and anything whatever that is likely to upset the balance of mental calm. All states of anger, emotional excitement, sentimentality, and "thrills" are forbidden. The control of the mind is a very hard-won power ; it is attained after much labour and expenditure of energy, so the wisdom of heeding this precept is evident from a point of view of personal advantage, even if its actual importance to the world as a whole seems not so great as that of the others. All these ten precepts are mainly capable of a wide and comprehensive interpretation which seems, in full measure, to be

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almost unlimited. There are so many aspects that unfold as time goes on that these precepts appear to extend and unveil their meaning in ever fuller and richer fashion throughout the entire length of the Path. But Buddhism is a teaching based on wisdom, and therefore it does not expect its followers to be able to understand and to obey these rules beyond the limitations of their development. It does ask for effort, however, and it looks to its adherents to continue their striving towards a greater understanding and an ever more complete translation of them into their lives. The reward of effort becomes increasingly evident as progress advances. At first it may seem as though the work entailed too much sacrifice of all those things that appear to make life worth while. So strict a watch over the details of behaviour might almost seem to weary the mind ere it could begin to tread the Path in earnest ; yet the light from the goal, the light of wisdom, peace, and bliss, shines across the Way from the first moment that the pilgrim resolutely steps out to reach Enlightenment. From the moment the wavering mind is forced to obey, even spasmodically, the commanding power of the will, from that moment the vision of attainment becomes an actuality to the eye of the spirit. The reality of such an experience cannot be understood until it is felt as a truth beyond all doubt ; it cannot be argued ; but it can be known by commencing to tread the Path that leads to Nirvana.

This, however, begs the question as to the need for treading the Path and for troubling to subdue the normal instincts of human nature which, after all, are decent enough on the average and upon which several quite successful civilizations have been constructed. It is true that unless there is a clear comprehension of the utter stupidity and worthlessness of ordinary existence with its round of small joys and sorrows, with its underlying stratum of continual suffering, with its vain ambitions, and its empty prizes, there can be no incentive to seek for a Path that leads away from it. It is only when the bitter fruits of life have been tasted, only when the sour draughts of pain have been drunk, that the world loses its attraction and the Path is seen, winding through the swamps and sloughs of life, leading to the security of Eternal Peace. The Path to Enlightenment is a real fact—but only to those who are no longer deceived by the illusions of the world. The doctrines of Buddhism are one method of treading this Path ; and the Buddha taught his followers to practise tolerance and to show respect towards other beliefs and methods that they might meet with in the course of their lives.

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The Buddha referred to his system as a raft on which to cross the waters of illusion, but to be left behind when the need for it was over. He said : "Brethren, the Dharma do I set before you as a raft, useful as a means of passage, not as a constant possession ; useful in crossing the stormy seas of life, but as something to leave behind you, not to take with you."

Nevertheless, no system of ethics can permanently influence conduct unless the impulse to obey comes from inner conviction. Ultimately, every man is his own saviour and judge, and any influence that comes to him apart from his own sense of truth, be that sense never so limited, can but point out the advisability of adopting a certain line of action—the rest depends on himself.

THE TASTE OF DELIVERANCE

By G. M. HORT

"The vast Ocean of Births and Deaths is
impregnated by the taste of Deliverance."
(*Buddhist Teaching*).

Sometimes I view in dreams the sequent lives
As yet unlived in my long vassalage,
I hear the hum of all those human lives
Where I shall toil again, through youth to age.

In many a crowded camp and strident street
The old disputes and contacts I surmise,
And how the ancient chains will clog my feet,
The ancient mists creep up to cloak my eyes.

. . . . .

But, down that vista, I can also see
How each thronged path ends in a lonely goal.
There I shall pause, in death's calm company,
There repossess a while my vagrant soul,
And know myself, on my long wandering Quest,
One lifetime nearer to the Timeless Rest.

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PROFANE GOLD AND SANCTIFIED WEALTH

By T. J. PEMBERTON

NEVER before have the food-bins of the world been so full, yet there is widespread poverty and unemployment. Possibly our trouble lies to some extent in the fact that scientists possess an unselfish and international outlook. The results of their research are given, not sold, to the world. The processes of distribution are for the most part in the hands of men and organizations whose object is profit. Thus, the science of production has outrun the science of distribution.

Doubtless, an economist, given the powers of a dictator over the whole world, would claim to be able to set things right. He would make an arbitrary readjustment of exchanges, wages, hours of work, cancel debts, dictate consumption and expenditure, and arrange a number of other vital processes. Then he would say: "Here is a perfectly happy world." But his adjustments would be based on the superficial value of money, and because of that he might fail.

This leads one to suggest that finance may be considered from the point of view of quality and not merely of quantity. May it be suggested that money and the commodities of trade have within them an element of sacrament? One might exercise the intellect by comparing a million pounds paid as reparation by Germany to France with a million pounds paid as war debt by England to the United States. One might compare the spiritual value of a shipload of wheat from Soviet Russia with the spiritual value of a shipload of wheat from the Argentine. One might compare the real value, say to Australia, of a consignment of cotton goods from Japan with the real value of an equal consignment from Lancashire. One would have to take into account a hundred factors in making these comparisons—the motive for payment, the spirit in which payment is made, the spirit in which the payment is demanded, and the manner in which the money is eventually used; the conditions under which goods are produced or manufactured, the motives for export, the motives prompting the receipt of goods, and the effect of the goods upon those who buy them or use them. Of these phases of barter and purchase economics has little or nothing to say: our rulers would be afraid to mention them in public, and to the man in the street and to the newspaper editor they are a closed book.

Undoubtedly, the law of cause and effect must be acting just as surely in personal and national commerce as it is acting in the material and spiritual life of a human being. Let us examine the interplay of forces between the human elements of civilized nations.

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Inside a family group the give and take are very largely in the currency of such abstract forces as love, hate, selfishness, unselfishness, reason, wisdom, and knowledge. There is also a very ordered arrangement of give and take in material things, such as food, clothing, and money. In the wider circle of friends and acquaintances there is similar but lighter interplay of the same abstract forces, but the interchange of material things is governed by a set of social rules which prevents any individual from obtaining from another more than his due. Passing outside the circles of family and friendship, we find the interplay of forces between individuals is almost entirely carried on by means of the tokens of money. If this is so, then it is quite worth while examining the spiritual or supra-physical forces attached to money.

An average mind is quite able to grasp the idea that money is merely a token (whether metal or paper) representing certain power. The purity of that power depends upon the quality of the effort that goes to earn the tokens of power. Thus, the physical effort of a conscientious manual labourer probably has the most purging influence on the money he earns. In exchanging that money power for other forms of power, such as the domestic necessities and simple amusements, he gets the maximum of joy for the price. Easily earned wealth may be partly purged by the recipient's mental and physical efforts, but he inherits with it some forces which are destructive to his happiness. Forces in himself may help to neutralize the destructive forces he has inherited, but part of the money he has earned is most assuredly a responsibility. He may, of course, never identify himself closely with the money power. He may merely be a transporting agent. He acts as a carrier of burning coals from one grate to another. If he is careful he will not burn himself.

Most assuredly the £4 per week earned by a man who helps to construct a beautiful building, a useful ship, or who grows food to maintain himself and his fellow-men, should have behind it more beneficent forces than the twenty guinea fee of the physician, who refrains from telling his wealthy patients that their only cure is to eat less, work more, and to live unselfishly. On the other hand, most assuredly there is more spiritual power in the five guinea fee of a family doctor who superintends the creation of new life than in the fifty guinea fee of the barrister who stages a dignified action on behalf of human greed. The wealth of a successful baker should certainly contain greater beneficent force than the same amount of wealth accumulated by a successful tobacconist. The one deals in a necessity, the other in a luxury. The income of a manufacturer of solid footwear should obviously have more real worth in it than a like amount of the income of a trader in furs. In such instances as these, however, it is not possible to dogmatize. The baker may treat his employees badly, while those who have produced the tobacco may have been

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treated with generosity. The boot manufacturer may have employed sweated labour, while the furs may have been manufactured under ideal conditions.

There is no necessity to multiply these examples. They only serve to illustrate a theory which can be applied to more obvious cases. The schoolmaster who earns an income of £500 a year must surely receive greater blessings than the man who receives ground rent to the extent of £500 a year because his great-grandfather once owned a field worth in his days fifty pounds. It may be the one man's destiny to be a schoolmaster and the destiny of the other man to be a ground landlord, just as it is one man's destiny to possess perfect health while another is born a cripple. One does not blame either.

Applying the theory to gift money, we might find, if we could trace the history of the recipient through several past lives, that he was merely receiving a just reward after long delay. If this is so, we should also find that he knows how to use the power of his wealth for other than selfish purposes. In other cases, if we traced past lives, we might find the recipient of gift money was being put to a supreme test, and so far as the human intellect can judge, the responsibility is too great and he crashes to physical and moral ruin.

At the opposite end of the scale is what is commonly known as tainted money, which carries with it a load of dangerous forces. If one had the patience and opportunity to investigate the history of families whose financial prosperity had been based and built up on tainted wealth, this philosophical speculation could be transferred to the category of a science with some measure of exactitude. One has to be careful, however, not to confuse cause with effect. The man who inherits tainted money must have well deserved his evil karma. It is not really, though it may seem to be, a case of the sins of the fathers being visited upon the children. There may appear a great soul in that family, strong enough to counteract the evil forces of the unsavoury wealth and turn it to good account. Such cases are rare. More often should we find a record of nervous diseases, mental instability, and vice through four generations, and then a complete cessation of the race.

Harnessed electricity, properly insulated and safely conducted, is one of the greatest servants of the human race. Short-circuit it, and it leaves destruction and death in its path. You may place your finger on a metal knob through which electricity of very high power is passing at a slow and ordered pace, and there is nothing but a pleasing sensation which creeps up the arm. Take a piece of iron in your hand, and with this touch the same knob. There will be a blinding flash, the iron bar will fall half molten to the ground, and your burnt and disfigured remains will be carried to the mortuary. Money is a man-invented token representing labour, power, privilege, priority, or

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possessions. All these things, tangible or comprehensible to the average person, have other invisible forces attached to them. Their ordered transference from man to man, according to good laws and customs, is what makes the world happy and prosperous. As in an easily demonstrable way it is dangerous to short-circuit electricity, so in a more mysterious way it is dangerous to short-circuit the powers that money represents. The transference of power from one person to another is a serious matter. If there is goodwill, honesty, and the full recognition of a moral debt on the part of the giver, and a due sense of responsibility or a fair return of service on the part of the recipient, the transference is an ideal one. It can bring nothing but good to both parties. Anything less than this has its dangers.

Everyone is continually giving power to others and taking power from others, and the tokens of this power are in the form of money. The wise man cleans and purges the powers which come to him by giving full value in exchange. He knows, for instance, that power obtained from gambling is a negative power which weakens him. Unpurged money to him is not a gain. It is a debt, a responsibility, a nuisance, and a hindrance to his progress. Why should he burden himself with such debts? He may be compared to a man standing in a huge filter in the middle of a dirty pond. There are bathers all around him who do not heed the slime and filth in which they wallow. Pure water only filters through to him. It may be a very democratic and friendly thing for all these people—rich and poor, aristocrat and lowly-born—to flounder in the mud and slime together. The wise man prefers not to, and who can blame him? While the rest of the world strives to short-circuit wealth, to get something for nothing, mixing up their powers indiscriminately, he keeps to himself, shapes his own destiny with work and thought, builds a wall, as it were, around himself, takes no force from others that is not cleansed and purified for his own advancement and incidentally constitutes himself a spiritual master amidst a spiritual rabble. Can anyone blame him?

Is it possible to reduce these general ideas to a simple formula? Here are five pound notes.

For £1 (*a*) I do a hard day's work for a man who has also done a hard day's work for the money.

£1 (*a*) = + a day's work (with its physical, mental, and spiritual pleasure) + a day's work.
It is doubly blest.

For £1 (*b*), I do a hard day's work for a man who has stolen the money.

£1 (*b*) = — a theft + a hard day's work.

The day's work cancels the theft (of which I am aware), and I am left with £1 incapable of bringing me any spiritual good.

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The £1 (*c*) comes to me as a free gift from a man who has done a hard day's work to obtain it.

£1 (*c*) = + a day's work + an act of friendship — my total inactivity + my gratitude (if any).

The inactivity cancels the day's work, and leaves a combination of friendship and gratitude.

The £1 (*d*) comes to me as a gift from a man who has stolen it.

£1 (*d*) = — a theft + an act of friendship + my gratitude (if any) — my connivance in a crime.

Friendship and gratitude are easily cancelled by the minus factors, leaving a theft and connivance slightly mollified.

The £1 (*e*) I steal from a man who has stolen it.

£1 (*e*) = — a theft — a theft.

It is doubly cursed.

Many variations of these crude gradations of the transfer of money suggest themselves.

For £1 (*a*) I may do a hard day's work for a man who has obtained the money in five minutes of thoughtful salesmanship.

£1 (*a*) = + a day's work + the spiritual value of the five minutes of salesmanship (which would also include some of the work that has gone to building up the business which makes the profit on the sale possible).

The £1 (*d*) may come to me as a gift from a man who has stolen it, but I may not know that he has stolen it. The question arises how much of the minus factor of theft is transferred to me? Certainly not so much as in the case where I connive in the crime.

It will be interesting to apply this theory to two problems of the day. State lotteries have been going on for hundreds of years. A century ago, when the system could be carried out only on a small scale, the statesmen of Great Britain found the finances of the country in such a deplorable condition that they passed legislation to prohibit them. They acted more wisely than they knew. Nations which had fulfilled their destiny and whose usefulness to the world in general was decaying continued the system. They are third-rate nations to-day and the general morality is not high. Australia and New Zealand, where the Tattersall Sweeps have persisted for many years, though forbidden by the Government, have received serious injury from the system. It is possible that much of Australia's present financial trouble is the result of the spirit in that country of "get-rich-quick, something-for-nothing". The richness of these young countries and the virility of the human stock, however, will counteract the evil for many generations.

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Now, with the ignorance of a wicked child, the Irish Free State has set free a germ which has spread throughout the Empire with the rapidity of the Black Death. It has chosen to short-circuit vast powers for the benefit of its hospitals. The principle is ludicrous. Cheap money and tainted money invariably go hand in hand with disease and calamity. That cheap money should be applied to the relief of sickness is like applying a septic poultice to an open wound. That is Ireland's concern, but what concerns the other countries of the Empire is the criminal waste.

How much of the force represented by a cheque for £100,000 from a public lottery has any solid quality? Practically every pound subscribed represents the force of greed—the desire for something unearned, the hope of shelving responsibility, the desire to cease working for a living, the ambition to control forces one is not worthy of, to pose as being generous with wealth that has cost the owner nothing, to escape the discipline of service for a master, or to have the means to over-indulge the lower desires and passions. The ten shillings, even of the most worthy speculator, can represent nothing more than a mild desire to escape some responsibility or honest work. The £100,000 generously given to a hospital in small sums by a host of people may be compared to a handsome jar containing honey; the £100,000 deducted from the receipts of a charity sweepstake may be compared to an equally handsome jar containing worms, spiders, scorpions, and evil smells.

This is not so much a matter of morality as of mathematics. Horse-race gambling to the average human being is probably fairly harmless. There are no large prizes entirely disproportionate to the amount invested, and the responsibility of winning is comparatively small. The money so won is entirely useless, of course, except in the material sense. The wise man would not touch such winnings for the same reason as he would pay for a clean towel in a public lavatory instead of using the free towel on the roller.

Again, the fools' paradises that are built up in the imagination on the strength of a few shillings on a horse are not very elaborate, and when they crash they do not do much damage to the builders. The fools' castles that are built on the strength of a ten shilling ticket in the Irish sweepstakes, or the Tattersall sweeps of Tasmania, rear their walls to the sky and are all just as elaborate and luxurious as the first prize could buy. When the numbers are called one of these castles of the imagination remains intact, a dozen are almost intact, a few hundred are not entirely destroyed, and four million crash to pieces. What a mess! Can anyone doubt that a great deal of harm has been done?

Carry the idea further into the region of more profound speculation. No one is asked to accept these particular speculations, but the inner wisdom of those who have progressed along the path of knowledge

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will acclaim them as the truth. Of the four million ticket-holders of a sweepstake, there is a small proportion of people who could never win a prize. They have controlled their own destiny to some purpose, and the forces that attach to their inner life are such as not to attract the impure forces from a public lottery—and this, in spite of the fact that consciously they would like to win. To put it in another way: The intelligent forces in charge of them will see to it that the pure stream of their destiny is not defiled by extraneous and altogether unnecessary drainage. If anyone believes he belongs to this exalted category of the human race he had much better save his ticket money.

The winners of the high-price prizes, one is inclined to believe, are definitely and consciously chosen by the unseen powers. By the masses they will be acclaimed the fortunate ones. It would be interesting to examine the lives of the "fortunate ones" in after years. One would probably find that the majority of them, from the time of their "good fortune", had found life a more difficult problem, and they had lost much of the peace of mind they formerly possessed.

What of the other thousand prizewinners? Let it be granted that there is no such thing as chance in the world. We need not speak of God, or Providence, or of the Lords of Karma. What would any intelligent man do if he had the gigantic task of awarding the prizes? A thousand must win prizes, so he would choose the prize-winners so that the least damage would be done. He would choose them not because they deserve a reward for good works, but because the stream of their destiny is so impure already that a little more impurity would not be noticeable. It is on the principle that a shower of rain does little harm to a bather. Or it may be that some prize-winners will be chosen because a new responsibility will strengthen them, or that they have long been used to trafficking in cheap money and are strong in spite of it. Whatever the reason for the choice, the prize is not a reward, but a responsibility.

Each prizewinner thus receives some negative force which he is bound to neutralize, or to suffer. If he is strong he will neutralize it in due course, but he will waste time and energy in doing so. If he is weak he will simply be hindered in his progress. He will find life a little more difficult and happiness a little further from his reach.

Consider the matter from the transcendental point of view, and the following theory suggests itself: Everybody has some spiritual or material credit. Four million people make a call on that credit, and some thousands must of necessity be answered. Some must have large prizes. The heavy prizewinners may absorb the credit that is due to them, which in the ordinary course of events would be paid out through two, three, or several lives. Through countless years they will have little or nothing to draw upon. It is like a man taking his working capital out of his business to spend on a steam yacht which he does not need, and is not much happier for possessing.

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What of the millions who have won no prizes? Most of them have lived for two months with the hope in their hearts that they were different from their fellow men, that they were the favoured of Fortune, that their destiny hitherto had been quite a mistake. These are not healthy thoughts for a man to entertain for long. When they are dispelled during the time it takes to look down the columns of a newspaper, the man is left just a little less happy than he was before, and just a little weaker in his determination to work out his own destiny.

What does all this mean when we come down to earth again? Waste, waste, waste! What of the million pounds or more that has been distributed in prizes? A million pounds' worth of negative force has to be neutralized by positive force and labour. What does this mean in work hours? Several million. Waste! The nation must suffer to that extent. What of the million men and women who won no prizes? Each one has lost a little of his value to the nation. He has a little less energy and ambition. Add all this together. What a loss to the nation! Waste—criminal waste!

Apply the theory to the Russian problem. The Soviet giants have failed to upset civilization by their propaganda. With Satanic wisdom, they have turned to other methods. In return for manufactured goods or money, we receive timber, wheat, butter, and other produce from Russia. In these transactions there is a vast exchange of power. Whether payment is made in money or in kind, the same principle applies. The exchange of these commodities between friendly and normal nations represents honest and happy labour, willingly undertaken and willingly bartered by the producers in return for money or commodities willingly paid to make happy homes. What are the forces attached to the same type of produce from Russia? They are these: the abject misery of the slaves of Northern Russia; the resentment of millions of peasants who are forced to give up the fruit of their labours almost unrewarded; the greed of mental and emotional perverts who seek to satisfy their monstrous lusts by destroying much that is beautiful in the world. These are the forces that are attached to the wheat that pours into our granaries and to the timber and butter that are unloaded at our wharves. Not only does this cheaply obtained produce bring unemployment to thousands of our countrymen, but the evil forces imported with it have to be countered by the energy, honesty, and other positive forces of our own people. What criminal waste!

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW.—ED.]

THE PHYSICAL APPEARANCE OF JESUS

To the Editor of THE OCCULT REVIEW

SIR,—Referring to the letter from Publius Lentulus, a translation of which from the Latin of a Vatican MS. is given in the last issue of THE OCCULT REVIEW, it may be of interest to note the existence of an old German version of it. I came across it lately in a MS. dated 1440—namely in a collection of the German works of Meister Eckhart—now in the University Library at Strassburg, but originally belonging to a Dominican convent at Inzighofen. A note at the end of the letter says, "This epistle is found in the books (rolls) of Jerome".

Comparing the accounts given in the two documents, Latin and German, the actual descriptions of the appearance are the same though the details of it are given in rather different order. On the other hand, the preambles do not altogether tally for, according to the German one, which is of considerable length, the letter was written to "the People and Senate and to the worthy Jerome in the time of the Emperor Octavius"—not "Tiberius" as the Latin says.

It would be interesting to know the date of the Vatican MS., which has not been mentioned in this correspondence.

Yours faithfully,

C. de B. EVANS.

CHRIST AND PHYSICAL IMMORTALITY

To the Editor of THE OCCULT REVIEW

SIR,—In your correspondence columns, recently, Madame Jean Delaire asks, why do I "take it for granted that those who do not believe in the *physical* resurrection of Jesus wish thereby to belittle Him?" I can only reply that, whether wishing to or not, they who limit His powers *do* diminish His stature, and bring Him down to the level of humanity.

The Rev. Tweedale, in *Man's Survival After Death*, writes: "The gross material body is dispersed, having fulfilled its use as a tenement for the spiritual body, and its rising again, when rotted or burned away, is not only a *physical impossibility* [the italics are mine], but contrary to the natural law of the spiritual world. . . . The Lord's risen body, therefore, was his spiritual body; in it, when materialized, he was tangible and visible; he spake, ate, and appeared in all things

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similar to his mortal body." He concludes, in other words, on no ground but prejudice (which Madame Delaire hints has here blinded my eyes), that what applies to every one of us applies in equal degree to Christ. With God, however, all things are possible. Hence, it follows, Christ has been belittled—ceases to be more than, as the Rev. Tweedale insists, *perfect man* !

"Incidentally, if the Resurrection was of a wholly supernatural, or supernormal, character, in what way does it help our natural, normal humanity ?" questions Mme. Delaire. It would stand as an assurance to us that we were modelling our lives not upon that of a Perfected Man, but upon the Divine Will. Too much, I think, is made of the importance of mere survival. I agree with the view of the Rev. Tyssul Davis, who remarked not long ago in an address to the Marylebone Spiritualist Association, that "we need not concern ourselves so much about the fact of survival, as about creating something worthy of survival".

As to the reason why the disciples did not at first recognize Christ after His resurrection, this is not surprising, since His physical body would not have been unchanged, but a glorified Temple, rebuilt, as it were, upon an old foundation.

We are likely only arguing in a circle ; for the physical and the spiritual are, more than probably, ultimately one and the same—here opposite sides of the same coin ; one side turned towards earth, the other heavenwards. So long as the ring is true throughout, the coin will pass !

FRANK LIND.

SPIRITUALISM

To the Editor of THE OCCULT REVIEW

SIR,—The recent letter of "A", in your columns, clearly shows that the subject of spiritualism is repugnant to your correspondent, as it is to vast numbers of other people. It is also officially condemned by all the religions of the Christian world, including Theosophy, Christian Science, and New Thought. I say advisedly "the Christian world", because the adherents of religions outside Christianity, among whom I have lived for half a century, entertain no aversion but regard spiritualism as quite in the natural order of things. Educated Orientals may be incredulous, but they never treat the subject with contempt or derision. All this is capable of an easy explanation. Ever since the Emperor Theodosius, prompted by Ambrose, Patriarch of Constantinople, in the fourth century, re-enacted the edict of Josiah, King of the Jews, condemning to death all sorcerers and witches, every form of cruelty known to man—the scourge, the rack, the gallows, and the stake—was employed to suppress spiritualistic practices. When, however, these occurred among the religious orders they were acclaimed as miracles. In the case of the laity they were denounced

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as demonology. It was an easy matter for all Inquisitors, from the Emperors to Matthew Hopkins, the witch-finder, to detect the sorcerer or the witch, because a sensitive could no more shed his psychic faculties than he could his physical organism. Through all these centuries the pulpit thundered against spiritualism as commerce with the Devil, and I need not remind you of the power of suggestion. These facts brought into operation a biological law which may be stated thus:

"Certain mental conditions, if continued through several generations, become instincts, and are hereditary."

There are many, who claim to possess an open mind, whom one can instinctively tell to be still in bondage to that law, and who retain in common with a multitude of others the will, but no longer the power, to persecute with all the rigour of centuries preceding the nineteenth.

A limited number have, in the course of progressive evolution, become emancipated from the operation of the law, and have subjected spiritualism to rigid scientific and judicial tests, which, however eminently successful, are nugatory as regards persons not in the same category as themselves.

Yours, &c.,
H. L. WILLIAMS.
(*Indian Police, Retired.*)

THE PHYSICS OF SPIRITUALISM

To the Editor of THE OCCULT REVIEW

SIR,—With reference to Mr. Lind's kind review of my book, *A New Theory of Heredity*, may I say that I have done my very best to make a difficult and complex subject clear in a short space?

I have dealt largely in my book with Spiritualism, and have offered explanations in accordance with facts, showing that its puzzling phenomena are the natural results of the operations of specific Mind and Life in protoplasm—the biological "matter-of-life". I believe in *all* of the well-attested physical facts of the séance room, and I mention many of them.

I am convinced that materializations, for instance, are naturally built up by directive Mind and Life taking form in ectoplasm (protoplasm) by means of force derived from mediums, and then the forms are physically actualized by the active protoplasts of microscopic scientific observation. The spirits of the departed are obviously incapable of such skilled work, but they have left life-long *memories* accessible to nature-spirits or controls, who are able to produce the delusive, evanescent forms and personations exhibited at séances.

Truly yours,
G. A. GASKELL.

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BLACK MAN'S MAGIC

To the Editor of THE OCCULT REVIEW

SIR,—Referring to the impalement of children described in your recent Editorial on "Black Man's Magic", there are other cases on record in the literature of occultism, with which Mr. Seabrook appears to be unacquainted.

For example, on page 148 of Volume Three of *Borderland* is a personal experience of being transfixed, or thrust through, narrated by an anonymous correspondent for whom, however, Mr. Stead speaks from long knowledge. This does not occur in a fight, though without fatal results; it is a slow but forcible act done as evidence of supernormal power. Afterwards, both the wound in the body and the rents in the clothes disappeared completely.

In the same article is described a séance accompanied by many severe cuts with knives, which caused profuse bleeding, after which the wounds were healed by a certain ointment and the special use of knives, so that no sign remained.

Mr. Seabrook's frank admission of the "possibility of transcending what science knows as natural law" shows a cultivation of the mind by observation and experience, which is much more admirable than his attempt to divide such supernormal happenings into "unholy jungle sorcery" and "holier miracles of other days". Any unusual action based, as it must be, on natural laws is neither holy nor unholy. All natural laws are of divine origin, and there is no place in their explanation for any ecclesiastical piffle.

Yours faithfully,

N. W. J. HAYDON.

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PERIODICAL LITERATURE

At an early stage in a certain group of Rituals, designed for disciples of the Hidden Life, the Candidate is told that the path or state in which it has pleased God to call him is the nearest way of his attainment. We are reminded of this intimation by Prof. Vittorino Vezzani, writing in The Hibbert Journal, from the University of Turin, on "our place in life". He has discussed from several standpoints the essential task of those who are seeking to realize and also to fulfil the "highest and most meritorious work given them to accomplish in this world." He has offered wise reflections and has given wise counsels. As he draws to his term, he puts the question at issue: "What is our place in life?" He gives also the answer: "Our place is exactly the one that we now fill." It is a dogmatic statement and is left to stand at its value, adding only: (1) that our present place is a starting-point; (2) that it is our post in the battle; and (3) that therefrom as a vantage-point we can "thrust ourselves boldly forward to perform the hard work of the vanguard and pioneers of humanity". Where is such work performed? The answer is "in many fields", in the family circle, in practical labours of love, in the arts and crafts, in scientific and philosophic research. Prof. Vezzani adds one other—last, best and most fruitful—namely: "in the sublime daring of the mystical life". Here is his keynote, for here—as it seems to us—he is speaking from experience, having heard "the inner voice which calls us towards the heights"; having known "the nostalgia of the divine"; having seen with the eye of mind and perhaps having travelled also those "radiant summits of mysticism" by which it is possible to ascend into "direct realization of the divine". He does not add that this is "the work among all works" and "the worship above all worship"; but we know intuitively that it counts as such for him. While seeing that no one can reach the holy heights and not act as a magnet to others, he would agree also that there is no more charitable work and no more loving work and no more humanitarian work than this *Ascensio Mentis in Deum*, for those who are called thereto and also bear their witness. Of all messages and all manner of testimony it is that which is never lost in the world. There is also Dr. Rudolf Otto, who is Professor of Theology in the University of Marburg, and he is dreaming of an Inter-Religious League in which "all denominations, religions and idealisms of the West" would offer their "whole spiritual heritage" to the East and seek to draw therefrom "the treasures of her civilizations, her heroes and sages, and her arts". It is laid down that such a League "must be a union of enthusiasts". We have said that Dr. Otto is dreaming, in the best and highest sense; but he is evidently at work with others who are his peers in Germany and elsewhere. Those in England who are drawn to co-operate over such a foundation

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may communicate with him at a given London address. The autobiography of Alfred Loisy, which has appeared recently in three volumes at Paris, must be an alluring work, judging from its excellent description by Maude Petre. The great French Modernist does not put it forward officiously as in fact his own story, choosing rather the broader title of *Mémoires pour servir à l'histoire religieuse de notre temps*—a history beyond question of which he has been a conspicious part on the intellectual and religious side. It comes about therefore in a natural manner that it is "the story of his mental and spiritual development", as well as "a history of religious and ecclesiastical life within his own experience".

It calls to be said that THE SUFI QUARTERLY is taking its place as an important organ of Mysticism in the world of periodical literature. Obviously we do not suggest that it is always at the best and highest of its great subject. There is also the limitation of its title, a statement which does not mean any failure on our part to recognize the consequence and value of the Sufi Philosophy: it is a limitation because the QUARTERLY has, after all, comparatively little to say on this part of its dedications and is not especially representative when the field is entered. That which makes for excellence in its pages is found most commonly when there are excursions in more general realms. Looking back upon the last completed volume, we remember papers on Socrates, on the Admirable Ruysbroeck and on the Art of Spiritual Appreciation, not to speak of the editorial communications in each issue: these are always suggestive and often marked by insight. THE SUFI has entered now upon its seventh year, and the number before us is notable in two respects: (1) for studies of Mary Webb and her poems by Mr. Ronald Armstrong and Mr. Adrian Bury, illustrated by certain selections, printed with the consent of her executors; and (2) for Dr. Pinto's account of Peter Sterry, his life and mystical doctrine. The name will be unfamiliar to most if not all of our readers. Dr. Pinto says that he is almost entirely unknown, "even to students of literature and religion": yet is he described here as "one of the greatest of English Mystics" and "one of the noblest writers of English prose". We confess on our own part that he is more than a name to us, having made acquaintance many years since with his posthumous volume on the *Rise, Race and Royalty of the Kingdom of God in the Soul of Man*, published in 1683. Sterry was a friend and chaplain of Oliver Cromwell, a preacher to his "Council of State" and he "continued to preach and teach in the neighbourhood of London" after the Restoration, having received "a special pardon" from Charles II. We learn with satisfaction that "a considerable body of manuscripts writings" in the possession of one of his descendants has been placed at Dr. Pinto's disposal, and that he is preparing a representative selection from his works. Sterry is to be classed among the Cambridge Platonists, a disciple of Benjamin Whichcote, who founded that movement. He held that God is the only substance, the Universal

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Being, and that the human soul "comprehends within itself the whole universe". He recognized also the old theological doctrine concerning an "apex" of the soul, through which Divine Communion is possible.

An editorial note prefixed to a new issue of THE SEARCH advises us: (1) that a Publishing Company has been formed to deal with the "growing influence and circulation of the magazine"; (2) that the latter has secured a "representative and world-wide public within a few months of its first appearance". It proposes, moreover, to produce a series of "New Angle Books," apparently at one shilling each, and in the first volume we learn that Dr. Robert Eisler will "offer a novel and practical solution of the present world unemployment problem and economic crisis". Those who have known him so well and so long in the region of critical research may feel surprised at this new departure, yet something more than curiosity will lead them to hear his views. The politicians, the economists—and other professional experts—having failed so signally, a willing ear may be turned to one who, as a man of learning, has proved his capacity in many directions. Proceeding now to the Review itself, Mr. J. M. Thorburn, who is of University College, Cardiff, presents an "Approach to Astrology," with the object of showing that those who believe in it may have good grounds for their faith. We are left unconvinced; but our inadequate dedication to the subject may have failed to provide that sympathy which is so often the mother of consent. Possibly believers will be consoled; and if we are doubtful even here, this also may indicate our persistent impenitence respecting the so-called "science of the stars." Mr. Alfred A. Leir tells us that (1) "the transference of electrons from one atom to another," (2) "the sharing of pairs of electrons, one from each atom," and (3) "the sharing of pairs of electrons, both provided by the same atom" are sufficient to explain all compounds known to chemistry. The affirmation is noted for the benefit of expert chemists, from whom we must ask to be excluded, of course regretfully. Dr. Margaret Smith gives an excellent account of al-Ghazali and his mystical teaching. He held that the glorious intent of submerging the heart in God is the beginning of the Sufi Path and that its end is "passing" in God. He said also: "When anyone is God's, God is his." Finally, Mr. G. N. M. Tyrrell's "House of Reality" puts pregnant test questions to physicists, biologists, psychologists and others; philosophers included. They are on the nature of the world we live in, on our own nature, our destiny—so forth and onward. They will not be answered, because Science has amassed "a vast accumulation of knowledge", but it is not explanatory on the noumenal side of things. Its search for reality has failed to find reality. It has accepted facts, but of these facts there is no interpretation available, the reason being, in Mr. Tyrrell's opinion, that there is no intuition and no insight, much as the prophet said of old: There is no open vision. The thesis ends by asking: *Quo Vadimus?* There is more

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than one answer possible: perhaps Mr. Tyrrell himself will venture one on another occasion.

PSYCHIC SCIENCE is now in its tenth year of publication and has been a quarterly of consequence and interest even from its first issue, the fact of which is remembered to this day by ourselves. But there is no comparison between its earlier record and that of the present time, or since it came under the editorial care of Mr. Stanley de Brath. Whether original or derived matter predominates signifies nothing, for so carefully is the latter chosen that there is never a case when we could have wished it omitted. A notable instance in the latest issue is Sir Francis Younghusband's discourse on "God and the Universe," which is reprinted from THE MODERN CHURCHMAN. It is a noble contribution which deserves and would adorn the place of honour in whichever may be held to rank as *primus inter pares* of all our periodical reviews. It is the work of one to whom a contemplation of the cosmos offers "an immense Hope, an unassailable Faith, and overbounding Love", but above all a sense of Holiness, as in the presence of a Spirit "transcendent beyond all powers of imagination." There is also a personal note at the beginning which will be very welcome to most readers. Mr. H. Austin Hall's paper on the "Next Step" is a study in consciousness and its extension which again has numerous suggestive intimations, whether we can subscribe or not to some of the views expressed. On the psychic side of things we feel also that considerable importance may attach to a record of "Simultaneous Automatisms" contributed by Miss E. Beatrice Gibbes, being an account of communications received *ex hypothesi* from the late F. W. H. Myers at two different Séances, held at the same time. Finally, there are Mr. de Brath's editorial notes, in which he presents his own views on possibilities concerning Religion in 3,000 A.D., as opposed to the Dean of St. Paul's forecast of what England might be at that remote date. The *solus* sittings granted by Margery to Dr. Robin J. Tillyard and, subsequently, to the President of the American Society for Psychical Research are reprinted from the Transactions of that institution and were noticed in these pages on their first appearance.

THE ASIATIC REVIEW is now in its forty-sixth year, and there is no more welcome quarterly among those that reach us, though it happens very seldom that its subjects offer an opportunity to notice in our criticism of Periodical Literature. It is indispensable to those who would keep in touch with Indian affairs at the present critical juncture, while the first-hand knowledge of its contributors, the moderation and sanity of its outlook, seem to us beyond praise. We believe that in the current issue her account of a journey from Siam to Angkor by Catherine, Lady Cook, will attract those among us who may be drawn by sidelights on Buddhism and Hinduism in a remote place of the world. In the sculptures of Angkor Temples she found

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the Boddhisattvas of Buddhism "apparently members of the happy family of Hindu deities", a strange marriage for most of us, who, like Lady Catherine herself, as she confesses in her graphic narrative, have been accustomed to think of the two religions in "entirely separate compartments". There are twenty-three admirable photographs illustrating this tale of travel in Cambodia, our only regret being that the writer has failed to give us any indication of dates in respect of her journey.

Mr. Joseph Bibby, founder and once editor of the ever-memorable and beautiful BIBBY'S ANNUAL, gives us a sheaf of his recollections "at four-score years" in the last issue of THE THEOSOPHIST. It tells us how that delightful occasional periodical came into being and something of Mr. Bibby's personal lessons drawn from ripe experience. Rather curiously, it says nothing of his theosophical dedications, which were so marked in the ANNUAL. He is with us again in the Hollywood WORLD THEOSOPHY, writing on the "True Socialism". On its surface the subject lies beyond our measures, but Mr. Bibby's Socialism proves to be a doctrine and practice of spiritual life; its keyword is service, while the driving force is love. It is not therefore a gospel of "compulsive methods", and it is not "inspired by the lower passions of our nature" but is directed by that "higher vision which comes from the true self". The Adyar THEOSOPHIST contemplates the "Message of Krishnamurti", and he or she who delivers the particular lucubration disposes of the inconvenient but now so familiar thesis that "there is no God except Man purified" by affirming a Deity, on the express understanding that He or It is concerned with "being" and not "doing", and that prayers addressed to this "Divine Mind" are useless, because He has no "objective relationship to man". Above all He can do nothing in the material world apart from us. Presumably, therefore, we are moving the stars in their orbits and generally "running" the Cosmos in some supra-conscious part of our nature. Whether this notion of a putative "Divine Plan" will appeal to Krishnamurti, or whether he will utter his "Avaunt" to this newest of the Made Gods we are content to wait and see, being assured meanwhile that to meet the "new challenge" with which we are faced in his teachings it is imposed on theosophists to "reformulate" their fundamental concepts "in terms appropriate to Sixth Race consciousness." We wish success to the undertaking, confessing to our own feeling that they need some drastic treatment. In this connection it is to be noted that WORLD THEOSOPHY talks of a "changing message" as characteristic of the Society in the past and hence of its successive dedications, now to the study of eastern religions, now to philosophy and metaphysics, now to the doctrines of Karma and Rebirth, and so on. It has also had various "shakings" and the last "disturbance" is that connected with Krishnamurti's name.

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REVIEWS

NOVIUS ORGANUM. Essays in a new Metaphysic. By James Clark McKerrow, M.B. Crown 8vo. Pp. lx + 277. London: Messrs. Longmans, Green & Co. Price 9*s*. net.

MANY folk regard metaphysics as a dry and arid subject, and I fear that a perusal of this book would only tend to confirm them in this opinion. The author says that he has "no editors to thank for permission to reprint", but he takes the opportunity of expressing his "gratitude to, and sympathy with, the scientific editors who have found" his "metaphysics, and the philosophic editors who have found" his "science, unacceptable". His new organon of thought is "a very old device, somewhat modified. The 'force of habit' has long done duty as an explanation. Our modification is to substitute 'accident' for 'volition' in the initiation of habit." Passing from a position in which mind figures as a mere appearance, via the illusion of immediate experience, he reaches a concept of man as a "spiritual organism", making an enormous effort to retain the whole terminology of Christianity, whilst attaching new meanings to the terms. This practice, by no means previously unknown, simply leads to confusion of thought.

Nothing, perhaps, has tended in the past to cloud man's thought more than the supposed opposition between appearance and reality. It looked, at one time, as if this supposition had the whole of physical science to support it. The Theory of Relativity, however, has brought light where before there was darkness. We are now able boldly to write "appearance equals reality", at the same time recognizing that reality has as many facets as there are observers conscious of it. No philosophy is worth considering which is not grounded on the reality of experience. Hence, whilst this book will, no doubt, find a circle of interested readers, many others will consider that the mental effort required to arrive at the author's meaning could be better expended otherwise.

H. S. REDGROVE.

SPIRITUAL HEALING AND SPIRITUAL CHROMATICS. By John Hyde Taylor. London: Arthur H. Stockwell, Ltd. Price 1*s*. 6*d*.

IN this well-written book the writer treats of the spiritual significance of the Human Aura. The seven colours which correspond to the seven essential planes and grades of attainment are in turn divided into seven degrees, and as man advances his radiation changes from the cruder reds upwards to the clearer violets, until finally all is absolved into the dazzling white of the perfect man. It is important to achieve balance, and the reader is advised in his surroundings always to resort to that colour which corresponds to the qualities in which he is deficient: for example, combative persons would do well to surround themselves with the lighter shades of green, and vice versa. We have power to use the outflowing aura and its vibrations, and we should learn to use it. Into thirty-odd pages much useful information has been packed.

ETHEL ARCHER.

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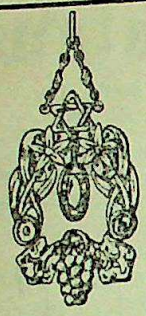

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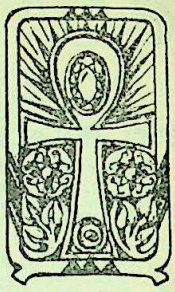

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LOCUSTS AND WILD HONEY: THE BOOK OF THE SIMPLE LIFE. The Spiritual Wisdom Series, No. 6. Written by Frederick Haines, F.C.I.B. The Pure Thought Press, 173 High Street, Watford, Herts. Price 5*s*. net.

THE author's preface implies that only those "able to appreciate such writings" will like his "inspired works". Where so emphatic a claim is made to inspiration from others, it seems almost supererogatory to sign one's own name. Whether Mr. Haines' high claims are carried out, it is for the reader to decide. However, he states that the writings were communicated by "a Hindu"; "a Greek, priest-philosopher, 305 A.D., Athens, of no fame, crippled in body, God-esteeming, servant of Christ"; "Mutphat"; and "Junius, a priest of Rome in very ancient Christian days".

It is strange that people so various should all express themselves in the same peculiar phraseology.

R. E. BRUCE.

THE GOLDEN EAST. By Sirdar Ikbal Ali Shah, author of *Westward to Mecca, Arabia, Eastward to Persia, Afghanistan of the Afghans*, etc. London: John Long, Ltd. Price 21*s*. net.

THE keenest anticipation will meet with no disappointment in the reading of this absorbing book, the work of an author who has had "unique opportunities of studying the life of the people of those darkest corners of old Asia, entry to which has so far been barred to Europeans". Add to this that the Sirdar Ikbal was "formerly of the Afghan Service, and late Examiner for the University of Edinburgh", and that as "an Afghan nobleman to whom the conditions of the Near and Middle East are known at first hand", and you have a source of information at once enlightening and unimpeachable. Past and present poetry and high politics, religion and magic, wit and humour, sport and adventure are brilliantly interwoven into a tapestry wherein the inevitable shadows only serve to intensify the many-coloured lights. . . . "He seized me by the arm and lugged me to my feet, just as a knife whizzed past my ear. The sound of a whizzing knife has always annoyed me, and using choice expressions made in England, I fumbled for my gun. 'Run, run!' cried my cicerone! 'They're getting out of the window!' But by this time I would have faced a whole battalion of Senegalese, with drums and banners complete. A big fellow slithered out of the window and down the wall, but before he could make for me I had already fired. Down they came, out of the little window, like ants out of a nest." A fitting ending this to the horrible rites of a Senegalese Devil-Dance, broken up by the sudden discovery of the intrepid intruder's presence. In sharp contrast, the succeeding chapter, "In the Land of Spirituality", depicts very beautifully the simplicity and devotion of the author's own faith.

"To me as a Muslim," he writes, "the City of Jerusalem ranks second in sanctity only to Mecca. The people of my faith, after performing their religious ceremonies at Mecca year by year, make pilgrimages to the Holy City of Jerusalem. According to our belief, the prophet Mohamed 'flew on his white charger to meet God', from a red stone of this City. That slab is entombed here in the Dome of the Rock. And here, too, one

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of our great prophets, Jesus Christ, preached the sacred Bible to the world. His Mother, Mary, too, has a great reverence shown to her in our belief. It is therefore sacrilegious in the eyes of Islam to term Jerusalem as anything but Holy. When I trekked to that Sacred City this spirit filled my mind."

The charm of the volume is enhanced by a great number and variety of photographs; and it is dedicated by the author to his friend Professor L. F. Rushbrook-Williams, "in whose scholarship," he adds, "I have often taken refuge."

EDITH K. HARPER.

MAN'S SURVIVAL AFTER DEATH. By C. L. Tweedale. Fourth and revised edition. London: The Richards Press, Ltd., 90, Newman Street, W.1. Crown 8vo. Pp. 528. (including Appendices) Illustrated. Price 10*s.* 6*d.* net.

"THE gods love the obscure", says one of the Upanishads (*Brihad-aranyaka*); which statement is suggestive of priestly endeavour to conceal ignorance under a cloak of mystery. The Rev. Tweedale has no patience with such evasion; he never soars into the clouds, would rather turn upon them the white searching light of Truth. This extraordinary confession of his faith, *Man's Survival After Death*, is marked throughout by a clearness of expression, an outspokenness, that displays honesty and courage bound to compel the respect of the most adverse critics. It is this very lucidity that reveals plainly both the extent and limitation of the author's vision. Christ, he contends, is not God, but merely *perfect man*, so should not be worshipped. His after-death manifestations were similar to other manifestations of the departed dead, the difference being "entirely one of degree and not of kind". The obvious reply to which is: a difference of degree may be so great as to amount to a difference in kind; if spirit and matter be ultimately one, such a speculation leads nowhere.

Some comparison is implied between the manifestations of the arisen Christ and spirit materializations through Eusapia Paladino. Yet it is noteworthy that Mr. Hereward Carrington, who sat with this medium in Naples in company with the Hon. Everard Feilding and Mr. W. W. Baggalley on behalf of the English S. P. R., wrote in the OCCULT REVIEW as recently as April 1930: "To summarize, then, the results of my own thirty years' investigations in psychical research, I may say that I have *never* in all that time witnessed any phenomena which have appeared to me undoubtedly spiritistic in character." (*Some Personal Experiences and Reminiscences.*)

For ourselves, while ready to accept ninety per cent. of the author's ruling, we think the immensity of his subject sometimes sweeps him off his feet and disposes him slightly to bias. To aver that "of reincarnation there is no evidence" (page 161) is simply inaccurate. Dr. Geley, whom he quotes in support of Spiritualism, has on the contrary asserted: "The hypothesis of Reincarnation is in accord with all our present scientific conclusions. . . . *It rests on positive demonstration.*" As M. Jean Meyer has recorded of him: "*Il était fermement convaincu de l'évolution humaine dans des vies successives.*"

FRANK LIND.

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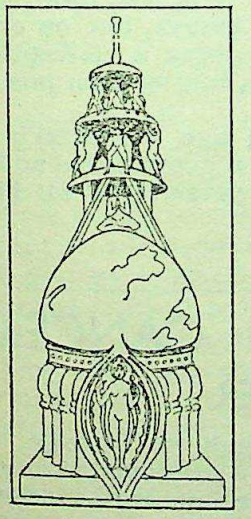

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GLIMPSES INTO INFINITY. By Frank Hives and Gascoigne Lumley. London : The Bodley Head. Price 7s. 6d.

THIS most arresting book, to which there is an introduction by Rose Champion de Crespigny, is chiefly made up of a number of veridical astral journeys, and these are journeys of a most exceptional and interesting nature. The action takes place in Australia, Africa, Jamaica, and occasionally in England. The stories vie in their weirdness with the best-told tales of H. Rider Haggard or Sir A. Conan Doyle, but they have this further advantage, that they are true. Perhaps one of the strangest incidents is that whereby Mr. Hives, then in Nigeria, was enabled to be present at his brother's funeral in England, fully a month before he heard of the event ; and perhaps the most gruesome tale is that which deals with the hauntings by a Ju-Ju priest who had committed suicide. But all the stories are excellent, even were they only to be regarded as fiction. To many readers of THE OCCULT REVIEW the mode and method of Mr. Hives' "journeyings" will be familiar from personal experience of the same, and to them the book should make a special appeal. Of course there will always be persons who put down unusual happenings of a psychic nature to indigestion, imagination, or plain lying—such persons will find in this book a volume of remarkably well-told ghost stories. One of the most striking narrations is that which tells how the writer lost the power of journeying to distant lands as a punishment for having made use of that power for material gain. A delightful book for a winter's evening, or, in fact, any other evening.

ETHEL ARCHER.

NUMBER : THE LANGUAGE OF SCIENCE. By Tobias Dantzig, PH.D. (Professor of Mathematics, University of Maryland, U.S.A.) London : George Allen & Unwin, Ltd. Price 10s.

FOR students of Number in its modern scientific relations, few more interesting introductions could be offered. Here is a survey of mathematical ideas, shorn of all the complicated manipulations of numeral symbols in calculations for which the lay reader lacks skill in verification. While it does not demand a mathematical education, the author does ask for "a capacity to absorb and to appraise ideas". The work deals with symbol and form, as a mode of thought by which we can use reason to understand something of the vital world around us. The author believes that many minds are repelled from the study of Number by the rejection of its cultural content, by teaching but the bare utility of calculation as applied to money-getting by industry or finance. It is perfectly true that mathematics commonly is badly taught, but occultists can seldom claim more for their own teaching on Number. One is hard and dogmatic, the other misty and uncertain. The mere translation of Hebrew or other letter-values into numeral values helps not at all, if they in turn possess no meaning related to ideas of form and function. And though Professor Dantzig's book has not the slightest claim to occult knowledge, it nevertheless offers a satisfactory foundation for further study of the fundamental problems of the science of Number, and on this account we feel grateful for the outline so adequately presented.

W. G. R.

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COLLECTED GHOST STORIES. By M. R. James. Pp. xii + 647. London: Edward Arnold. Price 8*s.* 6*d.*

OMNIBUS books are in fashion, and the *Collected Ghost Stories* of the learned Provost of Eton make a very acceptable volume, more especially as the author deems it unlikely that he will make any further incursions into this realm of fiction. For this we are genuinely sorry, as few writers are better equipped for the creation of tales of the supernatural. Dr. James has spent a lifetime in the study of ancient literature, and his researches provide his narratives with many convincing details. Who else would have selected the Tractate Middoth, a section of the Talmud on the measurements of the Temple, for the title of a purely incidental book? Who else would have introduced the lost second-century work of Papias "On the Words of Our Lord"? And what a splendid asset to a writer of this class of literature is a thorough knowledge of Latin! Of course your old tradition, your curious inscription, your musty tome which holds the dread secret, must have been composed in the Latin tongue. A translation might serve, but how the tale is enhanced by first reading the fateful words in the original, even if they did emanate from the author's fertile and erudite brain!

But, apart from the appropriate clothing, a real flair for eerie situations is manifest in the stories themselves. The plots are exceptionally good of their kind.

Only one adverse criticism is offered. There are too many of those nasty, spidery, hairy materializations of the rot and stench of ancient evil-doing. One such creation would have sufficed. We had supped full of horrors before we reached the last page; but the readers of the OCCULT REVIEW may have stronger stomachs. Let them regale themselves with this funereal fare by all means.

HUGH J. SCHONFIELD.

EGREMONT'S RELEASE. By T. Hodgson. London: Stockwell. Price 7*s.* 6*d.*

THIS book is written in two parts, the first of which deals with the physical and the second with the occult history of Bolton Abbey. The poem, which covers some two hundred and fifty odd pages, is extremely well sustained, and it contains much very shrewd reasoning besides excellent descriptive passages. The keynote of the whole is that man really makes his own Heaven and Hell and that orthodox Christianity is mostly selfishness and extraordinary narrowness. Once freed from the physical body, mind is all-powerful and the thought uppermost at the moment of "death" is the thought which continues to bind the soul. So, the drowned boy is for ever trying to cross the stream, and his mother for ever attending an imaginary service in the abbey—since her religion had been more love of ritual than anything else and had also been essentially self-centred.

These ancient inmates of the abbey are visited by an enlightened spirit from the earth, and after much trial and suffering learn to emancipate themselves from the fetters of their own forging.

Not the least attractive feature of the book is the number of excellent photographs of the abbey and its environs.

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ON THE EDGE OF THE ETHERIC

Being an Investigation into Psychic Phenomena based on a series of sittings for a period covering five years, with Mr. John C. Sloan, the Glasgow trance and Direct-Voice Medium

by J. ARTHUR FINDLAY, M.B.E., J.P.

This outstanding book deals lucidly with a subject which is attracting more and more attention from thinking people year by year. The question of survival and the problem of communication are considered from the point of view of the present state of scientific knowledge with regard to the ether and the constitution of matter, amplified by information given from the etheric world.

What is, and where is the etheric world? How is it possible to establish communication with the departed? How do they live and what is the nature of their environment? Such are the questions which this work sets out to answer. Numerous tests are recorded which prove the identity of those who communicated with the author from the etheric world.

Although the problems raised are in their nature profound, they are dealt with in language so simple, and the reasoning is so clear and well defined that even those with little acquaintance with the subject can follow with ease this introduction to a line of investigation which is of paramount importance at the present time.

3/6

WE ARE HERE

PSYCHIC RECORDS

by JUDGE LUDVIG DAHL

The publication by Judge Dahl of his remarkable experiences through the mediumship of his daughter, Ingeborg, created at the time a sensation throughout Norway. A famous Norwegian author, having read the book, set to work in a spirit of scepticism to destroy the fabric of the Judge's testimony, only to find himself compelled to admit the unassailable validity of the conclusions recorded.

The development of the medium during the last six years has placed her in the foremost ranks of psychic sensitives, and the present work contains an impressive account of direct communication between the Judge and his two deceased sons, which challenges the closest scrutiny.

The appreciative introduction contributed by Sir Oliver Lodge is in itself an indication of the value of the evidence as to the reality of human survival offered by this convincing record.

7/6 ***Illustrated***

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THE LOST KEYS OF FREEMASONRY, or The Secret of Hiram Abiff. By Manly P. Hall. Illustrations by J. Augustus Knapp. 32° New York: Macoy Publishing Company.

IN this little book of 100 pages, the author has given an exposition of the spiritual aspect of the ritual of Freemasonry. The average Mason of to-day, both in England and America, concerns himself far more with the deeper side of Masonic symbolism than he did some twenty years ago. Many writers of ability have laboured to bring about this result; and the fact that eighteen thousand copies of the present volume have been sold is sufficient evidence of the appreciation by Masonic brethren of its value. Mr. Hall identifies the three murderers of our Master Hiram Abiff with Thought, Desire, and Action, which when perverted and misdirected are accountable for the broken vows of those who aspire to realize the universal plan of the Great Architect. The lost key of the Entered Apprentice is Service, of the Fellow Craftsman the mastery of emotion. The Master Mason must blend the triple energies of thought, desire and action in a harmonious expression, which qualifies him to become an active worker in the furtherance of the divine plan, in a word, a Master Builder. The concluding chapter on The Emerald Tablet of Hermes is of great interest to the lovers of Hermetic Philosophy. It includes a passage from a rare unpublished manuscript concerning the Mysterious Universal Agent of the Alchemists, which is here referred to as CHIRAM (HIRAM ?). Mr. Manly Hall is a sincere and devoted student of those ancient ideals and institutions which never fail to furnish a vital message toaspiring humanity. This is a good little book, and is strongly commended to every earnest Freemason. It is unusually well written. The illustrations are well produced, and the text well printed in attractive type.

P. S. WELLBY, P.M. PZ.

DRESS, DRINKS, AND DRUMS. Further Studies of Savages and Sex. By Ernest Crawley. Edited by Theodore Besterman. London: Methuen & Co., Ltd. Demy 8vo. Pp. x + 274 (including Index). Price 12*s*. 6*d*. net.

OF the three essays that comprise this volume, the first, upon "Dress", is the most exhaustive, running into no less than one hundred and seventy-five pages. The late Mr. Crawley traces the progress of human attire from its origin in the waist-string (the purpose of which was to carry the artificial aids of manual operations), by way of the loin and inter-crural cloth, the skirt, and drawers, to its full development into the many changing fashions of male and female costume. An awakened sense of modesty, the protective instinct, and impulse to adornment, have all played their part in the concealment of the flesh; more urgent still has been self-feeling: clothes amount to an extension of consciousness, a superficial layer of personality, being sometimes regarded as a second and almost organic skin. In dealing with the various forms and fashions of dress, and the customs connected with it, the author supplies examples, side by side, of both the material and psychological evolution of the subject.

"Drinks, Drinkers, Drinking", the second essay, may depress teetotallers; for they can scarcely escape the conclusion that a large

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part of humanity, while willing to imbibe tea, coffee, and cocoa, and to some extent water, yet retains a marked predilection for something stronger. Howbeit, there are comforting exceptions. Priests in Abyssinia, we are assured, drink neither wine nor mead. "The Chaco Indians forbid women and children, even youths, the use of intoxicants." And when we read of *pulque* tasting and smelling like rotten eggs, and in appearance resembling soapsuds, 75,000 tons of which were carried on the main line of the Mexican railway in 1890, then we no longer wonder at so many Americans favouring prohibition.

The third essay, which is also the shortest, treats of the eight types of drum, with the tambourine and cymbal. There are sections upon the art and psychology of drumming, social functions of the drum, lastly drums as sacred objects.

Mr. Theodore Besterman is to be complimented upon his editing of these essays. If the demand for this book is in proportion to its merits, the publication of the final volume of essays to which he refers is practically a *fait accompli*.

FRANK LIND.

IN MEMORY OF HELENA PETROVNA BLAVATSKY. By Some of Her Pupils. London: Published for the Blavatsky Association by John M. Watkins. Pp. 199. (The Centenary Edition.) Price 6*s*. 6*d*.

JUDGED even by ordinary standards, H.P.B.'s was a life of remarkable achievement. She checked the advance of a crude and ugly form of materialism, and she helped to bring the East and West closer together. The organization she built up through years of painful labour may—Heaven forbid that it should—break up and dissolve, but she herself has left a recognizable and lasting impress on the intellectual history of our time. This much all must concede, Theosophists or not.

As for her personality, its fascination is compelling; it was one of the strangest and most baffling of the nineteenth century. Let us put aside the "phenomena"—she called them "psychological tricks" merely. But her courage, her magnanimity, her steadfastness, her intellectual vigour, her power of arousing undying devotion, who can fail to admire these?

The evidence contained in the Collection of articles under review is indispensable to a fair estimate of her. It is, besides, evidence of the highest value, because given by men and women who know her intimately, and whose own integrity has never been questioned. Those who in their ignorance lightly dismiss H.P.B. as a charlatan, were they to consult these pages, would at any rate pause, if indeed they do not change their view

S. K. S.

MADAME BLAVATSKY AS OCCULTIST. By Josephine Ransom. London: The Theosophical Publishing House. Price 2*s*. 6*d*.

IN this attractively produced little book of 78 pages there is, at least, a sympathetic description of the wonderful powers and splendid character of H.P.B., which is refreshing coming from a writer who is far better able to tell of her teachings than is the journalist who usually knows nothing of them, and merely seeks copy. Mrs. Ransom has for many years put all

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her energies into the matters treated by H.P.B., so it is reasonable to believe that much may be learned from this book.

Whether the explanation given of the Buddhist Mantram will make any appeal to the general reader is very doubtful, and indeed the whole book seems to be rather a treatise on some of her teachings than a description of H.P.B. as occultist.

H.P.B. thought little of psychic gifts, though forced for a time to display them. "She was far more concerned with pressing upon people the paramount importance of the rules of spiritual growth:

" 'A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple; a readiness to give and receive advice and instruction, a loyal sense of duty to the teacher, a willing obedience to the behests of Truth, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom'."

This book will serve a useful purpose as an introduction to the study of the epoch-making writings of H. P. Blavatsky.

LEONARD BOSMAN.

MOMENTS WITH H.P.B: Quotations from the Writings of H. P. Blavatsky. (With 3 portraits and Index). California: Harbison and Harbison, Oceano. Pp. 64. Price 50 cents.

A COLLECTION of quotations, compiled from the notebooks of two students, this little volume is a veritable treasury of wisdom. Much adverse criticism has been levelled against that remarkable woman, Helena Petrovna Blavatsky; but even a brief consideration of a few of these trenchant passages from her writings should convince anyone that she was, to use her own words, "bent on a pure altruistic work, not a labour with selfish motives". We may reasonably doubt whether she was right in her conviction that Theosophy *alone* can save the Western world from sinking entirely into "mere luxurious materialism"; one cannot question, however, her honesty of purpose.

Others besides convinced Theosophists should enjoy *Moments with H.P.B.*

FRANK LIND.

REAL EDUCATION: THE LONG VIEW. By Zangwell. Communicated by means of automatic writing. London: Foyles' Occult Book Dept. Price 2s.

THIS essentially sane little book, which purports to be a "spirit communication", deals with the best methods of educating children. There are ten chapters, the first of which deals with the natural tastes and capacities of the child and how they should be fostered. Other chapters deal with practical religion, work and play, music, speech training, brotherhood, economy, history, geography, and so on. In regard to the last three, practical advice is given how to make them more attractive and instructive. It is a book that all teachers would be the better for studying.

ETHEL ARCHER.

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THE PRINCESS ELOISE. By Caroline A. Eccles. London: The C. W. Daniel Company, 46 Bernard Street, W.C.1. Price 7*s*. 6*d*. net.

IN this plaintive little fantasy, it is Oswald's old nurse who speaks truest wisdom: *"Both of ye making your own griefs in a world that is full of griefs already,"* she says. This was meant to apply to Oswald and Eloise, but might with equal truth be said of Eloise and Everard, Anselm and Eloise, and even of "the hound Boris". All are pursued by poetic griefs, and conspicuously lack common sense in the direction of their own affairs.

The arrogant Bishop Oswald, the serene Father Anselm, the ethereal little princess, and the lovesick and purblind Everard, all pass through the book like gentle shades—shadows of a dream within a dream, their speech redundant, their actions incredible.

When Princess Eloise begs the poisoned jewel, we know how the story will end. That Anselm should give it to her strains credibility too far.

After healing a peasant child, Oswald—like "thriller" heroes—goes "out into the night". *"He started often as he hurried onward . . . shivered and felt his skin prick and all his nerves quiver in the physical fear of the unknown."* He also suffers from *"a wildly beating heart and panting breath"* on his walk home in the dark. In a man supposed to have developed almost Christlike strength of character and will this rings false. Most of the characters would benefit from nerve tonics: they *"start at a footfall. . . ."* What *would* they do in a world filled with lumbering, creaking motor-lorries, earth-shaking charabancs, thundering aeroplanes, and bursting tyres?

R. E. BRUCE.

SOME NEW GHOST STORIES. By John C. Woodiwiss. London: Simpkin, Marshall, Ltd. Pp. 104. Price 3*s*. 6*d*. net.

AS Snug the joiner, performing the part of a lion, anxiously assured the more gentle of his audience that there was nothing to be afraid of, so Mr. Woodiwiss in his preface to *Some New Ghost Stories* expresses a kindly solicitude for the nerves of his readers, whom he may amuse, he sincerely hopes, without sending them to bed in a state of uneasiness and terror. The hooded skeleton, with empty eye-sockets and huge teeth like dice, that grimaces at us from the book-jacket (again from the binding), leads us to assume author and publisher are not of the same mind. Or is Mr. Woodiwiss just camouflaging his real intention, with a cunning subtlety preparing the reader for what is to follow? For (and herein lies the humour) all these stories, save perhaps one—that of "Jenny the Hare"—are as gruesome and horrifying as such stuff should be. Because if stories of this genre do not send an icy trickle down the spine, impel one to glance uneasily behind one's back, then, in the general acceptance, they entirely fail in their purpose.

No; Mr. Woodiwiss does not introduce us to the amiable type of ghost we sung of in our childhood, that "sits upon a post, eating buttered toast". His ghosts would rather hide behind posts, to spring out with a yell upon the innocent and unprotected.

Good fare, to those with the right taste; and the quality is well varied. But these ten short stories at three-shillings and sixpence are a bit over expensive.

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VOL. LIV OCTOBER, 1931 No. 4

EDITORIAL

IN the field of psychical research the name of Mrs. Osborne Leonard is perhaps most intimately associated in the mind of the student with that of Sir Oliver Lodge, who, through his well-known book, *Raymond*, has caused the personality and work of this gifted medium to be known throughout the length and breadth of the whole civilized world—so much so that, as often as not, the lady in question is referred to in Spiritualist circles as "Sir Oliver Lodge's medium". Sir Oliver himself bestows a generous tribute upon the powers of Mrs. Leonard as a medium in his Foreword to her recently published book, *My Life in Two Worlds*.* She has, he says, "proved herself in the past to be the best or one of the best that I have ever known".

In the writing of this autobiographical volume Sir Oliver considers that the author has performed a service to psychical research of very considerable importance. Mrs. Osborne Leonard's mediumship being of the deep trance variety, she is for the most part entirely unaware of her utterances in this condition, and can throw little light on the psychological processes connected therewith. Nevertheless, her psychic sensitive-

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ness is of such a high order, and so well developed generally, that she has accumulated in the course of many years of professional practice as a medium a wealth of experience such as only the few can command.

That the investigation of psychical phenomena is beset with difficulties and dangers of a special kind, no one is more ready to admit than the famous scientist, who so gracefully introduces this medium's work to a world-wide public; and although somewhat too prone to minimize the risks involved, and to invite all and sundry to develop mediumship, Mrs. Osborne Leonard herself bears witness to the same facts.

In the early days of her development the author, with two girl friends, were holding a séance, apparently in the dressing-room of a theatre, during the interval between two shows, when an incident occurred which warned them unmistakably that they were rushing blindly into a region where angels themselves might well fear to tread. It had been found impossible to make the séance-room entirely dark, and sufficient light remained to enable the three girls, who knelt round a chair, to see each other dimly.

"I was kneeling," says Mrs. Leonard, "between Florence and Nellie, the back of the chair being between them and opposite me. Nellie was on my left, Florence on my right. Nellie was wearing a white blouse, and was in direct line with the window, so that I could see her more distinctly than anything else in the room. . . .

"Our knees ached with the hard floor. We fidgeted. I began to feel it a rather uninteresting séance.

A HAIRY HORROR

"Then, suddenly, I became aware of Something standing between Nellie and myself. I did not see or hear anything at this point, but the air near me seemed filled by something unpleasant—something that pressed against me. I looked for a cause, but could see nothing; only feel the invisible but tangible Something.

" 'Don't become imaginative,' I said to myself.

"I then happened to glance in Nellie's direction again. On her right shoulder, the one nearest to me, I saw a small black patch. As I looked, it lengthened gradually. It grew longer and then took on a curved shape which extended from her right shoulder across the upper part of her chest.

"Just then the light through the blind became a little stronger,

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and the line across Nellie grew plainer. I then saw that it was not a shadow or mark—but an arm! Not an arm like yours or mine, but a much longer, thinner arm, of a darkish colour, and it was covered with hair!

"I wondered if I should tell Nellie what I could see. As I hesitated, I saw the arm moving upwards towards her neck. Becoming excited myself, I was yet anxious not to startle Nellie, so made an effort to speak quietly and naturally to her.

"I got no further than, 'Nellie, there's an——' when she jumped up with a piercing shriek, knocked over the chair, pushed us both to one side, and rushed blindly for the door, which she shook violently, forgetting in her terror that it was locked.

"Florence had the presence of mind to find the switch and turn on the electric light.

"Nellie was in a pitiable condition; white as a sheet, and trembling from head to foot.

"After she had calmed down a little we asked her what had frightened her. She told us that she had been aware of the same pressure that I had felt, and knew that something was laid on her shoulder and chest, but had waited to see what would happen.

"Then suddenly she felt the weight transferred to her throat, and it gave her such a feeling of intense fear that she could bear it no longer. Her nerves gave way and she rushed to the door, her only coherent thought being to escape from whatever it was that touched her."

That the three girls had, figuratively speaking, pushed open the wrong door, is obvious; and in view of such possible inadvertences it seems perhaps rather hasty and over-enthusiastic to "think the time has come", as the author herself does, "when there should be a 'medium' in every home; perhaps every member of the family could develop—not to the exclusion of other interests and duties, but as an additional gift—a faculty which could and should augment and help every action, word, and thought in our daily lives".

PROMISCUOUS SITTINGS DEPRECATED

To invite the young, the inexperienced, the unintelligent, and perhaps even the weak-minded or nervously unstable to "develop mediumship"—especially in a "home circle", where it is more often than not a case of the blind leading the blind—cannot be too insistently deprecated. This in no way implies that

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natural sensitives like Mrs. Osborne Leonard herself, those who are temperamentally fitted for this special work, should not exercise to the full their special functions on behalf of those who feel in need of assistance. Doubtless many who have tried to hug to themselves the cold comfort held out by such modern prophets as Mr. H. G. Wells, that the belief in anything beyond this earthly life is but a foolish dream, many who take as gospel the dictum of one so exceptionally well informed as to the purpose of the Creator, if any, may find some measure of relief and assurance from the psychic ministrations of genuine mediums. Where the spiritual intuition is so blunted that the mind is at the mercy of every varying current of materialistic thought, the evidence for survival offered by the phenomena of the séance room is by no means to be despised.

Mrs. Leonard from her earliest days was aware of the proximity of another order of existence than that dense physical plane with which alone the vast majority are acquainted. As a child she would be conscious of landscapes and graceful living figures which her parents and friends were unable to see. As so frequently happens in such cases, the child's assertions were greeted with incredulity and scorn, and she was forbidden to talk such nonsense.

It was while she was in her early 'teens that her attention began to be drawn in the direction of Spiritualism, and, seeing a notice posted outside a lecture-hall, she surreptitiously attended a public demonstration of clairvoyance. The medium there and then convinced the girl that there was something in it, and almost immediately proceeded to inform her that "guides" were watching her growth and development, and preparing her for a special work.

The stifled sensitiveness of childhood began once more to assert itself when, in December 1906, while staying for the night in a town thirty miles or more from home, she suddenly awoke with a feeling that something unusual had occurred.

"I looked up," she writes, "and saw in front of me, but about five feet above the level of my body, a large circular patch of light about four feet in diameter. In this light I saw my mother quite distinctly. Her face looked several years younger than I had seen it a few hours before. A pink flush of health was on her cheeks, her eyes were clear and shining, and a smile of utter happiness was on her lips.

"She gazed down on me for a moment, seeming to convey to

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me an intense feeling of relief and a sense of safety and well-being.

"The vision faded. I was wide awake all the time, quite conscious of my surroundings.

"I jumped out of bed, struck a match and looked at the clock. It was just a few minutes past two a.m. I returned to bed and fell into a deep and dreamless sleep, awakening next morning to find a telegram from my brother, saying, 'Mother passed away two o'clock this morning.'"

FEDA ARRIVES

Few students of psychical research are unacquainted with the child-control "Feda", whose office seems to be a sort of go-between for the communicating entities. "Feda" is a problem in herself. According to her own account she has been for well over a hundred years a denizen of the astral plane. She passed over somewhere about the year 1800, when only thirteen years old. Her progress on the other side appears to entail little if any weakening of the links that bind her to the earth plane. Judging by her communications, she seems to be still the whimsical undeveloped child that she was at the time of her passing over. Is the real Feda earth-bound, or has the psychic shell, left vacant by the passing on of its original tenant, been seized upon by some other intelligence; such, for example, as some nature-spirit? If it is possible for alien intelligences to work through the dense nervous system of this earth body, how much more easily may a similar thing take place on the subtler planes?

Leaving these conjectures, however, it may be of interest to recount the coming of Feda.

After several messages had been given by their respective mothers at a private sitting of Mrs. Osborne Leonard and her two friends, Nellie and Florence, a communicator came upon the scene who gave her name as Feda.

"She explained that she was an ancestress of mine. She had married my great-great-grandfather. My mother had often told me about an Indian girl who married this ancestor, but you know how bored children are by frequently repeated family history—I had not taken much notice at the time.

"After marrying this native girl, my great-great-grandfather, William Hamilton, was not popular in India, and he made arrangements to bring Feda home to England. On the eve of

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starting home she gave birth to a son, and died. She was then only thirteen. This was about the year 1800.

"Feda told me (by spelling out the words with the aid of the table) that she had been watching over me since I was born, waiting for me to develop my psychic power so that she could put me into a trance and give messages through me.

"I must confess that the idea of going into a trance did not appeal to me. I had hoped that I might develop normal clairvoyance, and see or hear the spirits on the Other Side, as I had seen my mother in that brief vision. . . ."

In connection with these early private sittings of the three friends, Mrs. Leonard records a form of phenomenon which she has never met with since. The walls of the room in which the sittings were held were distempered white. The séances took place in a good but slightly subdued light. Feda was the psychic mistress of the ceremonies, and was very proud of the opportunity to show her strength and skill. On one occasion the girls experimented with a heavy oak table with legs like those of a grand piano, which it took the combined strength of three men to carry into the room. When the sitters placed their hands on it, however, it "moved up and down like a featherweight" !

The chief point of interest in connection with this period of Mrs. Leonard's mediumship, however, is the fact that, silhouetted against the light background of the distempered walls, the forms of Feda and other entities could be distinguished quite clearly, "like clear-cut shadows" flitting about the room.

The fatal year 1914 signalized the commencement in real earnest of the work of Mrs. Leonard as a medium. In the spring of that year, she says, she was continually urged by her unseen friends to take rooms and commence her duties as a professional as soon as possible. Every message ended with the ominous statement that "something big and terrible is going to happen to the world. Feda must help many people through you."

In June of that year Mrs. Leonard was again the subject of a psychic experience of great significance. She was at the time at the house of a friend.

"Suddenly," she proceeds to narrate, "I became aware that the centre of our part of the room seemed to be filled with a grey mist. I blinked my eyes, closed and opened them, but the mist was still there, and it grew thicker. . . .

"Then in the centre of it, there gradually built up the form

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of a man, young and dark. He was in uniform. His face was pale and distraught. He held something in his hands, a round object which I could not see clearly.

A TRAGIC SPECTRE

"Suddenly I realized that he was the young King Alexander of Serbia, who had been murdered a few years previously. He seemed to sense my unspoken recognition of him, for he looked fixedly and sadly in my direction, and extended his hands, so that I could clearly distinguish the object he held. It was a small cannon-ball covered with blood.

"He murmured something, but I could not hear the words. He repeated them several times, but the only one I could catch was 'country'."

The vision faded, and it transpired that not only the medium but her hostess and a friend had each seen and heard the same thing in every detail. On comparing notes it seemed that the first words of the apparition were spoken in some foreign tongue, but that, realizing that his audience could not understand, he afterwards repeated several times over in English the words "My poor country".

With the commencement of hostilities the special work of the medium began. During the winter of 1914, the late Hewat Mackenzie, founder of the College of Psychic Science, called anonymously upon Mrs. Leonard, who completely satisfied him as to the genuineness of her powers. From that time she never lacked for the right kind of sitter, "bereaved, but well-balanced, even sceptical people, to whom the sittings were of benefit and service".

A few months later occurred the momentous meeting with Sir Oliver Lodge, with regard to whom she says, "I could never find words that would adequately express my appreciation of all he meant to and did for my work. Indeed, where would my work have been without Sir Oliver Lodge's help? I cannot imagine."

Apart from her trance mediumship, Mrs. Leonard has exercised other forms of psychic sensitiveness no less remarkable. She had always wished for the power to leave her body at will, or at any rate in full consciousness. After a series of abortive attempts to woo this power of astral projection, she was resting one afternoon on her bed, preparing herself for a coming séance, when the sleepiness which threatened to engulf her suddenly disappeared and gave place to a feeling of great calmness, accom-

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panied by a slight magnetic thrill, and the loss of the sensation of resting on the bed. Knowing from past experience that the least excitement, even pleasurable anticipation, would result in disappointment, she kept herself "under quiet control".

The actual phrase is quoted in this connection because it has been proved again and again in the course of her own development that anything in the nature of tension or strain is fatal to success. Mrs. Leonard, in the section of her book dealing with practical methods of developing psychic sensitiveness, declares that the advice so frequently given to "concentrate" is ill-advised, not to say misleading. The ideal seems to be summed up in the word "contemplation", which she prefers—one-pointedness without strain.

With regard to the occasion in question, the author thus expresses herself:

AN ASTRAL PROJECTION

"What happened I shall never forget; it was wonderful. I did not move consciously in any way, either limb or muscle, and my eyes were closed. I wondered how far my body might be above the bed, and by a little mental effort I opened my eyes and looked down and saw my physical body resting on the bed, and I, in my astral body, seemed to be resting above it. To show you how clear my thoughts were, I noticed that the head of my physical body was lying on a particular nightdress case with an embroidered corner. I was surprised at seeing it there, because I was not aware of its having been changed that morning for the one I had been using. . . . I was pleased with myself for noticing these things.

"The next thing I felt was that my astral body was getting farther and farther away from my physical body, and I seemed to be hovering over the edge of the bed for a few seconds. Then I began to feel just a little nervous, and the thought flashed across my mind, 'Shall I be able to get back easily?' That question and slight fear drew me back about a foot towards my physical body. But my interest got the better of my fear, and I thought, 'Whatever happens, let me go through with it.'

"The moment I so determined I became aware of my husband opening our flat door, which makes a slight noise on being opened, and speaking to someone in the hall outside. He was speaking in a low voice so as not to disturb me. I thought, 'I should like to go and see to whom he is speaking,' and I don't know how it happened, but I found myself at once standing

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at my husband's elbow at the flat door. I was not aware of passing through the bedroom door, which is kept closed, but there I was. I looked through the open door, and saw the man he was speaking to was from the Gas Company. What they were talking about I did not notice, because just after I joined them (in my astral body) a maid from one of the upstairs flats passed them, and I saw my husband, without speaking to her, take a coin from his pocket and hand it to her."

Having arranged methodically in her mind the details of (*a*) the gasman, and (*b*) the upstairs servant, the subject of this projection episode underwent a few further experiences before returning to the body—experiences requiring too much space to quote in detail.

Eventually she found herself back in her bedroom, lying in her subtle body just over the recumbent physical form.

"I began to be afraid I might not be able to get back. . . . My astral felt quivery, and the feeling came to me—there is going to be difficulty about it. Then I told myself, 'There won't be any difficulty if you keep calm about it; you will slip back.' I thought that, or made myself think it. I seemed to slip lower and lower, yet not thinking again so connectedly as before, when suddenly I found I was resting on the bed again. I dug my elbow into the bed and felt it solid, which made me realize that I was back in the physical."

The first impression of her husband, to whom she narrated her experience, was that Mrs. Leonard had been only half asleep; but a detailed analysis of the data proved to the satisfaction of both husband and wife that the happening was indeed a genuine projection experience. Later came further remarkable astral adventures.

On one occasion she visited a suicide. "Two days later," she points out, "Sir Walter Gibbons called to see me, looking very tired and exhausted. I asked him what was the matter. He replied, 'I have had an awful time on the astral plane during sleep. The night before last I was taken to the plane where some suicides go, and there I saw my old friend—who killed himself the previous day because he had got so terribly into debt and financial trouble.'

" 'Wait a moment,' I said, 'I think I have been there, too; wait till I describe some of it to you.'

"I did so, and alternately Sir Walter and I described details

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of the place to each other, until we were certain we had actually been to the same place, and seen the same man, at the same time, though I did not remember seeing Sir Walter, and he did not recollect seeing me. Anyhow, we both prayed for, and thought of, his friend, who, we heard later, made good and gradually progressed to a higher and happier condition."

A point of particular interest has been noted by the author in connection with her astral experiences ; that is, that "they are stopped by reluctance or fear, but that ordinary dreams or nightmares, the kind that are caused by indigestion or some other physical disturbance that affects the brain, are not stopped ; in fact, the more one fears the more is one harassed by them".

CUI BONO ?

That the psychic gifts of Mrs. Osborne Leonard have been put to good service her record, as it is given in the present volume, leaves little room for doubt. In her opening chapter she alludes to the benefit to be derived *spiritually* from the knowledge and practice of spiritualism. A certain vagueness of conception and laxity in the use of the terms "psychic" and "spiritual" may, however, be detected in her work, which, not pretending to be an academical treatise, is not to be counted against it. The whole book practically is a record of psychic experiences pure and simple. She comes nearest the truth, perhaps, when dealing with the question of self-training in thought control. She confesses to a liking for the word "Superconscious". Speaking to the student who wishes to develop his higher possibilities, Mrs. Leonard says, in regard to the Superconscious :

"He may not even know of its existence, and of the possibility of reaching up to it, *and through it* (italics ours), to the treasure-house of the Spiritual World. Truth, intuition, inspiration may all be his, through this linking up of the conscious mind with the higher. . . . When one uses, or contacts, the higher or Superconscious mind, one finds intuition and inspiration, and all the attributes of the world of spiritualism and truth. . . ."

The mystic, for whom the world of Spirit rather than "spirits" is the one reality, finds the realm of the superconscious, where time and space, and even form, are transcended in a brief period of ecstatic bliss, something different from even the higher reaches of the mental plane. Mrs. Leonard has done good work in bringing so may people to a realization of the truth of human survival. But is that realization to be considered as the *end* of human endeavour, or merely as the first step in the upward

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climb? Mrs. Leonard, again, has done good work—far better than many orthodox and blind leaders of the blind. But she has discovered what is bound in the long run to prove to be merely an interesting bypath; for it is possible for the soul to be side-tracked even when the realization of the illusory nature of physical existence has been achieved—it is possible for it to become as much if not more effectually entangled in the joys of the "Summerland" than in the keenest and loftiest pleasures of the world of matter. There is only one path to final and complete liberation, the Way of Divine Union. Its beginning is here.

THE EDITOR.

BREATH OF BRAHMA

By FRANK LIND

About me raged the stormy sea,
  Black billows tossed the ship on high;
Its mast rocked, like a wind-swayed tree,
  Beneath the lightning-silvered sky.

My eyes I strained in vain attempt
  To trace some thread of distant shore;
While every wrecking terror dreamt
  Swept, flooding in, through fancy's door.

With quaking heart, I blindly groped
  As reaching for a helping hand;
So found, what I had little hoped,
  Another by my side did stand.

Such was his fear, at once my arm
  Around him in compassion went;
At which there fell a sudden calm:
  I knew the tempest's rage was spent.

Upon the deck bright moonbeams streamed,
  Amazed I saw I was alone;
A voice then spake—from air, it seemed:
  "All is one breath, each soul thine own!"

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SEX AND ITS POLARITY

By R. E. BRUCE

SEX is the material expression of spiritual things.

In "sex" we use one word to describe two opposite forces. Sex on the instinctive or subconscious plane concerns the procreative faculty, which civilized man shares in common with savages and the whole of creation. But, like everything else, it is subject to the law of polarity. We know that genius, the highest expression of man's coherent thought, is akin to madness, which is the negation of coherent thought. But that spirituality is, in the same way, akin to sexuality—though at the opposite pole from it—is not so universally admitted or realized. Yet it is the same thing, transmuted—or, if we prefer it, an x number of octaves higher. Sex, expressed in its lowest form (lust), is man's most degrading experience: expressed on its loftiest, the spiritual, plane (love), it is the highest.

Love is purely creative. To believe literally that *"God is Love"* is to believe in the creative faculty as being essentially the highest of spiritual qualities. Sex on the highest plane is rooted in love. Sex on the lowest plane is rooted in hate.

The sex urge must, by the universal law on which the world is founded, be the dominant and most vital thing within us, because it is the fountain of all life. It is the root activity of human nature, at once its strongest, most fundamental asset and danger.

Where sex is dormant or practically non-existent, the individual is only half alive. To deny sex is to deny life. To transcend sex is to reach up towards the Divine.

In youth the material side makes itself most insistently felt, and in following its illusive will-o'-the-wisp promise of happiness man sometimes falls to the lowest depths of physical and moral degradation.

Donald Hankey, in *A Student in Arms*, puts the case clearly and succinctly when he says:

> What a doctor might call the "appetites" and a padre the "lusts" of the body hold dominion over the average man, whether civilian or soldier, unless they are counteracted by a stronger power. The only men who are pure are those who are absorbed in some pursuit or possessed

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by a great love, whether it be the love of clean, wholesome life, which is religion, or the love of a noble man, which is hero-worship, or the love of a true woman. These are the four powers which are stronger than "the flesh"—the zest of a quest, religion, hero-worship, and the love of a good woman. If a man is not possessed by one of these he will be immoral.

. . . The devil that possesses so many can only be cast out by an angel that is stronger than he.

In other words—transcendentalism.

To deny the power of sex in certain people is equivalent to disallowing their normal development. Every healthily developed being possesses the sex urge. Often it is so concealed behind layers of personality as to be unsuspected even by its owner. In such cases its suppression leads to destructive manifestations in the outward life—illness of the body, illness of the mind, or both, in exact proportion to the degree of suppression involved. A man in whom the sex urge is slight will suffer less from its suppression than one in whom it is more insistent, but the personality is more incomplete.

How often we observe that genius, whose highest flights of inspiration are godlike, sinks, in other moments, to the lowest depths of degradation! The greater richness of nature possessed by the genius means that the pendulum of character has a bigger swing, and unless Will is developed in proportion to the talents, the line of least resistance will be followed, which is the line of degeneracy and extinction.

It would almost seem from these premises that man is in a cleft stick. Low development and safety, or high development and—destruction.

It is true that in our search and striving after spirituality we tend—far more than the unadventurous—to sink to the bottomless pit of sexual iniquity. But to recognize a danger is the first step towards overcoming it. As already pointed out, extremes meet, in that as in everything else. *Spirituality is sublimated sex.*

What, in its simplest form of expression, is spirituality? Love of God. What is sex in its highest material expression? Love of a human being.

Sex on this, its highest material plane, is an ordered step upwards on the way to spirituality. Sex on its most debased and material plane is a long step downwards towards animality and extinction.

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Those who climb up the mountain are in more danger of falling than those who are content to sit at its foot. Then why scale the heights at all? Because refusal to advance on account of danger is the coward's part. It is a refusal to accept the God-given gift of life. It is a denial and a negation. And it leads to the coward's end—death.

That which we do not develop must, by a law of nature, gradually wither away, just as a perfectly healthy arm strapped to the side will eventually wither and decay. We cannot at the same time deny life and enjoy it. If we refuse to stand up to its risks we cannot encounter its splendours.

All life is in a state of flux, ceaselessly creating and re-creating. Evolution is the law of life. In accordance with cosmic law, a static condition is impossible. Man must advance or retrogress. Free will allows him the choice. Those who are unwilling to stand up to life, to face its risks, and encounter its adventures, must sink behind in the weedy, stagnant backwaters of existence, whilst life flows on past them. Stagnation is followed by degeneration—degeneration leads to death.

What should we think of a mother who, to spare her child the danger of falling, prevented it from learning to walk? The child would be under-developed and unformed. In the same way must man remain undeveloped and amorphous if he refuses nature's challenge to spiritual growth. Neither can he, by shirking danger, escape finally from it. All those perils he has passed by shiveringly on the other side accumulate in number and power whilst he drifts by, and fall upon him when his nature has become so vitiated and puny with weakness of Will as to be least able to resist them. Those who avoid life's troubles are invariably overwhelmed at last. Every difficulty faced and overcome gives man added power to conquer the next. Every trouble man shirks and avoids piles up the sum of troubles to come which will eventually annihilate him. The ocean of life will pass over him, and he, the drifter, will be submerged.

On the physical plane the creative urge may be satisfied by children, but that is not the only plane on which it functions. The word "creative" is of infinitely wider application than that usually given to it, for, it includes every thought, movement, word, and action which is not destructive. In fact the words creation and work should be synonymous terms, for work which is not creative—on however low a plane—is not work at all. And no work can be creative unless love goes to the doing of it.

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Only the cowards amongst mankind refuse to stir from their little backwater of fancied security, where disease and degeneration await them in the shadows. To them peace, calm, and inaction are the essential things, the safe things. But without buoyancy of effort there can be no real security. Their fancied peace is the inanition of death.

For not all are progressing onwards and upwards towards the ultimate and utmost perfection of life, the Divine, Who is the Fountain of all Life. Some are heading the other way, towards stagnation and death. It is they who refuse to take up the challenge of life, and Life passes them by. They fall behind, until they fail to belong to Life at all, but become at one with Death.

For existence is twofold: a progress towards Life, or a retrogression towards Death. Man comes into this earthly life at different stages on the Way, the stage at which he enters it being determined by the stage he reached in his former incarnation. From thence he is free to proceed up or down, *as he wills.* In this sense only is his free will limited, that his birth conditions may vary infinitely. But it must never be overlooked that these birth conditions are in no way the result of chance, but are the exact result of his own thoughts and actions in past lives.

The great ones of the earth are those who move most quickly with life's stream. Their vibrations are stronger and bite more deeply into the core of being, whilst at the same time their motion, though less hurried, is more swift. They overtake the current of life and pass it. They are actually in front of the pace which normal existence sets. They have advanced beyond the normal current of evolution. For man, born with limited free will, can increase this, even in one life, to a terrific degree in working up to that Union with the Divine where Will becomes limitless and Will and Action are One.

As spirituality is a quickened intensity of life, so materialism is a slackening torpor of death.

Consciously or unconsciously man is ceaselessly creating or destroying. Every fraction of a second in life is a definite building up or pulling down.

No matter by which Path we adventure along the Way to spiritual heights, the process within ourselves is the same—sublimation of sex.

Sex, or the creative act, functions on three planes: the material

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or physical, the intellectual, and the spiritual ; or the instinctive, the conscious, and the superconscious. It can function either constructively or destructively on any one of these three.

In its material expression it functions constructively when love for the individual is present, and destructively when lust is present.

Intellectually, it is constructive when love of the work undertaken is dominant in the personality, but destructive when the work is pursued solely for reasons of gain, love of the work itself being entirely absent. Work is constructive to just that extent that it is dictated by love—in other words, the creative act. The degeneracy of certain present-day forms of art, literature, and music, so-called, is explained by this law.

Spiritually, sex is constructive when love of God and humanity dominate the personality. Where self is allowed to intrude, it becomes debased to the most degraded forms of sensuality and black magic.

That, to the Westerner, is the danger of *yoga*. As in all forms of spiritual development, every sense becomes more alert, acute and intensified, but in the study of *yoga, if successfully pursued,** the pace of this quickening is so much intensified that the newly awakened soul is insufficiently developed to cope successfully with his swiftly growing powers. The result is catastrophy. A loosening of Will-control, which has not grown in proportion to the increase of power in other directions, is followed by complete collapse : in the milder cases, a nervous breakdown ; in severer ones, degraded morality, madness, or death, or a quick sequence of all three.

For in the successful pursuit and practice of *yoga*, growth of power is marvellously swift. Sight and hearing become more acute, and the sense of touch infinitely more delicate. The voice becomes clear and bell-like, the eyes bright, the step lighter and more springy. Intelligence becomes wider and deeper, judgment truer, swifter and more sure. *Prâna* (vitality) becomes more and more under control, and can be directed to various parts of the body at will. It courses through every particle of the being, until man feels almost a god, and, in ecstasy of happiness at these wonders, is blind to the dangers that attend them.

The slower methods of Western spiritual development hold fewer perils, but to eliminate danger is impossible. We cannot gain the prize without running the race.

* Where no successful results are achieved, no danger is incurred.

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By the very fact of spiritual development man develops all his other faculties. Intelligence is heightened, feelings and emotions intensified. The whole personality becomes keyed up to a higher pitch, to a more intense degree of awareness. In plain words, man is more keenly alive. It is obvious that as this greater aliveness pervades the entire being, it must also affect the sexual urge, which, under these conditions of development, becomes intensified, and, unless sublimated and diverted into other channels, a grave danger.

The weak point in the general ideas and teachings of spiritual things amongst Western peoples seems to be an ignoring of the power of Will and its infinite importance. An Eastern seeker after truth in spiritual things invariably begins his study by intensive training and strengthening of the Will. A strong and disciplined Will is the only safe sheet-anchor against foundering.

Sex is always a potential danger. To assert that this applies only to the sexually minded person is to show ignorance of the laws of being. The more vivid life becomes the more wideawake become all the instincts. As sex is the strongest instinct, it stands to reason that in any development involving the instincts the sexual instinct is aroused most fully.

It is a recognized fact that the children of clergymen often turn out badly. In nine cases out of ten this "turning out badly" is based on sexual sins.

The occultist does not believe in chance, but in cause and effect alone. Is it to be assumed, then, that religious upbringing is conducive to immorality? Judging on the facts, it is difficult to escape the admission. Religious training, so-called, has been a potent factor in the upbringing of parsons' children. They are sent to church regularly and often ; they are taught to say their prayers ; they repeat grace before and after meals. Religion, as their parents understand it, looms far larger in their consciousness than in that of most other children. The repetition of prayers and the observance of certain restraints on liberty on the Sabbath, such as the non-reading of secular books, abstention from games, etc., used to form part of their normal curriculum. But this formalism and insistence on conventional morality is so far removed from the spiritual life that even before maturity they revolt against these artificial barriers, and in this revolt the pendulum of character and action swings too far the other way. Artificial restraints amount to training in the wrong direction, and this is as dangerous to spiritual growth as any other wrong

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training. It spells repression, which is the enemy of sublimation, transcending, and overcoming.

The mystery, then, behind the spiritual disasters so often following on New Thought, Spiritism, Yoga practice, and artificially religious upbringing lies in the negation of Will, in ignoring the urgent necessity of its training. Let Will go hand in hand with that quickening of the senses which is a condition of spiritual unfoldment, and danger is minimized. Train the Will to act smoothly and strongly. *Be alert for pitfalls when spiritual unfoldment seems to be rapid yet Will refuses to function.* This condition is more common than is sometimes realized, and as dangerous as an unexploded mine beneath the feet.

That auto-suggestion and mental imagery exist independently of the Will, and without its exercise, is a statement far too often made by teachers and promulgators of cults, who fear to scare off intending pupils by the mention of so austere a thing as Will because a widespread idea exists that Will is a difficult and stubborn thing to train, and that unless a man be born with what is known as "a strong will" the struggle is wellnigh hopeless from the start.

But Will, trained through auto-suggestion, is no more difficult to cultivate than other qualities, and the rewards are far greater.

Not a man amongst us but suffers from some defect of Will.

Ignore the Will, and dangers must materialize.

It is even better to have a disciplined Will than to be spiritual, if the choice must be made.

Merely to think sexual thoughts is to waste an inner energy which, directed into right channels, would build up genius.

This transmutation can only be performed by the Will.

Transmutation, though seemingly difficult to the inexperienced, is in reality simple. It is to heighten to their highest pitch the vibrations of the forces operating in us. It is to play the same tune an octave higher.

As a simple example: if thoughts of dislike for a certain individual invade the personality, concentrate in the silence on any good qualities that person possesses. In a few moments nothing but love will be left in the mind.

Thoughts of sex can be transmuted in at least two ways: (*a*) into meditation on the infinite love of God as expressed in all creation, (*b*) into concentration on some personal creative work.

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This may be anything from the building of a battleship, the composition of a poem or a novel, to the mere sweeping of a room. Everything undertaken in the creative spirit becomes creative work—the work of the builder.

In transmutation, it is the opposite faculty on which concentration should be practised.

As he passes through life, man comes into continual contact with varying forces. Unless he controls these forces, transmuting them to the highest form of expression, they will control him.

Practice in control through Will-training is therefore the most insistent need of our time. Of our time even more specially, since we are now at the parting of the ways, the end of the Piscean or intellectual age and the beginning of the Aquarian or spiritual age, in which, unless we be ready to attune ourselves to its higher and more delicate and subtle vibrations, we cannot escape extermination.

HOPE

By R. IRAM

AWAKE ! look up ! the long winter of doubt and pain is nearly over, the spring of hope and joy rises to greet us ; the dark ages of conflict and materialism are giving place to the dawning of a new day.

No longer will death hold sceptre over the fearful multitude ; his night of terror will have passed in the light that is to come, when man, with finer senses and clearer perception—perception of more subtle essence than heretofore, will lift his eyes to that Source of life from whence he sprang, and whither, with joyful feet, he will return, enriched with fruit of toil and travail of rebirth ; a living consciousness, a god.

Rejoice, and sing in your heart, for the day is at hand ; no longer shall the dark clouds of ignorance shut out from man the sun of his inheritance, the ray of life pierces the gloom, the dawn of the spirit has arisen, the day of deliverance shines glorious in its might.

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BUTLER, SHAW, SMUTS, AND EVOLUTION

By H. REINHEIMER

PART I

He who would gather immortal palms, must not be hindered
by the name of goodness, but must explore it if it be goodness.
EMERSON.

"THE dragon's teeth which are being sown may bear their horrid crop."

In these darkly foreboding words the Bishop of Exeter warns us against the disastrous consequences following upon the acceptance of the terrible implications of the Darwinian theory. The Bishop, although not an opponent of evolution, goes even further in telling us that the tragic seriousness of these implications seems, for reasons not quite clear to him, "to be hidden from otherwise extremely able men" (*Hibbert Journal,* July 29th).

Those who have given close and critical attention to such matters have long inclined to the view that there has been a blunting, and also a confusion, of the moral sense ever since Darwin's "distinctive" theory appeared. Not content to be "descended with modification" from his gifted grandfather Erasmus Darwin, who, according to Samuel Butler, had left behind a very good theory (first responsible for the term "Darwinism"), Darwin muddled "Evolution", making a mess of his dower. "Natural Selection" was, in Butler's phrase, discharged into the waters of the evolution controversy "like the secretions of a cuttlefish", certain to do tremendous harm. According to Dr. E. W. Barnes, Bishop of Birmingham, a great student and protagonist of science, the notion that Nature is ruled by blind mechanism (attributable to Darwin and his circle) is to-day general in the street and in the pew, with the result that, as he testifies, we "live to-day in a period of perplexity and spiritual decay", that is to say, we are now reaping the whirlwind arising out of the godless teaching of "ruthlessness" and of the world as a "gladiator's show", products of the Victorian period, regarding which period it may indeed be said, so far as its blighting naturalism is concerned, that it represents, in the language of Browning,

A sullen page of human chronicle
Fit to erase.

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To-day, with fuller vision, we can wave aside the blatant pessimism engendered by the great Victorian naturalists, and we are happily able, in Browning's words, to declare that man "in his right constitution" ranks much higher than the crudely materialistic evaluation of him by Darwinism would have us suppose,

> So glorious is our nature, so august
> Man's inborn uninstructed impulses,
> His naked spirit so majestical.

Some insistence is due, before we pass on, to the sagacious Browning's all-important proviso, that man should be "rightfully" constituted. The reminder comes, indeed, almost as timely to biological philosophy as came relativity to physics; for it is eternally true that, in Gœthe's words: "Thou'rt like the spirit whom thou can'st conceive"; that is to say, an organism's power of comprehension depends upon its "stature" (in the sense of status, rather than of mere size, and status in turn depends on constitution). The idea, so widely prevalent, that any and every physical constitution is good enough to enable us to realize our true destiny, is fallacious. Einstein has shown that our judgments are often warped by conceding too much to the position which we happen to occupy at a given moment. *Ex quovis ligno non fit Mercurius.* Emerson warned us long ago against breeding men with too much "guano" in their composition, lest this result in manifold mischief. No admonition could have been more pregnant. We are now discovering that the sanity of the mind depends on physiological conditions—how greatly so no one as yet suspects. The fable of the wolf and the lamb alone should remind us that opinions about things in general (and hence also about science) may differ greatly, and often with striking divergences according to differences of constitution—the one party, built up for the most part on "guano", may, for instance, violently assert that necessity knows no law; whilst the other, more harmoniously constituted, free from murderous taints, may be relied upon to insist on law and on necessities transcending those which apply to the former more savage and more ruthless party. In a profound sense it is true that our strength arose out of our weakness. The mind of the herbivore will discover a philosophy of values; whilst that of the carnivore will repudiate values altogether, pleading *sæva necessitas*, cruel necessity. Certainly we shall be wrong if we assume that "constitutions" do not make a vast difference to our thinking. "*Der Mensch ist was er isst*" ("Man is what he eats"). Moreover,

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Semper edimus alienum cibum. Some day—one may hope not too late—the League of Nations will occupy itself with these considerations, which strike at the root of many of our greatest difficulties.

It greatly redounds to Browning's credit as a poet and evolutionary thinker to have laid stress on such and similar reservations, a procedure which can now be shown to be thoroughly consistent with science. He has proved himself a worthy guide. In his *Paracelsus* he may moreover be said to have anticipated some of the latest thought on life and evolution, such, for instance, as the post-Darwinian teaching of "Emergent evolution" propounded by psychologists and mutationists, as also the "Creative evolution" of Prof. Henri Bergson and of Mr. Bernard Shaw, the "Holism" of the Right Hon. General Smuts, and even the more felicitous, because more practical, teaching of "Symbiosis" propounded by the present writer, the latter stressing more particularly the widespread, almost deliberate and purposive co-operation between animals and plants on the grand scale of Nature as supplying the mainstay of evolution—for without it one could not even have a "struggle for existence" —and as providing also the clue to degeneration, namely as due to failure of co-operation.

All alike are essaying to convey the idea of progressive development by means of the summation of powers, be it through "combination", "co-ordination", or "co-operation" ("pulling together"), to the end of increased fruitfulness of life and of exaltation of status.

Clearly some such idea also animated Browning, who envisaged the advent of man as due to a kind of cosmic synthesis man being thus the child of the cosmos, the son of God, the highest product of creation. In some manner, through synthesis superposed upon synthesis—a process realizable only on the basis of a rightful constitution, be it remembered—could the highest consummation, the evolution of man, have been reached. With regard to this qualitative proviso, once again, its need is also borne out by an overwhelming reminder we obtain from palæontology and anthropology to the effect that only some types, namely the most "generalized", were "saved" and advanced. The present writer has often demonstrated that the "saved" were the "rightly constituted", those that had gone forward in the spirit of a steadily progressing Symbiosis operating on the grand scale of Nature; whilst those that had flouted that,

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spirit, by becoming "divorced from Symbiosis" and lagging behind in constitutional righteousness—their flesh having, in Scriptural language, "perverted its way"—had to bite the dust in consequence. Unfortunately, as *Nature* (November 16th, 1929) states : "There are few subjects in which the general public is less informed as to the trend of the results of investigations in relation to the conduct of life" than anthropology.

At the same time, as they constituted him the arbiter of all life on our globe, these successions of felicitous syntheses made man the "heir of all the ages", capable also, it may be inferred, of understanding other life. Man, in the words of Dr. A. N. Whitehead, the mathematical physicist, is well "concreted". The principle of "concreteness" implies the "togetherness" of things ; it marks the make-up of the universe as drawing all-being into the constitution of each man as well as of each dewdrop and of each historical civilization ; it implies an order of the universe, with which order Dr. Whitehead identifies God ("The ordering entity is a necessary element in the metaphysical situation presented by the actual world").

From these considerations, too, we may glean again the transcendent need of "rightful" constitution—for the microcosm has to function in harmony with the pulsations of the macrocosm, the determinator of the order of things, working through and with all creatures, and it will do so most profitably wherever it behaves in due harmony with the cosmic ground-plan. Hence, too, it is said : "Blessed is he that trusteth in his God."

Man, the rightfully constituted, was evidently destined to rank very high, and we may infer from that fact also the justification for the use of "anthropomorphism" in biological interpretation. We have to face the fact, in any case, that we cannot transcend human mentality in interpretation. What we can do however, is this : try and gain the widest perspective in order to avoid narrowness. Thus, for instance, having duly discerned that Nature's ground-plan consists in orderly symbiotic co-evolution between plant—and animal—kingdoms, we can award a "point of view" also to the plant, giving it a place of equal importance with man, whose ally and indispensable partner and provider it has been throughout the ages. The plant has indeed been a helper to the animal similar to the way the female helped the male—although we may yet come to learn that its proportion of ministerings is even greater than this analogy would convey. Misappreciation of the plant's share in evolution is as fatal to a

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treatise on biology as would be the omission of woman to a volume on marriage. The "Eternal Life-Spinners"—the plant and the female—have dragged us on. All that he has, man owes to the plant; and for all that he can hope to achieve in the future, he will have to rely upon its help. A little consideration for "the point of view" of the plant will be a means of tempering our anthropomorphism, of safeguarding it against excesses, and of rendering it thus a more valid instrument of understanding.

Our biological and evolutionary thinking may be said to suffer from "maleness", this involving unbalancement. It is occupied far too one-sidedly with "*Arma virumque canto*" ("Arms and the man I sing"), to the exclusion of *Arma Cerealia* (The implements of Ceres). It is too greatly imbued by the spirit of Wotan—the Vandal of tremendous girth and impossible unquenchable thirst—relegating woman to the "three K's", and rendering in consequence an equitable axiomatic view of things impossible. Its fundamental laws are ruthlessness, cannibalism, and chaos; whilst in reality the laws of evolution are co-operation, industry, mutual aid, and orderliness. *Mirabile dictu*, so long as the consecrated Victorian naturalism adopted the ruthless Bismarckian kind of anthropomorphism, conformable to Wotan, nobody objected. Somehow this crude concoction came to be regarded as ranking high above philosophy. The "cautious" Victorian naturalists (with their truly fantastic speculations) were held to possess in their "plain and unvarnished" facts the master-key to "Absolute Certainty". They were supposed to move and have their being in high realms, into which "mere" philosophy could never penetrate. Their "unvarnished" facts amounted to this, that good could come only from carnage, from Gothic destruction, from "*Zuchtwahl*", i.e. "chastisement selection", as the Germans called it. Nobody saw that Darwin had tucked away in a phrase a kind of devil, "Selection", as he labelled him—a metaphor born of a false analogy—camouflaging him with the innocent-looking epithet "natural", with the aid of which compound he presented us with the idea of the earth as a god-forsaken self-sufficing world, a shambles.

Who cared to worship any longer a merely "anthropomorphic" God—like morality, a mere "man-manufactured" entity—when there was a "Natural" and "Absolute" one to propitiate, a God of Certainty, the outcome of the inerrant Darwin's visions? Was not Darwin one under whose banner infallible science had

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gained "glorious" victories over religion? Who of the truly "enlightened" could still believe in Him

> Qui mare et terras, variisque mundum
> Temperat horis?

The "glorious victory" of Naturalism over theology at Oxford, when Bishop Wilberforce was vanquished by Huxley, caused many to overlook the fact that the Darwinian deity was the product of a concoction of catchphrases and figures of speech, a hybrid compounded with almost incredible levity of thought of a host of imponderable quantities, each of which was composite enough to produce, with a little handling, a chimera bigger than the Albert Hall. The mountain had laboured ten years and bore the ridiculous mouse of a truism to the effect that only survivors survive, that the fit came from the fortuitous, which truism and falsity were bolstered up into a kind of super-religion—that of the atheist. The alluring part of the new cult was that it practically gave men absolution from all moral burdens, a sinister anti-Christian spirit being thus loosed on the world. The old "personal" God was not obliging enough to a generation that wanted to be free from moral shackles. Anthropomorphism of an anti-Darwinian kind became taboo, whilst Samuel Butler, the outstanding genius of the time, who had truly warned from the first against the falsity of the new (utilitarian) standards, showing how he had been "hoodwinked", became the *bête noire* of his time.

> He that outshines his age is like a torch,
> Which, when it blazes high, is apt to scorch.

To be "up to date" and not to suffer the fate of Samuel Butler, biologists had to fight shy of common-sense anthropomorphism. They might wallow knee deep, and with utter impunity, in one that substituted the devil of our creation for the Lord, or even the Lord of our creation, and they could to their heart's content proclaim Chaos as the supreme Law. To-day biologists even prefer to do without a point of view altogether rather than risk the accusation of being affected by moral values of any kind.

Yet to interpret phenomena without any point of view, relying on pious Darwinian platitudes, is as perilous as is the attempt to navigate the high seas without a compass. Such a procedure is apt to lead into blind alleys, as it has actually done,

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causing the greatest confusion. What should be done in biological interpretation is to lay under tribute, with the utmost circumspection, the conclusions of the wisest and best constituted minds. Poetic vision has thus often appealed to our best biological counsellors. According to Dr. Whitehead, the physicist, it is to mystics, poets, and artists that a "concrete", instead of a merely "abstracted", view of things is most felicitously vouchsafed.

The case of Browning may be adduced in illustration of this truth. Thus, in one happy inspiration, he may be said to have happily anticipated, not only Emergentist and Physicist new thought, but, in the same breath, also the pluralism of the late Prof. William James, to whom it appeared that perhaps intelligence existed "distributively" ("concretedly", as one might say, particularly in view of the fact of the symbiotic participation of all in each).

Listen to Browning's "musical" and "concreted" account of the "descent" of man,

> Whose attributes had here and there
> Been scattered o'er the visible world
> Asking to be combined, dim fragments meant
> To be united in some wondrous whole.

This version of life is a kind of "Holism" too, although in a form slightly differing from that of General Smuts', to whom consciousness appears as but a late product of evolution. It is one, however, that appealed to such minds as Prof. James and Maeterlinck. The latter, in his *L'Intelligence des Fleurs*, arguing the omnipresence of mind, and particularly its function in the vegetable kingdom, pleads that the plants use the same methods, the same logic, to ensure their ends by the same means as we do; that they learn by experience and respond intelligently to stimuli just as we do—*"notre esprit puise aux mêmes reservoirs que le sien, nous sommes du même monde, presque entre égaux"*—telling us, in this connection, that "it would not, I imagine, be very bold to maintain that there are not any more or less intelligent beings, but a scattered general intelligence, a kind of universal fluid that penetrates diversely the organisms which it encounters according as they are good or bad conductors of the understanding. Man would then represent up till now, upon this earth, the mode of life that offers the least resistance to this fluid, which the religions called divine."

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Nothing could be more welcome than that poetic and philosophic minds should devote themselves to the problem of consciousness, which is the major puzzle of science. "How can the material and the immaterial influence or act on each other ?" asks General Smuts, who goes on to say that this is still one of the great unsolved problems of philosophy, which science finds equally embarrassing. That much is clear to him that science can no longer regard life and mind as being outside reality as "merely ineffective illusions". If they were not important, "how could they have arisen and grown in the struggle for existence ?" Yet does he consider mind but a late product, scarcely a coherent theory, one must say. We must make mind, the "inner voice" and the "ought", the primordial starting-points of our researches, thus to be on solid ground and also the better to understand how by mental synthesis, however primitive, we can get into ever more fruitful touch, or co-operation and union (partnership or "Holism"), with life other than our own. "Mind", as Prof. Eddington witnesses, "is the first and most direct thing in our experience, and all else is remote experience." Here also comes in the most important factor of "sympathy", without which nothing can be done by way of vital synthesis, a matter largely neglected in "Holism" and kindred theories. It is the poet Browning—and, with a similarly fertile imagination, the philosopher Maeterlinck—who knows how to convey the essential idea of the craving for (sympathetical) unison in some "wondrous whole"—the quest after God, as the idealistic philosopher would call it—the lure of the larger "Holism", as General Smuts would say—the lure of the perfectly constituted, and hence, permanent whole.

Man appears as the most profoundly composed and "concreted" organism—the heir to all the ages—a being, moreover, who in virtue of such wondrous "wholeness" is capable comprehensively to interpret evolution, his views being based on profound experience, despite their "anthropomorphism". Hence, too, the fascination which the perennial subject of evolution exerts on all "evolved" and "constructive" minds.

A good instance is presented by the Right Hon. General J. C. Smuts's volume dealing with the interesting problem of "wholeness"—the tendency to form ever more effectual "wholes"—entitled *Holism and Evolution*. The General sees a dominant tendency throughout the inorganic and organic world for units to combine into ever more effectual wholes. By such positive and co-operative combining (and not merely by death and

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elimination, the factors chiefly relied on by the Victorians), he thinks, evolution was achieved. Like other writers of the day, he urges emancipation from the terrible thraldom of the blatant materialism of the Victorian naturalists' thought. He, too, would resort to an enlightened anthropomorphism, as when, for instance, he shows the significance of Einstein's theory in its bearing on the evolutionary problem. Einstein's point of view of relativity, he says, is not only the soundest science, it is fundamental to psychology—and psychology is all-important to "Evolution". "The world in experience is at bottom *my* reading of the world, in which *I* am the centre of reference where the system of co-ordinates and measurement is *my* private system; and the space, time, and experience which go to the making of it *my* space, time, and experience. Objectivity and universality are indeed attainable, but only from a subjective and individual starting-point and centre of reference. Individualization is bound up with reality on the psychic plane."

Thus it has come about that "what has been looked upon as a reproach to psychology, namely the essentially subjective standpoint which governs it, the self which it discloses as central to all our experience and reality, now appears to be equally necessary for the other sciences as well. . . . Natural Science, which has always prided itself on its objectivity and freedom from all subjective considerations, now finds that after all psychology has been right, that the despised subject of self and psychology is not only a real factor in the universe, but is central to all true knowledge of it."

The cleavage hitherto existing between natural science and psychology has been nothing short of "a calamity to both".

More anthropomorphically still, we are told that "in personality will probably be found the answer to some of the hardest and oldest questions that have troubled the heart as well as the head of man".

Personality is the majesty ruling an "empire", the "central executive wielding sway over its individual members in the interest of the whole".

But are we not thus also plainly getting on to sociological, or economical, ground? There are good "rulers" and bad, the difference leading to good constitutions or bad, as the case may be, this, however, making all the difference to results. It need only turn out that the universe is after world-service in the widest sense rather than after whole-making *per se*—as we shall

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indeed argue is the case—and it is clear that it behoves us all-importantly to recognize the "eternal difference between right and wrong". It is in such wise that we shall get on to real practical ground, and that a sound, well-balanced anthropomorphism will prove of the utmost value in interpretation. An anthropomorphism which views the organism *sub specie æternitatis*, and from the point of view of avail in life generally, is certainly preferable to an attitude which out of fear of subjectivity and relativity seeks to interpret biological phenomena without any point of view at all. General Smuts and the poet Browning are evidently at one that objectivity and universality are attainable. Both seem agreed, too, that we can find the clue to reality within—i.e. in ourselves—"so glorious is our nature", according to Browning. Both are in substantial agreement with Dr. Whitehead with regard to the fact that the profound way, moreover, in which we are "concreted" with the rest of the universe allows us to make valid judgments of value and to form correct appreciations of reality. Hence, too, the proper study of mankind still is man. Science, said to begin in wonderment, ends to-day in wonderment.

Neither the view of Paracelsus, nor that of "Symbiosis", would agree with that propounded by Mr. Wyatt Tilby in the *Nineteenth Century*, Oct. 29th, that "we look in vain for cosmic good and evil", that "humanity itself looks uncommonly like a local by-product—the branch-line, whose insignificant traffic is of no particular concern to headquarters".

Such writers fail to realize the fact of "concretedness" and the importance of "rightful constitution" ("music", as Plato said—the same Plato whom Mr. Tilby has the hardihood precipitately to dismiss). Such are purblind to the fact, moreover, that we are co-evolved and wondrously "concreted" with those marvellous children of the cosmos, the "lilies of the field", which, in our self-conceit, we have entirely underrated, although "Solomon in all his glory" could not vie with them for merit. Theirs, originally, the "attributes" which are fundamentally important, some of which they knew how to communicate to man their partner, thus helping to make him what he is—a plant-animal of cosmic significance. Great, indeed, are the achievements of the "lilies"—and greater far than of man are the works of *totius orbis flora*. The "physiological dominance" of plants, says Prof. F. O. Bower, is "not temporary but permanent" (*Plants and Man*). Seen in their due setting in organic

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interdependence—in the web of life, in which they play the predominant part—the contributions of the plant appear so remarkable and so significant as to warrant us in according an important "point of view" to the plant, this justifying at the same time the postulation of cosmic good and evil—nay, rendering such postulation, indeed, indispensable to an understanding of the phenomena of life. Even Darwin felt compelled to speak of the bee obtaining nectar illegitimately from the flower as a "felon", thereby tacitly admitting a wider morality, namely as between species and species—nay, between "kingdoms" and "kingdoms", or between one part of the cosmos and another. Had he made this recognition the starting-point of a due biological sociology, he would have blessed his work, instead of cursing it with the opposite idea of "Natural Selection", proclaiming Chaos as the Supreme Law.

"All things are moral." So Emerson, one of the twice blessed, who had a correct conception of the way in which things are "ensouled" and variously related and integrated. Nor is it enough to say, as some do, that things must be wondrously "co-ordinated" and "adapted"; but there is fundamentally required of them, in Emerson's parlance, "a good determination", failing which there ensues "misadaptation", this accounting for the phenomenon of "failing species" which so greatly puzzled Darwin.

It is evident we have yielded too readily to a truly pitiable narrow specialism, one that had nothing but blank denials for all that is of glory in Nature. It were time we lifted up our eyes again to those mountains from which Help and Wisdom used to come in the past, and remembered the classical sites of ethical inspiration. Destitute though they were of fleshpots, yet they were the richer in moral teaching. Alas, from the moment the world began to busy itself with evolution, it began to lose its common sense, the priceless asset which we should guard most zealously. Samuel Butler, who was the first to emphasize this lapse and to predict its dire consequences, pointed out in this connection that common sense had not yet been formulated in matters of science or philosophy, that it had in fact been left out of consideration, and that therefore few of the decisions arrived at can at all hold final. "Science", he said, "is like young love, too young to know what conscience or common sense is."

No remark could have been more apposite. With great independence and originality he defended civilization's great

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treasures—common sense and conscience, putting the world under a great obligation to him. At a time when Huxley, flushed from an easy victory over an unprepared obscurantist bishop, gleefully boasted preference for descent from an ape, Butler, the son of a clergyman, and grandson of a bishop, gave him the lie direct, showing that one may have clerics as ancestors and even be impelled thereby to incline to views the opposite to the new-fangled crudities proclaimed from the housetops by a handful of naturalists and zoological specialists, and yet come out triumphant in the end. All that has since happened goes to justify Butler. Our outlook is becoming Butlerian rather than Darwinian or Huxleyan. Thus the whirligig of time brings in its revenges. The turn that science itself has taken in quite recent times may be said to mark a return to modesty and common sense. Nor is the study of evolution itself very much more than a study of common sense. It was Butler who was first in the field to restore a lost sense of proportion. To him belongs the initiative in building up a really valid and coherent criticism of Darwin's theory. He it was that suggested new and untried avenues of approach. To him the credit for having corrected Darwin's theory in several important aspects, especially on the side of mind, of psycho-biology, where it was weakest, is due. He was at once revealing and convincing. Yet, with an unfavourable tide, this did not avail him ; for was he not "burked" and "butlered" for his heresy ?

(*To be continued.*)

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SCIENTIFIC EXPLORERS OF THE ETHER

By W. WILSON LEISENRING

THE year 1831 is memorable on account of several events of scientific importance. In that year the British Association for the Advancement of Science was founded, and the famous physicist Sir Francis Bolton, one of the founders of the Institution of Electrical Engineers, was born. The two most significant events, however, were Faraday's discovery of electromagnetic induction on August 29th, 1831, and the birth, eighteen days previously, of Madame Blavatsky, who expounded the electromagnetic principle in operation throughout the differentiated states of ether. These are interesting astrological coincidences.

In 1831 the planets Jupiter and Uranus were in conjunction in the sign Aquarius; and in August Mars was with Saturn in Mercury's sign, Virgo—a sign prominent in the nativities of many distinguished men of science. During August, also, Venus was passing through her "day-house", Libra, co-operating by "trine" with Jupiter and Uranus. It has been observed that Venus, the planet of intuition, has usually a strong influence on the minds of great mathematicians. But the most powerful zodiacal influence radiating on the earth at that time came undoubtedly from the reciprocal stimulus of Uranus and Jupiter—*Pater omnipotens Æther*—in the air-sign of the "New Age".

The famous Clerk Maxwell, renowned for his contributions to optics, geometry, and molecular physics, and especially for his fundamental work on electromagnetic theory and his connection with Faraday, was also born in 1831. His birth-date was June 13th, when the sun was in the air-sign of Mercury, and he brought to humanity a power of insight and interpretation that emphasized the electrical significance of the planets in Aquarius. In his electromagnetic theory of light he forged the key that enabled Hertz to begin the exploration of the infra-red electric waves which led to wireless communication.

David E. Hughes, the great inventor, was born May 16th, 1831, nd at twenty-three he produced the type-printing telegraph. His most momentous contribution, however, to the "electric age" was his discovery of the microphone, announced in 1878, and from that day to this some form of Hughes' micro-

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phone has been embodied in every "transmitter" for a telephone system. Later he conducted experiments when signals were transmitted without wires, and had he known of Maxwell's theory he would undoubtedly have anticipated Hertz' special work. But with his "Sun in Taurus" his science was *applied* rather than "pure", and, as Sir Oliver Lodge has said, "Hughes thought with his hands". Many other men of science, distinguished for their original work in physics and other departments of science, were born in the same year, though their names are known only to scientific specialists.

Pater Æther was stirred in all the ranges of the electric waves which were focused on our planet in 1831. From the molecular electricity conducted through wires by Faraday, to the atomic electricity of thought vibrations set in motion by Blavatsky, disintegrating impulses were directed into every department of human life in preparation for a new cycle of evolution and another revival of ancient learning.

Our age is called the Age of Electricity because inventors have found means to apply to practical purposes the laws of electromagnetism discovered by men of science. But the principles of polar magnetism or "sympathy", of attraction and repulsion, were known to the philosophers of ancient civilizations, who stated that every form of matter and every activity of nature is a manifestation of the dual force inherent in Space. The Greeks called Space *Æther*; the Aryans, *Akasha*; the Chinese, *Tien*; the Egyptians, *Noot*; the Babylonians, *Tohu Bohu*; and the Chaldees, *Ab Soo*—the source of all knowledge.

Modern discoveries are, in one sense, rediscoveries of ancient knowledge. The era of modern science began with the Revival of Learning after the Arabian scholars and travelling monks from Byzantium had brought into Europe the traditional lore and literature of Ancient Greece, Persia, and other Eastern countries. The ideas of "atoms", "ether", "evolution", etc., are derived from ancient philosophies. Faraday had profound respect for the old philosophers, and Tyndall, in his book, *Faraday as a Discoverer*, shows the great physicist using "old reflections of Aristotle" which are "concisely found in some of his works". Perhaps this contact awakened his genius, which later obtained a deep insight into the workings of the activities of nature hidden behind the mask of the matter we see.

H. P. Blavatsky also admired "the ancients", and from a study of their science-philosophy she was able to predict future

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discoveries of modern science. She stated that the characteristic of Ether is sound: "Were there no Ether there would be no sound, as it is the vibrating sounding-board in nature in all its seven differentiations." It reflects and transmits "sounds" and "images" by polar propagation. Long before the invention of instruments for radio-transmission and reception, Mme. Blavatsky knew from personal experience that sound can be transmitted long distances without wires or cables.

An instance is related by the late Countess Wachtmeister an English lady, widow of a Swedish Count) in her *Reminiscences*. In 1884, when in Belgium, she was driving one afternoon near Enghien with Mme. Blavatsky. The latter remarked that she heard the music of *Guillaume Tell*, and, observing that it was one of her favourite operas, sat quietly listening for a while. Countess Wachtmeister arrived in Paris the following evening and ascertained that the selection from *Guillaume Tell* which Mme. Blavatsky heard on the drive had been performed at a concert in the Champs-Élysées at the same hour.

In her work, *The Secret Doctrine*, published in 1888, Blavatsky expounded the difference between the molecular ether, in proximity to the earth and other planets, and the Hindu Akasha, or *interstellar* Æther, the source of the cosmic rays investigated by Professor Millikan of California and described by him in a recent address in terms almost identical with those in *The Secret Doctrine*.

In the same work Blavatsky stated that "matter" exists in many states unknown to us because of the limitation of our senses and instruments, and that "between this time [1887] and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow". In 1895 the X-rays were discovered by Roentgen. This discovery also confirmed her statement that matter has the characteristic of *permeability* in states of highly rapid vibration—or, as science now expresses it, in high-frequency levels.

Since that time the researches of eminent physicists have created a revolution in science and endorsed several other fundamental propositions of *The Secret Doctrine*: one, that matter is essentially electrical, and that the vortical movement of the "atom" is due to this polar force. When that work was published the electrical constitution of matter was, of course, a strange and revolutionary idea to all except a very few mathematical physicists, whose speculations had not been experimentally demonstrated.

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The recent conclusion of Professor Einstein's intuitive genius, that "space will have to be regarded as primary, and matter derived from it as a secondary product", is a basic proposition of *The Secret Doctrine*, given in numerous passages, one of which states poetically: "The 'Parent Space' is the eternal, ever-present cause of all—the incomprehensible Deity, whose 'invisible robes' are the mystic root of all matter and of the Universe."

Strange to say, however, "to be or not to be", with reference to the ether, is debated to-day as fiercely, and from the same angles, as in the nineteenth century, when Blavatsky summarized the conflicting scientific theories in *The Secret Doctrine*. While specialists in the physics of radio-transmission constantly use the term "ether", speculative physicists declare that there is no ether. In a scientific journal one will find a communication dealing with theories of radio-transmission in which the ether is taken for granted; and, on an adjoining page, an argument by another specialist showing how impossible it is for a physicist even to hypotheticate the existence of ether. For the former, waves of sound and waves of ether are apparently synonymous, although certain waves are above and below the threshold of human perception. In the higher physics "radiation" means an electromagnetic "energy" operating in empty space dissociated entirely from "matter". It seems, then, to be a question of terminology, for the radiation in space must be an aspect of space itself, "states of empty space", as Professor Einstein expresses it; and it appears to be prejudice that refuses to use the word "ether" either for the observable and implied radiations or for space from the depths of which issue what are called "cosmic rays". The lay-reader of some scientific books might conclude that physicists really know that Space is actually empty, even of matter in supersensible states. But so long as men of science have no means of experiencing ultra-sensible states of Light, they are no doubt wise to avoid the use of a word that would only be variously interpreted in terms of present knowledge.

The long search for an ultimate physical atom has ended in failure, and the atom is now generally admitted to be an abstract conception, having no actuality for the senses and denoting merely an invisible "centre of force" in a "vacuum". But long before physicists came to this conclusion Blavatsky wrote:

> The "atom" belongs wholly to the domain of metaphysics. It is an *entified abstraction*—at any rate for physical science—and has naught to do with physics, strictly speaking, as it can never be brought to the test of retort or balance (*S.D.*, I, 513, Ed. 1888).

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It seems logical, then, for physicists to maintain the dualism of "matter" and "energy", applying the former term to what is concrete for the physical senses, and the latter term, energy or radiation, to what can be recorded only by scientific instruments. It is certainly illogical, however, to suppose that any motion is possible unless something is in motion or being moved; but science also fights shy of the word "substance", with its metaphysical associations. Blavatsky was logical about this problem and stated:

> Matter to the occultist is that totality of *existences* in the kosmos which falls within any of the planes of possible perception (*S.D.*, I, 514).
>
> It is on the illusive nature of matter, and the infinite divisibility of the atom, that the whole science is built. It opens limitless horizons to *substance* informed by the divine breath of the soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists (I, 520).
>
> Before these *gases* and fluids (Hydrogen and Oxygen) become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a deeper plane, something else, and so on *infinitum* (I, 626).

Physicists have discovered that physical concrete matter and physical ether are in fact "finite". Apparently they have reached the limit of purely physical research, although no definite boundaries of the physical world can be fixed. This world in which the human animal-brain functions is interpenetrated, they find, by vibrations of light that cannot be counted by the human sense of time as recorded within our solar system. They have no instruments for measuring sidereal time as such, or any other time unrelated to our physical consciousness of time. Hence they jump to the conclusion that what is beyond the finite for us is a void: there are no states of relative infinity. This, again, is illogical, for one cannot be aware of the finiteness of things without having some conception of what is not finite—of infinity, the opposite state. What seems endless duration in one state of consciousness may be but finite in another state. What is beyond the finite for us must be, indeed, a void for the physical senses; but the mind abhors a vacuum even as does Nature, and it fills the vacuum with itself.

Sir James Jeans' speculation that the universe is the product of thought is as ancient as the Vedas, but the nature of thought and the medium in which it functions are problems which science has not as yet experimentally investigated. Although the subject is treated at length by Blavatsky, it is difficult in the present state of knowledge to understand such statements as:

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"*Interstellar* Ether (Akasha) has more to do with psychology than physics" (*S.D.*, II, 135). Or :

> Akasha (of which ether is the grossest form), the fifth, universal cosmic principle—to which corresponds, and from which proceeds, human Manas (mind)—is, cosmically, a radiant, cool, diathermanous, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the sub-Root ; and in conjunction with radiant heat it recalls "dead worlds to life". In its higher aspect it is the Soul of the world ; in the lower, the Destroyer" (*S.D.*, I, 13).

This dynamic energy is said to be the link between the One, absolute *universal* Life—the homogeneous Substance-Principle—and the various state of "physical" matter. It is the "animating" principle, electrifying every atom into life and constituting the "laws of Nature".

Some light is thrown on these statements by the results of physical researches showing that :

(1) There are electromagnetic fields *within* ponderable matter.

(2) Space is thus *within* the physical particle as well as without.

(3) There are *fields within fields*, since a positive "atom" is found to be the negative field of a rarer positive "atom".

(4) Ultra-violet rays and "cosmic rays" are not heat rays.

(5) " 'Cosmic rays' appear to come from all directions, and *interstellar matter is not apparently accumulated in any particular place*" (Second Rhodes Lecture, *The Times*, May 18th, 1931).

Link up discoveries (2) and (5), and it is possible to understand that the propagation of an impulse in interstellar Æther would be ubiquitous and instantaneous, and that it would affect all forms *in their inner constitution, and manifest this* effect to our physical perceptions when (*a*) the impulse is abnormally powerful, or (*b*) the conditions in the physical and etheric states of organisms permit of electromagnetic induction through intervening levels.

Sir J. C. Bose and other investigators have shown that minerals, plants, and animals react in their inner constitution to the electric action of light ; and "photosynthesis" is the scientific term for the selective assimilation of invisible energies by plants and animals. This process is a chemico-magnetic interaction between the etheric constitution of organic forms and the

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free ether of the atmosphere, by which these forms live and exercise "vital" functions. But the principle which isolates and polarizes them as individual forms is a more subtle force, an inner "field", that cannot be detected by scientific instruments. In more complex and differentiated forms this inherent "soul" or distinguishing principle is necessary, also more differentiated, and the human form manifests an intenser vibration of this principle to a greater degree than any other animal organism. The brain is so highly evolved and "organized" that it can interact with a higher level of energy which functions through man as "thought"; the inner "fields" of the organism have become more active, and the thought-energy interacts with the rarer states of interstellar Æther, or Akasha, and manifests as the *human* mind or soul (see *S.D.*, I, 329, footnote).

This is a sublimated photoelectrical process, and the radioactivity of intense thought can permanently affect etheric substance, just as a plant can photograph an image of itself upon a suitably sensitized film *by means of its own radioactivity*. (See Sir J. C. Bose's experiments.) Photography is now known to be a modification of molecular structure by the polar action of light; but the possible extent of these inner alterations, the nature of the energy that "fixes" them, the substance that retains them, and the state of the human constitution that reflects them, have yet to be elucidated by science. But it has one key to the subject of "soul" in the "intelligent" selective energies of Nature, and perhaps the following prediction may be realized before the end of our twentieth century:

> Physical science having now ascertained . . . the invariable law of the evolution of atoms . . . from their "prolylean" state down to that of a physical and then a chemical particle (or molecule), cannot well reject the same as a general law. And once it is forced . . . out of its alleged impregnable strongholds, it will find it more difficult than it now appears to refuse room *in the spaces* of SPACE to Planetary Spirits (gods), Elementals, and even the *Elementary* Spooks or Ghosts, and others. . . . They [scientists] will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them as one discovery follows the other. (*S.D.*, I, 620).

The chasm of chaotic space has, indeed opened before investigators to-day. But we are creatures of fear, and shudder at its —to us—*dark* mystery.

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ALADURA, NIGERIAN PROPHET AND HEALER

By MARY MILBOURNE

FOR several months past rumours had been reaching me that a remarkable man, whom the natives called "The Prophet", or "Aladura" (the praying man), lived in the next province to mine in Southern Nigeria. Tales had come to my ears of the wonderful cures he effected, but they sounded so impossible that I put them down as having originated in a native's imagination.

It was only recently that my husband and I had the opportunity of visiting this province and meeting Aladura.

All the way along the road leading to Ikare we passed by a large number of natives, far more than one would ever see going to any market. We found out that they were on their way to see Aladura. Many of these natives were lame or blind, or suffering from some disease. Some, indeed, carried in hammocks crudely made of native cloth slung between two poles, lay so still that we did not know whether they were alive or dead.

Once arrived, we made straight for the Rest House, which is built at the top of a steep hill and commands a beautiful panoramic view of Ikare and the surrounding country. In the centre of the town is a large plot of grassland, which was covered by a dense mob, several thousand strong, awaiting the hour when Aladura was due to preach to them and visit their sick.

"The Prophet" was sent for, and my husband interviewed him whilst I took down, word for word, what he said. His knowledge of English being negligible, he spoke in his native tongue, which was translated for us by an interpreter. Aladura, a lad of twenty-two, who did not particularly distinguish himself at the school he attended, said :

"I am called by God. I was a roller driver, and was at work one day, when a voice told me to stop work. I was so surprised that I did not believe my ears and went on with what I was doing. The following day I heard the voice again, telling me the same thing. For the second time I paid no attention, and returned to my work the third day. The voice spoke to me again that day, telling me that if I did not cease working I should

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die. I was then very frightened, and agreed to do what I was told. 'You must go to your town and help your people spiritually,' said the voice, 'and any sick for whom you pray shall be healed. But first of all you must go into the bush and fast for six days, at the end of which time you will see a vision.' The voice then ceased, and I started up the roller with the intention of finishing the day's work before I took up my new duties. For no apparent reason, my engine suddenly stopped, and, although I could find nothing wrong with it, I could not get it to go. I deemed this to be a sign for me to cease work immediately, so I cut down three palm leaves, which I stuck in the ground in front of the roller as a sign that it was out of action, and went straight to a hut in the bush to begin my fasting.

"The following day, in the afternoon, the voice spoke to me and asked if I was hungry. I said, 'Yes.' I was then told that I should be satisfied—and suddenly all feelings of hunger left me. Every day for six days I was asked the same question, after which I was filled.

"During the night of the sixth day I was sleeping in the hut, when I was awakened by a very strong light. I put out the bush lamp that was burning beside me, when the light became stronger still, revealing that the side of the hut had disappeared. In its place stood a person holding in his hand three flowers, which he threw to the ground. He told me to get up, which I did. On my right stood a being of huge proportions, who asked me whether I knew him, and, on being answered in the negative, told me that he it was who had been speaking to me.

" 'Are you afraid of dying ?' he asked.

" 'Yes, I am,' I replied.

" 'What would you like to do ?' he enquired.

" 'Whatever God wishes me to,' I replied.

"He then told me to stop my people from dying without cause. No sooner had he spoken these words than I felt the roof of the house rise in the air, and saw that we were rising high above the clouds. I was shivering with fright. On looking down, I saw the earth beneath, square, and the size of a table. Standing at each corner were four people. I was asked whether I knew who they were, and replied, 'No.' The huge being then told me that they were Elijah, St. John, Moses, and Christ, who acted as mediators between Earth and Heaven, but that Christ was the greatest of the four.

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"This ended the first vision I had, but since then I have had many others, far too many to relate.

"Nine days after I stopped work the same voice told me to go and see the three palm leaves I had left stuck in the ground in front of the roller. They were still there. One was dried up and brown, the second was withered but still living, but the third was even fresher than if it had been newly planted. The voice then likened the dry leaf to the disbeliever, the withered one to him who partially believes, and the fresh one to him who has entire faith in God. Three months later I visited those palm leaves again, and found them in just the same condition as before.

"At first I worked amongst my own people. I started preaching to the children and healing the sick, and when I had gained confidence I spoke to the elders. Now I can raise from the dead those who die from unnatural causes. I have been here eight days, and have raised nine from the dead, and they went away rejoicing. At present I am holding three meetings daily: in the early morning, the afternoon, and the evening."

It was now getting dark, and time for Aladura's late meeting, so we thanked him for his story, which left us wondering. We did not go to his meeting that evening, as we thought we should find it more interesting by daylight; but several of our boys, the orderly, and the interpreter went down, and came back with truly amazing reports. We asked them all in turn what had mostly impressed them, and each one told us how a dead child was miraculously brought to life.

Next morning we rose early and joined the gathering. When we arrived, Aladura had just finished his meeting, and was on his way to visit the sick, so we went with him. His powers of organization are wonderful. He had arranged large enclosures, in which the children, the mothers and babies, and the sick awaited his visit. He had also had a large number of palm-leaf huts built to shelter the lepers, who formed a little colony of their own, segregated from the rest.

One tinkle of the bell which Aladura carries reduces the hitherto chattering mob to tense silence. He then addresses the sick in the most plain but eloquent way, using everyday parables to illustrate his meanings. Many stood up and testified how they had suffered from various complaints and were now entirely cured. One girl of about twelve years of age had been dumb since birth, but was now able to speak.

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A cripple, it appears, had been carried forty or fifty miles to Aladura, and many had seen him, on his return, walking through a village ten miles distant. A man was shown us who had recovered his sight. He told us that he had been blind since 1914. At first he could distinguish shadows, but for the last ten years night and day had been the same to him. He could now see fairly well, and told my husband he could clearly distinguish the pipe he was smoking.

We also made a tour of the meeting-ground. What interested us perhaps more than anything were the heaps of burning jujus and, stranger still, of Mahommedan chaplets. These fires are kept burning day and night, being continually replenished as new pilgrims arrive. Witches were coming in daily, throwing their jujus on to the fires, and promising to give up the practice of sorcery.

We were deeply moved by our visit to the leper settlement. Between two and three hundred of these poor wretches were silently squatting on the ground, patiently awaiting him with the gift of healing. One saw by their faces that there was but one hope in their hearts, the hope that they might be cured from this terrible disease.

Is it not remarkable that a half-educated, simple native boy by his wonderful gift should draw people to him from as far as four hundred miles? He does not take a penny for any of the cures he effects, nor does he preach in favour of any mission; he merely teaches straightforward Christianity.

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THE ILLUSION OF ILLUSIONS

By H. STANLEY REDGROVE, B.Sc., F.I.C.

ASTROLOGY is sometimes said to be an illusion because it is based on a geo-centric conception of the Universe. I am quite prepared to believe that Astrology is an illusion, but not for this reason. The supposed opposition between the hypothetical helio-centric solar system of reality and the geo-centric Universe of experience has led to consequences far more serious than the rejection of Astrology. Time and time again has this supposed opposition between appearance and reality been used by philosophers of certain schools of thought as a justification for the conviction that "things are not what they seem". The sun appears to rotate about the earth, but in reality the earth rotates about the sun, our erudite professors tell us, with a great respect for Science which is not always sustained. And, on this slender basis, they proceed to erect systems of thought in which everything that experience tells us to be true is denied.

A search for the reason for their extraordinary behaviour should prove an extremely interesting psychological study. Are such systems efforts on man's part to become reconciled to an environment with which he feels out of harmony—efforts easier to make than those directed to changing this environment ? Are they, perhaps, efforts made by, or on behalf of, the fortunate few to reconcile to their lot the unfortunate many ? I do not know. I do know, however, that it is high time to clear away all these obstacles to clear thinking and useful action, high time to return to a belief in the reality of experience.

Let me assert, emphatically and with the utmost conviction, that the sun goes round the earth. I mean, of course, in my experience.

You reply : "Well, of course ; but your reservation gives away the whole position. What does the sun really do ?"

I reply : "What does 'really' mean ?"

You reply—well, frankly, I don't know what your answer is.

If you ask me to imagine an observer placed in the sun, I say that, whilst I have no immediate experience of such an observer, I have very cogent reasons for believing that he would, with an emphasis and conviction equal to that with which I

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record my own experience above, assert that the earth goes round the sun—in his experience. And I can as easily envisage an observer placed elsewhere in the Universe who would record the relative motions of sun and earth as being of a more complex type.

Who is right ? The sun-man, myself, or the third observer ?

Not one of us can claim priority. We are all equally correct. Appearance is reality, and reality has as many facets as there are observers.

I have dealt elsewhere with the supposed illusion produced when a straight stick is partly thrust into water But the matter is sufficiently interesting and instructive to be worth further discussion.

The stick looks bent. This, we are told, is an illusion. It is really straight.

The supposition is merely a crude effort to fit our experiences in with a preformed conception of a world of material substances. The correct procedure is to rely upon our experiences and to construct our conceptual world in accordance therewith.

The stick—that is, the visual stick, the stick as seen—*is* bent. Equally true is it that the tactile stick, the stick as felt, is not bent. It is also true that removing the stick from the water unbends it visually. These are absolutely undeniable facts. What is the sense of selecting one and labelling it an "illusion" ?

Illusion only arises if we assume, on seeing the stick bent, that, if we examine it in a tactile manner, it will feel bent. But this is an illusion of thought, not of experience. We are so accustomed to finding that conclusions drawn from examining the visual stick and those obtained by examining the tactile stick can be easily harmonized that, when a seeming contradiction arises, we label one an "illusion". Our belief in "material substance" is found, on analysis, to be nothing more than a preference for tactile sensations. In other words, when visual and tactile experiences do not seem to harmonize, we prefer to rely upon the tactile and to apply the label "illusion" to the visual. But neither has genuine priority. It would be as sensible—or senseless—to say that, whilst the stick feels straight, it is really bent.

I believe that, on analysis, practically all so-called illusions of experience will be found to be of a similar character. Indeed, I am prepared to cut out the "practically" and say,

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unconditionally, "all". Errors of thinking are only too frequent : errors of experience are non-existent.

What is badly needed is to develop the art of recording experiences as experiences without introducing into the record inferences based on bad philosophy—and most philosophies are bad. This is far more difficult than appears at first sight. But it is essential to right thinking and its outcome in useful action. We need a record of reality. Armed with such a record, we may proceed to devise formulæ or "laws of nature", serving to simplify the amazing complexity of reality, and with the practical end in view of enabling us to determine in advance its development, or, if you so please, of prophesying, with as high a degree of probability as possible, future events. This is primarily the business of Science ; and we are all, in a way, rough-and-ready scientists. We all expect water to boil if we place it in a kettle over a fire, and we have implicit faith in the prophecies of the Nautical Almanac.

I do not know whether, of all the "isms", Materialism has clouded mankind's thinking most ; but it is certainly one of the offenders that must be absolutely eradicated from our minds. Matter is not an object of experience. Or if the objects of our experience are matter, then matter has none of the properties with which it is credited by Materialism.

Many so-called "Idealisms" are as bad. I except, of course, the epistemological Idealism of Berkeley, which marked an enormous step towards clear thinking. But man's consciousness of himself as an entity which, if you please, you may call "spiritual", is as much a fact of experience as those experiences which are "explained" as the result of his contact with an "external" world. Man is part of reality. In a belief in himself and the reality of his experiences his future progress lies.

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A JAPANESE SENNIN, OR YOGI

By EDWIN FELSTEAD

1. The *sennin* know the thoughts of others.
2. Their sight, piercing as that of the celestials, beholds without mist all that happens in the earth.
3. They know the past and present.
4. They perceive the uninterrupted succession of the ages of the world.
5. Their hearing is so fine that they perceive and can interpret all the harmonies of the three worlds and the ten divisions of the Universe.
6. They are not subject to bodily conditions, and can assume any appearance at will.
7. They distinguish the shadowing of lucky or unlucky worlds, whether they are near or far away.
8. They possess the knowledge of all forms, and, knowing that form is void, they can assume every sort of form.
9. They possess a knowledge of all laws.
10. They possess the perfect sense of contemplation, and recognize the character of the opposition between *subjective* and *objective*.

—*Ten Powers of the Sennin.*

WHEN the average European hears the word "Yoga", his mind probably turns towards Buddhism or India ; and when he hears the word "Yogi", he possibly thinks of some lean old man, leading a solitary life of strict self-denial in some mountain fastness.

But this is an entirely erroneous interpretation of the term "Yogi" ; for with the introduction of Buddhism into Japan from China several sects sprang up, which, although differing on minor points of doctrine, practised Yoga methods in common. To-day there are, in the midst of all the hurry and bustle of cities like Tokyo and Yokohama, men who live their lives according to the principles of esoteric Buddhism. These individuals are usually very clean in their persons, and possess marvellous powers of clairvoyance, by means of which they are able to perceive ex-carnate spirits, who answer their questions in the direct voice.

It was only after what seemed to be endless inquiry that at long last I found myself standing before the door of a wooden house, over which was displayed a board bearing two characters, which I was informed meant *"Tomekiche, Sennin"*. Then I knew at

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once that a Yogi lived there, for *sennin* is the Japanese word for "mystic".

At the door appeared a man of about sixty years of age. His face bore a rather stern expression, and his hair was iron grey. But he was the exact antithesis of what I had expected a Yogi to look like. Asking me inside, the Yogi bade me be seated, whereupon I betook myself to one of the *tatami*, or Japanese mats.

I prevailed upon my host to tell me something about the marvellous powers he possessed. Mr. Tomekiche, however, like all his countrymen, shook his head gravely, and asserted that he possessed no such powers.

"But tell me, please, something about the inner mysteries of Yoga," I asked. I felt sure that if he once began to talk, he would sooner or later give a demonstration of his occult powers.

After an hour's lecture on the life of a *sennin*, or "holy man", Mr. Tomekiche asked me to watch his face while he went off into a trance. After closing his eyes and swaying about on his feet, he began to talk in perfect English. In the waking state he could at best only make himself clear to me through the offices of an interpreter. But there he was, this amazing Japanese Yogi, speaking in an easy flow, giving a discourse on the question, "What is Truth ?"

After being in a trance-state for fully twenty minutes, Mr. Tomekiche sipped some water from a glass on a small European table. Turning to me, he asked me, through his interpreter, to name a perfume. I suggested cloves, whereupon Mr. Tomekiche took in his hand a little lacquer box and, with a quick movement, lifted its lid, letting me see that it was quite empty. The *sennin* gazed steadfastly into the box for a few seconds. Then I became aware of the fact that the air was filled with the smell of cloves.

I ventured to ask my host what exactly was the value of these phenomena. He replied that they were the outward sign of inward progress. It appeared that these feats marked stages of attainment in Yoga, and that some *sennin* of his acquaintance could perform far greater things than those of which he himself was capable.

Mr. Tomekiche at length told me how, when he was twenty-three years of age, he had gone into a great monastery at Kyoto and had been initiated into the Zen Sect of Buddhism. After

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a year of quiet contemplation in that monastery, he had taken to the mountains, intent upon becoming a fully-fledged *sennin*. People left him scraps of food, which he would come after dark to claim. He allowed his hair to grow long, whereupon the local peasants thought he was mad. After wandering amongst the hills and forests for a summer and a winter, he came upon a wayside shrine, which he made his resting-place. His skin became whiter, and he became agile as a monkey, being able with the utmost ease fearlessly to scale the most forbidding cliffs and trees.

Four years of mountain-life passed, when suddenly Mr. Tomekiche became aware of the fact that it was again mid-winter. But he had not felt the cold ! Every day, at sundown, he would go to a river at the foot of a mountain and gather the rice and fruit that had been left for him. Moreover, his psychic powers had developed tenfold, for one day soon after this, when out in the lonely forest, Mr. Tomekiche heard voices. Looking around him, the *sennin* could see no human being, nor even an animal. But something told him to glance behind him, whereupon Mr. Tomekiche perceived, about seven miles away, two men coming towards him !

On another occasion the *sennin* lost his way, and went into a quiet forest glade to meditate. After a few minutes a voice asked him what he wanted to know. The *sennin* asked who it was speaking, whereupon the voice answered that it was the spirit of a priest who had passed away twenty years previously. The *sennin* asked the voice whether it could direct him to civilization. At this, the voice told Mr. Tomekiche to look for a black mountain, and follow round its base until he reached Kyoto. This he did, whereupon in four days he found himself back at his monastery.

So much for this particular Yogi ! But a few days afterwards I was introduced to a middle-aged gentleman named Mr. Kunishige. He had invited me to a lecture he was giving on the "Art of Aiki", for it appeared that Mr. Kunishige was not only a *sennin*, but a magnetic healer, and was known far and wide as a man who lived in comparative penury, giving his services for at best a miserable pittance.

Although Mr. Kunishige spoke to his audience in Japanese, a friend of mine took notes of his lecture in shorthand, later translating them into English for my benefit.

When the listeners had arranged themselves comfortably,

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Mr. Kunishige began his address. "Everything in the world is due to a mysterious force called *aiki*, which is seen in every stage of life, from dealing in rice down to a game of chess ! This *aiki* enables a man to move his limbs. Thus, if I want to pick up an apple from the ground, I must possess *aiki*, or 'mind-and-spirit', first of all. Without spirit, or *ki*, the body must remain inert and lifeless. *Aiki* means 'meeting-mind'. Sometimes, however, 'spirit' is the same as 'mind', and in that case the body is inactive and inert. When a man is active, physically, his *ki* is directing his *shin*, or 'spirit' to good purpose. Thus, the man's *chikara*, or 'physical-power' is able to put his limbs into movement."

It appears, according to Mr. Kunishige, that the seat of occult power is in the *lower abdomen*, where lies the gall-bladder, or *tan*. The Japanese system of meditation is as follows. The *sennin* sits before an open window, in the usual yogi posture, and indulges in deep abdominal breathing. This practice imparts to the disciple imperturbability of mind, or *kurai*, enabling him to divorce his *ki* from his body. It also enables the adept to gaze through solid walls, to see in the dark, and to perceive ex-carnate beings.

Now, there are many methods employed for attaining occult powers, one of which is as follows: The *sennin*, whilst sitting in the yogi posture, grasps a red-hot iron in his hand. Now, if an ordinary person did this, his *ki*, or "mind", would at once fly to the seat of the trouble, which would be the hand. In this way, he would feel pain. But supposing he could keep his *ki* out of his body, then no pain would be felt. But such powers, of which Mr. Kunishige was so able an exponent, can only be acquired through long perseverance in Yoga practice.

Mr. Kunishige was one day called out to the home of a coolie, whose little son lay dying. The *sennin* was asked to ease the pain of the child in his last hours, whereupon Mr. Kunishige looked steadfastly into the boy's eyes, and at the same time took a long and deep breath. Holding it in, the sennin *threw his mind out* so that it dominated the mind of the boy. This had the effect of making the child forget himself, but, before the boy could turn his attention again to his own body, the adept began telling the child that they would go together to see the Cherry Blossom Festivals on the Sumida River. So engrossed was the child in the mental pictures that the expert was painting, that Mr. Kunishige, by keeping it up, allowed the boy to pass away in comfort !

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It appears that the occult powers are developed by constant deep-breathing and introspection, the Yogi thus gaining the power to send out his mind to any district in search of information. Some *sennin* have been known to sit in one position for days at a stretch, during which time their minds would be out of their bodies. Some adepts have been known to levitate, and are even reputed to be able to transport themselves through solid walls and locked doors !

Mr. Kunishige told us that clairvoyance is part of *aiki*. From personal experience, I can support this view. Naturally, concentration upon imperturbability of mind would produce development of the mental faculties, in the same way that too much dwelling upon purely material things will develop the animal passions.

The *sennin* also said that *aiki* is simply "spirit" or the individuality (quiescent-personality) itself ; whereas if the syllables are turned round, giving *kiai*, it stands for "active-personality." In other words, one person, who has gained self-control by means of deep-breathing, is able to control others by suggestions. These suggestions are accompanied by thought-waves. The *sennin* builds a "mental-wall" around himself in order to "shut out" the thought-waves from others.

WISDOM'S THRONE

By MINA CHARLOTTE MARTIN

Within the temple of my soul,
The long desired, the mystic goal,
Fair Wisdom sits upon her throne,
A goddess come unto her own.

She is the mistress of my days,
On every chord of life she plays
In harmony's most sweet discourse,
And rules each motion at its source.

The Past now swells oblivion's store ;
The Future locks its secret door ;
Close at my feet her beacons shine,
Great *Now* alone is hers, and mine.

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW.—ED.]

MATERIALIZATION EXPLAINED BY SCIENCE

To the Editor of THE OCCULT REVIEW

SIR,—I first studied Spiritualism more than fifty years ago in the pages of that notable book, *From Matter to Spirit.* I well remember the lively discussions concerning D. D. Home's exploit in floating out of one window and returning through another ; also Mrs. Guppy's translation. I perceived that the testimony for these phenomena was excellent, and I no more doubted the facts alleged than I now doubt the translation of the Marquis at Millesimo Castle. I have always been intensely interested in the phenomena of the séance room, and I think no important book on spiritualism has escaped my attention.

The explanations of these phenomena I have long pondered over ; may I be allowed to express my views on "Materializations", which I regard as perfectly natural, although abnormal ? We know that our bodies are not constructed by ourselves, i.e. not by our creative minds, and thus we are powerless to heal our wounds. I therefore surmise that the bodies abnormally built up at séances are not constructed by departed spirits, but by the same intelligences and forces which have built up our physical bodies in the forms naturally assigned to us. The work of departed spirits, I believe, is the same we also are engaged upon, namely the *formation of character*, not the formation of bodies. There is no evidence that either incarnate or discarnate human spirits build visible or invisible bodies for themselves. It is Nature that does all these things for us, and also provides the evidence that such is its work. Modern science explains to a certain extent that the bodies of all living things are constructed by tiny visible beings entitled protoplasts or bioplasts. The physical envelopes of these small lives can be seen under a powerful microscope, therefore the proof of their existence and their work is indisputable. Of course this implies that the physical protoplasts are agents of invisible fully capable intelligences, which direct the work of construction of particular plants or animals, according to the scheme of the species. It is the obviousness of this scheme, or plan, behind the activities of nature that so much puzzled Huxley in the last century, but need not puzzle us now.

Materializations themselves seem to me quite natural products, built up by the same kind of intelligences as those by which our physical bodies are constructed. They can, as we know, take the forms

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of the departed, or any other forms, such as animals, objects, or clothing. They are evidently made of the living matter of cell-plasm extracted from living persons. They are full of life, and therefore must contain the active bioplasts which are the builders of all psychic and physical forms of growth.

Now ectoplasm is plainly the same thing as protoplasm, or cell-plasm. This fluidic substance, visible or invisible, exudes from mediums and can be moulded by the bioplasts into materialized forms, just as modern biology describes is the work of bioplasts in constructing the forms of plants and animals.

I will cite two passages from independent sources, which will show quite clearly and definitely that scientists and spiritualists are expressing similar opinions.

Professor W. J. Dakin, D.Sc., writes: "Protoplasm, the semifluid substance of the cell, which is endowed with the qualities of life—the real living substance. It is this which is in some way different from all that is non-living" (*An Introduction to Biology*, pp. 7, 10).

Mr. A. C. Holms describes the appearance of Ectoplasm: "the substance was obviously alive and under the control of intelligence; it seemed to be modelled in accordance with an idea, which changed from moment to moment and was apparently inherent in its own mass" (*The Facts of Psychic Science*, p. 368).

There can be no doubt, I think, that Biology and Physiology are to a large extent competent to explain the physical phenomena of the séance room, but are not competent to explain the movements of mind and life.

Yours truly,
G. A. GASKELL.

OCCULTISM AND FREE LIBRARIES

To the Editor of THE OCCULT REVIEW.

SIR,—Occultism is not a missionary movement (at least of its own free will) but the Press lords have begun to popularize it in spite of itself, and for our own sakes it seems that occultists should make some effort to safeguard the ordinary reader from the consequences of unenlightened dabbling in these matters. There is one method of achieving this end to some extent that may not have occurred to some of your readers.

There are well over a thousand public libraries in England which nowadays are patronized by a very intelligent section of the community. In many respects these are excellent institutions, but they do not cater for occultists. A few sensational books about secret societies usually comprise all they have to offer the enquirer on occult matters. Here, it seems, we are neglecting a weapon that lies ready to our hands.

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Librarians are only too anxious to satisfy the wishes of their patrons, and for this purpose almost every library keeps a suggestion-book in which any borrower may enter the names of books or magazines he or she would like to read, and the librarian will make every effort to fulfil these suggestions. But how many occultists avail themselves of the suggestion-book? This question may be answered by another: How many libraries have THE OCCULT REVIEW in their reading-rooms?

As the only magazine devoted to occult matters that is independent of every society, party, and movement (while being sympathetic to the good in all), THE OCCULT REVIEW should be in every public library in England. It can be, if occultists make proper use of the suggestion-book. This will cost them nothing, and will confer a great benefit on the many enquirers and students who need a guide in the mazes of modern life and thought.

Faithfully yours,

ETHEL ARCHER.

THE PATH

To the Editor of THE OCCULT REVIEW.

SIR,—In a review of *Talks on the Path of Occultism*, by Mrs. Besant and Mr. Leadbeater, page 144 of the August OCCULT REVIEW, further publicity is given to the story that the Master Hilarion dictated *Light on the Path* to Mabel Collins (Mabel Cook). It may be of interest to your readers to see just what the late Mabel Collins herself had to say on the subject, and I enclose a copy of a personal letter from her. It would be appreciated by many if you can find space to print it.

One might think that Mabel Collins should know better than anybody else how she received *Light on the Path*, notwithstanding what certain theosophical sages may say. As far as I can ascertain, the Hilarion story originated with Mr. Leadbeater, who apparently neglected to consult Mabel Collins in advance. It was then perpetuated by Mr. C. Jinarajadasa, and in consequence has obtained general credence.

Very truly yours,

H. N. STOKES,
Editor, *The O. E. Library Critic.*

[The copy of the letter to which reference is made above runs as follows.—Ed., THE OCCULT REVIEW.]

The Priory, Woodchester,
Gloucestershire, England,
June 30th, 1918.

DEAR MR. STOKES,—I have always stated that *Light on the Path* was not given me by any Master, but that a Master in the ethereal world enabled me to read it where it stands for all to read who are able,

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or helped, to reach that place. I give the detailed account in Chapter X of *When the Sun Moves Northward*, pages 147, 148, 149, and I shall be grateful if you quote these. No embodied Masters, neither "Hilarion" nor the two mentioned by the writer in *Theosophy*, had anything whatever to do with the giving out of *Light on the Path*.

The Committee of the T. P. H. recently asked me if I had any objection to the Jinarajadasa edition being published in England. I said *certainly I had*, because of the statements in the Preface, page 8, which are untrue.

Very sincerely yours,
MABEL COOK.

SUFISM

To the Editor of THE OCCULT REVIEW.

SIR,—I am much obliged to you for your extremely kind notice of the *Sufi Quarterly* in your September number.

Will you, however, allow me to point out that, even if we appear to say, as you suggest, little about the Sufis and their philosophy, we do at all times adhere to a point of view that is certainly theirs ?

A philosophy that is not to be sterile, purely academic, will find expression in all phases of life. What we should call "Sufism" is largely represented in the mystical writing of to-day on very various topics, and we publish the work of many to whom perhaps even the word "Sufi" is quite unknown. We none the less propagate the same Sufi conception of life as Al-Ghazali, Rumi, or Kabir.

Yours very truly,
RONALD ARMSTRONG.

ERRATUM

To the Editor of THE OCCULT REVIEW.

SIR,—In my poem, "The Taste of Deliverance", which appears in your September issue, there is a printer's error, small, yet important in its way to any verse-maker, because it injures both the sense *and* the rhyme-scheme.

I wonder, could you kindly note that the third line should read :

"I hear the hum of all those human *hives*" ?

I am, dear Sir,
Very truly yours,
G. M. H.

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PERIODICAL LITERATURE

THE Centenary of Madame Blavatsky's birth, near midnight, on August 12th, 1831, has brought all schools of Theosophy into momentary common agreement, and there are notable issues of the various official magazines. THE THEOSOPHIST publishes a centenary number which is distinguished from the general sheaf by the fact that—outside editorial notes and usual supplementary matter—all articles are from the pen of H. P. B., including some that have not been printed previously and others of the remote past, unknown to the present generation. There are illustrations also of memorial and historical interest, including sketches by Madame Blavatsky herself. One of them is a pencilled drawing of Ramsgate Harbour, dated August 12th, 1851, the day of her birth therefore, twenty years before. Beneath it are notes in her hand, recording that on this day she met "M(orya), the Master of my dreams". Whether in the body or out of the body does not appear, but it occurred in the light of the setting moon. We have also an autograph page of *The Secret Doctrine*; the original programme of the Theosophical Society; a facsimile of THE THEOSOPHIST, showing page one of the first issue; a leaf from H. P. B.'s Diary; the preliminary memorandum concerning the Esoteric Section; and a reproduction of its Charter to members. Altogether this centenary number belongs not to a month or a year, but to all time of its subject, and we note with satisfaction that it is being made available as a bound volume. . . . There is also Mrs. Hotchener's WORLD THEOSOPHY of Hollywood, which dedicates its issue to H. P. B. as the "light bringer", gives account of her early and later travels, the founding of the T.S., and the story of her passing from this life on May 8th, 1891. We have been attracted especially by a selection of past tributes to her memory from once familiar personalities, all well known to ourselves: Olcott, Countess Wachtmeister, Isabel Cooper-Oakley, Francesca Arundale, Kingsland, Herbert Burrows, and last—but not least—Saladin of THE AGNOSTIC JOURNAL, who deserved by his qualities and aspirations a better fate than to own and edit a popular freethought journal. There are otherwise many present tributes connected with the Centenary. . . . LUCIFER is an old title in Theosophical magazine literature, and it has been restored recently as that of the Point Loma official organ. The last issue has little-known portraits of H. P. B., but devotes only one article to her memory. It is, however, very much to the purpose, announcing a centennial edition of her collected works, to include those which are "lost among dusty files" of old periodicals. . . . On the other hand, THEOSOPHY of Los Angeles and its United Lodge of Theosophists are content to produce a centenary anniversary edition of *Isis Unveiled*, "a photographic facsimile reproduction" of the 1877 first edition, "word for

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word, line for line, page for page". We regret to infer therefore that it will reproduce all the printers' errors and classical misquotations.

Having regard to all that the newspaper press is telling us recurrently concerning Chicago as a city of crime, it may seem antecedently unlikely that it should be the headquarters of a Threefold Movement "for the realization of peace and brotherhood between people of all nationalities", religions, "cultures, classes, conditions, and convictions". Such is the case, however ; and it is incorporated, moreover, according to American Law as a Fellowship of Faiths, a League of Neighbours, and a Union of East and West. The professed object is to develop "a new world-consciousness", otherwise a "personal realization of the world-wide . . . Spiritual Oneness of Life". It invites co-operation with a view to the holding of "a Greater Parliament of Religions" at Chicago in 1933, improving on that which was held there in connection with the World Fair of 1893. As a practical development therefrom it is proposed to establish Local Fellowships of Faith throughout the world. Meanwhile a quarterly journal, entitled APPRECIATION, appears as an organ of the Threefold Movement. It is not a good title, but may represent its *raison d'être*, which is to ingarner views, criticisms, and approvals especially of the sceheme in hand. We remember having seen a copy long since—as it seems to us—and it was noticed in these pages. APPRECIATION is now in a position to claim that more than three hundred representative writers, "all over the world", have contributed their suggestions for 1933. It is looking for "the world's best spiritual leadership", focused on "the solution of man's present problems". Eighty-one writers, belonging to twenty-two different countries, bear their witness in the latest issue. Some of the contributions are arresting, but inevitably also the mere enthusiasts and dealers in fads are there : it is just to add that they are a small minority.

MODERN ASTROLOGY is not only the oldest publication devoted to its subject in England, but also in France and probably in the whole world, having been founded so far back as 1890 under the title of THE ASTROLOGER'S MAGAZINE. We remember its early days and the pleasant personality of Alan Leo, who established it and by whom its fortunes were guided through a good many difficult years. It is long now since he left this life, and the monthly magazine came into the hands of Mrs. Leo, whose untiring efforts gave it the successful position which it occupies. She herself has passed away recently, but under the auspices of her representatives MODERN ASTROLOGY bids fair to maintain its status. There is no better periodical of its kind, and our personal feeling is that there is none which compares therewith. The Editorial Notes in the last issue are good reading. We may not be able to endorse the unqualified affirmation that "any man who disbelieves in Astrology cannot be a Christian", but we can sympathize at least with the view that for those who are convinced

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on the subject there is "no haphazard sequence of events" but "a divinely ordered Plan". We note also with satisfaction the reported statements of an astronomer of the Paris Observatory, according to which (1) the influence of distant stars on the life of man is "incomparably stronger than that of the Sun itself"; and (2) that we shall be in a position to foresee the circumstances of individual lives when "the variations of our consciousness" are accurately known. It will be the day of "exact horoscopes". . . . THE ASTROLOGICAL BULLETIN, which claims to be "an everyday counsellor", is in its twenty-third year of publication, having been founded at Oregon, Maine, in 1908. It was removed to Los Angeles in 1920, where it appears as a substantial quarterly of nearly two hundred pages, advertisement matter included. It may be termed eminently practical, seeing that its "daily advice" fills most of the considerable space in every issue: it is on rare occasions only that the deeper side of its subject commands attention. It may happen, however, that a casual record of the past gives food for thought and speculation, as—for example—in the last number, from which we learn that the great astronomer Herschel "collected an enormous mass of statistics" on sun-spots and their apparent influence on corn harvests. The conclusion reached was that "the fewer the spots, the more favourable the solar rays to the growth of crops". The theory has been illustrated during the last twelve months, when it is said that the "production of grain" was colossal all over the earth and when also the sun was remarkably free from spots. . . . THE NEW YORK ASTROLOGER, to which we have referred previously, is another quarterly, but of comparatively recent foundation. An article in its latest issue on "old books and old stars" would have served a more useful purpose as a source of reference were it possible to identify the works which are passed in brief review; but there are no bibliographical details—not even a complete title. We are advised, however, that a certain 1932 eclipse due on August 31st, "falls in the sign ruling Boston" and to some extent all New England, seriously afflicting the city's horoscope. "Malefics are on the angles, and the elipse cuts off the benefic rays of Jupiter." The writer who produces the chart envisages the possibilities ahead: (1) earthquake and fire, complicated perhaps by a tidal wave accompaniment; (2) a serious epidemic, with a high death-rate; (3) "some industrial catastrophe involving Capital and Labour". There is a wide choice in the general field of happenings, and yet the forecast might be worth keeping in mind through the coming twelve months to see what befalls at the end—did only time serve for such adventures. . . . We have mentioned SCIENTIFIC ASTROLOGY on a previous occasion, and the third issue is before us. It has been reduced to twelve pages, and an editorial speaks of suspension as possible in the near future. Seeing that it is printed at Hove and published at Ovingdean, we can hardly suppose that there has been much opportunity to make its way: one knows too well the story of private ventures which depend

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on postal circulation. It is an unassuming periodical, with a thoughtful strain and a certain touch of sincerity.

The bulk of its latest issue is devoted by the REVUE MÉTAPSYCHIQUE to the gift or science of the Sorcerer. The debate is opened by Dr. Osty, who edits the Review; and it emerges that the Sorcery of Sorcerers in question is in the main and almost exclusively that of Dowsing and Dowsers. But Dr. Osty, contemplating his subject, had the brilliant idea of applying direct to the water-finders, or rhabdomancists, and inviting some of them to contribute a summary of the methods followed by each, together with their views on the *processus* of the phenomena produced. It comes about in this manner, that he had answers not only from the director of LA CHRONIQUE DES SOURCIERS, but from eminent practitioners—as, at least, we judge them to be, having regard to the merit of their theses. The result is of lasting interest and calls to be kept for reference by those who are concerned. It does not need to be added that Sorcery is a wide field and that the art of finding water is a very minor branch thereof. . . . IMMORTALITY, which appears at New York, is now in its thirteenth volume. It is devoted to Spiritualism, more especially on the philosophical side, and is worth notice because some of the contents are above the average, and because it is the official organ of a General Assembly of Spiritualists which held recently its 35th Annual Convention and occupies a notable position from a legal standpoint, under the auspices of the New York State Legislature and its Religious Corporation Laws. It is recognized by the statutes (1) as a religious body, at liberty as such to make rules and regulations for the conduct of its own affairs; (2) as empowered to issue charters for churches and "auxiliaries"; (3) as qualified to ordain ministers who can perform the marriage ceremony; (4) as licensed to confer certificates on mediums, missionaries, and so forth; (5) as free to extend its operations throughout the United States and to the Dominion of Canada. In other words, according to IMMORTALITY, "it has the highest authority that any religious organization may obtain, and is clearly and definitely backed by law. There must follow in the logic of things that mediums certificated by the General Assembly of Spiritualists can follow their vocation legally—at least in the State of New York. . . . POUR LA VÉRITÉ is a new monthly Bulletin established at Brussels to represent the activities of a *cercle spirite familial et privé*, which holds fortnightly meetings in that city. It consists of four super-imperial quarto pages and finds space to devote practically the whole of one to a poem on Charity. There is also a leader on Peace, which tabulates at length the statistics of an out-of-work world, showing that the unemployed reach the appalling figure of twenty-eight millions, nine of which represent the position of America, while the total of France is only one hundred thousand. The subject may connect with Peace *ex hypothesi*, but how it connects with Spiritism is another and very open question.

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REVIEWS

THE BOOK OF HAPPINESS. By Bô Yin Râ. Translated by Cyril C. and Hulda B. Wood. London: The C. W. Daniel Company. Pp. 137. Price 5*s*. (cloth), and 3*s*. 6*d*. (paper).

"WHATSOEVER a man soweth, that shall he also reap", is the text of the philosophy contained in this volume, the first of "Bô Yin Râ's" books to be translated into English. The author serves us up the old dish, *Karma*, with a new garnish; also a slight seasoning of Christian Science. Wisely he insists, however, that the law of cause and effect works out not exclusively for the individual, and is in its tributary consequences collective. "Hence thou bearest enormous responsibility!"

Should *The Book of Happiness* sell here "by thousands", no less than in other countries, it would not surprise us; for on every page Bô Yin Râ tells people precisely what they want to be told: which always pays commercially. Happiness is the four-leaved clover we are all searching for. So it is comforting to hear "there's a good time coming", *however darkly the storm-clouds may gather over thy head*; that joy waits just round the corner, we have merely to go and meet it—an attitude somewhat similar to putting out a sunblind in a fog. Still, such is the right spirit.

Seeking happiness, one is not likely to find it by sitting disconsolately on a tombstone.

Wherever lies the fault, be it due to the author's literary shortcomings, or because he is not happy in his translators, the style of this book is distressingly involved, becoming at times nigh incomprehensible. The punctuation, if well-intentioned, in its liberal application only adds to one's perplexity.

FRANK LIND.

THE OCCULT TRAINING OF THE HINDUS. By Ernest Wood. London: Luzac & Co.

A PRACTICAL guide for those who, knowing nothing of yoga, have leanings towards its philosophy. The bases of the seven yogas are explained in untechnical language, more especially the Patanjali *sutras*. The ten virtues essential to preliminary study of yoga are given, also Patanjali's statement as to their beneficent results. *Pranayama*, preliminary breathing exercises for nerve purification, prescribed by the Swami Vivekananda, and most other teachers of Raja Yoga, are dismissed by Mr. Wood as "stunts". In all yoga discipline, however, *pranayama* is considered as an essential fourth step of the eight leading to Raja Yoga.

Probably for purposes of simplification, the author speaks of one *nirvana* only. Vacaspati mentions eight, whilst Bhikshu admits of six.

The yoga student, Mr. Wood explains, must awaken a complete response in the personality to the three powers of consciousness—thought, love and will.

Practical instructions are given for progressive meditation, and interesting information on the sacred word Om or Aum. In meditation "the yogi is told to meditate on Gayatri, a girl of reddish colour, seated on a

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swan and carrying a mace, who represents the letter *a*; Savitri, a young woman of white colour, mounted on an eagle and carrying a disc, who represents the letter *u*; and Saraswati, a mature woman of dark colour, riding on a bull and carrying a trident, who represents the letter *m*".

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An interesting book. R. E. BRUCE.

"OF SHOES AND SHIPS . . ." By Thomas Foster. London: Rider and Co. Price 4*s*. 6*d*. net.

THIS delightful book is neither a treatise from the cobbler's bench nor a work for budding sailors. It simply takes a quaint verse from Lewis Carroll as a peg and thereon hangs the wise and witty dialogues of an Architect, a Parson, a Scribbler, and a Girl who writes poetry. The cupboards of literature and life, art and religion, housing and furnishing, farming and economics, are ransacked between them with unconventional hands. Those who are bored with big books which say little in a dull manner will turn to this charming little volume, which presents scores of ideas in a fascinating form.

I cannot catalogue in rapid review all the subjects which run through these cross-talks, but there is something in this pot-pourri which everyone ought to appreciate. And whoever likes some fun mixed with their philosophy will find it here, spiced with post-war frankness of expression. Mr. Foster has made a noteworthy maiden literary speech, and his future work will be awaited with interest.

RAPHAEL HURST.

BENEATH THE THRESHOLD. The F. W. H. Myers Lecture, 1931. By T. W. Mitchell, M.D. London: Methuen & Co., Ltd.

DR. MITCHELL summarizes and contrasts in this most interesting lecture the conclusions and methods of approach to the problems of the subliminal and the supralimal self according to Myers, Jung, Freud, and some others. Speaking of the difference of the findings of Myers and Freud, he supposes it to be due to the difference of their interests, as well to their methods of approach. Each, therefore, found only what he was looking for—Myers the treasure-house, and Freud the rubbish-heap. discussing hypnotism and the phenomena of genius, he decides, with Myers, that "such unity of the mind as exists in man . . . has been built up in the course of adaptation to the world in which he has to live. . . . When a break occurs in this unity there is opportunity for release of more primordial endowment, which was at one time of value in the struggle for existence but has long since been superseded by acquisitions that ensure more certainty . . . in the task of adaptation." The lecture does full justice to a subject of perennial interest. ETHEL ARCHER.

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THE MYSTERY OF THE MAHABHARATA. By N. V. Thadani, M.A., late Principal Hindu College, and Rector University of Delhi; author of *Krishna's Flute and Other Poems*, etc. Volume I. Illustrated. Karachi: Bharat Publishing House. Price Rs. 12.

ALL who have read with interest the fifth of the great Indian Vedas—the *Mahabharata*—must find in this book, happily named *The Mystery of the Mahabharata*, a source of instruction which will carry him or her into the time when "the most perfect work of wisdom" was given mankind. "The Vedas", says the author of the present work, "examine the different theories of life—its origin, manifestation, and end—in the form of hymns; the Brahmanas represent the supreme creative energy conceived as Action in Sacrifice; the Upanishads and the Systems of Hindu Philosophy deal with the same subject with less symbolism and more directly; while the Puranas and the great Epics of Ramayana and Mahabharata describe it in story-form."

The present volume "ends with the Gods of the Vedas, and the second will contain an examination of the Story of the Mahabharata . . . but the real character of the Mahabharata is what is described in the book itself (Chap. I) as a wonderful picture of the universe; and the whole 'story' is written in a peculiar form of Sanskrit which, while it appears to be a narrative, is really a picture of great ideas and systems of thought when interpreted in the light of the ancient method of letter-analysis."

This method of "letter-analysis" is the keynote of the present volume, and by means of it the author points out that a new meaning becomes clear and that "all the strange and extraordinary events and disgraceful and dishonourable deeds are found to be but a beautiful exposition of great and sublime ideas; and all the error is due to a misunderstanding of the original context. This is the significance and the result of this method of interpretation. . . ."

In developing his thesis the author gives profound details of the Sanskrit language, which impute to it a Divine origin, the Sanskrit alphabet having been composed by "Mahadeva (the Supreme Eternal) playing on his drum", the notes of which form the basis of this ancient literary language of India. "All speech", says the author, "is therefore an expression of the Supreme. . . ."

Students who have thus far followed the exhaustive hypotheses of the learned commentator will await with interest their further interpretation in a second volume.

EDITH K. HARPER.

SPIRITUALISM FOR THE INQUIRER. A Short, Simple Exposition. By H. Ernest Hunt, author of *Why We Survive, Bible Cameos*, etc. London: Rider & Co., Paternoster House, Paternoster Row, E.C. 4. Price, 2*s*. 6*d*. net.

PONDEROUS tomes, full of long-winded discourses and digressions, are as out of date as are those old-fashioned, sleep-provoking sermons which consigned our luckless forebears either to an eternity of "blazing flames", or to that repulsive apotheosis of triumphant pharisaism known as "the rapture of the saints". Readers of to-day (rightly or wrongly) want

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much in little and "want that little strong". Mr. Ernest Hunt, in his latest book, which Messrs. Rider & Co. have just issued at a price which brings it within reach of even very modest purses, has admirably achieved this result and his own purpose of answering the many and varied questions, objections, and difficulties by which the subject of Spiritualism is beset. He frankly faces the contentions of the bigot, the dullard, and the resolute ignoramus, as well as the legitimate and thoughtful enquiries of open-minded persons, be they sympathetic or sceptical. It need hardly be said that the author, after his nearly twenty years' experience as a speaker "from the Spiritualistic platforms of the United Kingdom", writes with absolutely intimate knowledge of his theme. He is good-natured and patient, and has a quiet sense of humour—heavenly gift!—so indispensable to the polemical speaker or writer. Among his twelve chapters he takes such familiar points of discussion as "What good is it?", and "Is it Right?" remarking in regard to the common objection that it is "wrong to call up the dead", "The dead cannot be called up. . . . The utmost we can do is to provide such conditions as make it possible for them to get some sort of a message through into our dull comprehension. In no case is it easy for them, and it is simply a figment of the imagination to suppose that they are at our beck and call."

But while Mr. Hunt is an ardent propagandist (believing in Spiritualism as one of the world's regenerative processes), he is fully aware that "the psychic is but a stepping-stone to something higher. . . . Spirit may be reached direct, without any dwelling upon the intermediate matter, and for those who reach direct, there may not even exist the desire to make any contact with the definitely psychic. They know by experience, some instinct tells them, that the psychic is on a lower level than the spiritual, and man's destiny is upward, not down."

If this little book were widely read it ought to do much to dispel popular misunderstanding of a subject so frequently confused with fortune-telling, anti-Christianity, and a host of morbid "cults".

EDITH K. HARPER.

SELF REALISATION. Life and Teachings of Ramana Maharshi. By Narasimha Swami. London Agent: J. M. Watkins, Cecil Court, W.C.2. Prce 5*s*. 6*d*.

WESTERN students who will be patient enough to pierce below this Indian presentation will be well rewarded. They will discover the pure gold of teachings concerning the highest *yoga* possible to man. This *yoga* was learned by Ramana Maharshi from no external teacher, but from the divinity within. He set out on the mystic quest as a boy of sixteen, and in the note he left behind for his parents he wrote: "I have, in search of my Father and in obedience to His command, started from here." And with the attainment of manhood, he appears to have been fortunate enough to have attained his goal.

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established at the foot of the mountain. He lives there yet—a simple, serene, and modest figure.

The gist of his teaching is that Man has forgotten himself, his true self. "Who Am I ?" must be made the burden of his meditations. The answer will not fail to come to sincere striving. Spiritual self-realization is easier to attain than most of us believe, if only we will free ourselves from the hypnotic doubt which walls us in.

The mutations of fate threw the present reviewer into contact with Ramana Maharshi for several weeks, and he can unhesitatingly declare that if anyone, in East or West, has reached the sublime state of Nirvana this wonderful man is probably one of them.

The book contains many luminous sayings of its subject, which sparkle on the pages because of their pithy concentrated wisdom.

RAPHAEL HURST.

THIS HUMAN NATURE: A History, a Commentary, an Exposition, from the Earliest Times to the Present Day. By Charles Duff London: Humphrey Toulmin. Price 12*s.* 6*d.*

THOSE determined souls who have ploughed their weary way through the interminable paths of Oswald Spengler's *Decline of the West* may offer an apprentice course to their friends in this work by the author of the *Handbook on Hanging*. That satirical work discussed the civilized system of murder by the judicial method of hanging. In *This Human Nature* he proffers many reasons why many men should have been hanged, who in the most instances have been better rewarded since they selected their own rewards. He is a devastating critic of the work of nature that is Humanity, as yet half mixed and not well cooked; but, from an essentially twentieth-century point of view, radical and revolutionary. Mr. Duff is a man who despises illusions—he makes hay of as many as he can discern; hence his book is good meat for those who dislike that kind of vision which is delighted with superficialities. "God is god, but Business is Business", is a modern slogan which he explains in all its pristine beauty. He theorizes on heaven and the "superb influence of hell", which "is very old and important", and concludes that "hell is a useful institution", though "it has almost disappeared in the twentieth century".

Mr. Duff has arranged his contribution to human knowledge in four books, of which the first discusses "all history and a consideration of the chief characteristics of human nature". Spengler, being an industrious German, insisted upon discussing them all, but Mr. Duff's publishers would not go to two volumes. Still, he has got a lot into one. Book II describes "the taming and sophistication of human nature". Book III reveals "the domination of human nature by Roman materialism and institutionalized Christianity". Interesting so far as it goes, but what has happened outside Europe ? Book IV trails "the wayward progression of human nature", and Book V deals with "human nature in Western civilization to-day and to-morrow". In his bibliography, *The Sacred Books of the East* are not mentioned. But there is little sign that they have been understood, for the work is very, very much "London, 1930". Despite this, the whole book is lively, penetrating, and discursive in its critical attitude, for which alone one may well be thankful. W. G. R.

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NATURAL THEOSOPHY. By Ernest Wood. Madras: Ganesh & Co. London: Luzac & Co. New York: Tantric Press. Pp. 245.

IN this very interesting book, with several delightful illustrations, Mr. Ernest Wood has brought together some previously published matter to form a full exposition of what he terms "Natural Theosophy", in contrast to "Revealed Theosophy". He holds that though occult knowledge can be revealed, the science of life, which is Theosophy, cannot; and he thinks the name "Theosophy" is the best that can be given to this Science of Life, because it is an old word honoured by centuries of use, and standing for everything that is the opposite of materialism, whether scientific or religious.

The book is divided into two parts: "Life and its Purpose" and "Happenings by the Way". It is written with a freshness of style and outlook that is unusually attractive, and gets quite out of the beaten ruts followed by so many theosophical writers. Perhaps some idea of its quality can be given by a few short extracts:

> Wordly greatness sometimes shows that a man has kept at one job too long. It is artificial and unnecessary, like the biceps of a professional athlete, or immense learning, which are not required for the reaching of our goal.
>
> Every one of us is engaged in showing the worst side of himself to the world, not the best, since we are here to deal with those things which develop our deficient points.
>
> No thoughtful writer has ever suggested that Masters can give life to anybody or can evolve anybody . . . they cannot *give* growth or evolution, understanding, or love or power.
>
> It is knowledge of the presence of God or the larger life which makes the theosophist, and it is because we are theosophists first that most of us can easily believe in reincarnation and Karma afterwards.
>
> Everyone knows Descartes' famous saying: "I think, therefore I am." We might equally say, "I love, or I will, therefore I am." But it would be still more in consonance with our conscious experience to say: "I am, therefore I think, I love, I will."

Will, love, and thought—these are the three spiritual laws by which Mr. Wood holds, and he claims that the determination *never to fail* in any of these governs every possibility of expression or experience. All evolution, he says, is from within, and the fool is he who tries to guide his life by the conscience of another. His chapters on "The Goal of Life", "Bondage and Freedom", "Brothers and Friends", "The Real Meaning of Karma", "The Ego", and many more are full of helpful thoughts which, if not actually new in themselves, are often expressed in a new way. Particularly good is his reminder that though there are special times and emergencies in which we can and should help one another, this is not *normal living*, and those who are being helped are not at the moment making progress—while those who help are often getting a personal satisfaction, which may even be called emotional dissipation, out of their action. The moral is that though we may help lame dogs over stiles, we must not pander to our own vanity and sense of personal importance by trying to carry them all along the road.

Many may be helped by a careful study of this book.

EVA MARTIN.

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THE

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A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

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ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor, "THE OCCULT REVIEW," PATERNOSTER HOUSE, LONDON, E.C.4.

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SUBSCRIPTION RATES.—Twelve months, NINETEEN SHILLINGS AND SIXPENCE, ($4·75). Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these should be addressed: The Advt. Manager, "The Occult Review," 34, Paternoster Row, London E.C.4. Tel.: Central 1462. Rates: On application.

Contributors are specially requested to put their name and address legibly written, on all manuscripts submitted.

Subscribers in India can obtain the magazine from Thacker & Co., Bombay and Calcutta; or from *The Theosophical Publishing House*, Adyar, Madras.

VOL. LIV OCTOBER, 1931 No. 4

EDITORIAL

IN the field of psychical research the name of Mrs. Osborne Leonard is perhaps most intimately associated in the mind of the student with that of Sir Oliver Lodge, who, through his well-known book, *Raymond*, has caused the personality and work of this gifted medium to be known throughout the length and breadth of the whole civilized world—so much so that, as often as not, the lady in question is referred to in Spiritualist circles as "Sir Oliver Lodge's medium". Sir Oliver himself bestows a generous tribute upon the powers of Mrs. Leonard as a medium in his Foreword to her recently published book, *My Life in Two Worlds*.* She has, he says, "proved herself in the past to be the best or one of the best that I have ever known".

In the writing of this autobiographical volume Sir Oliver considers that the author has performed a service to psychical research of very considerable importance. Mrs. Osborne Leonard's mediumship being of the deep trance variety, she is for the most part entirely unaware of her utterances in this condition, and can throw little light on the psychological processes connected therewith. Nevertheless, her psychic sensitive-

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ness is of such a high order, and so well developed generally, that she has accumulated in the course of many years of professional practice as a medium a wealth of experience such as only the few can command.

That the investigation of psychical phenomena is beset with difficulties and dangers of a special kind, no one is more ready to admit than the famous scientist, who so gracefully introduces this medium's work to a world-wide public; and although somewhat too prone to minimize the risks involved, and to invite all and sundry to develop mediumship, Mrs. Osborne Leonard herself bears witness to the same facts.

In the early days of her development the author, with two girl friends, were holding a séance, apparently in the dressing-room of a theatre, during the interval between two shows, when an incident occurred which warned them unmistakably that they were rushing blindly into a region where angels themselves might well fear to tread. It had been found impossible to make the séance-room entirely dark, and sufficient light remained to enable the three girls, who knelt round a chair, to see each other dimly.

"I was kneeling," says Mrs. Leonard, "between Florence and Nellie, the back of the chair being between them and opposite me. Nellie was on my left, Florence on my right. Nellie was wearing a white blouse, and was in direct line with the window, so that I could see her more distinctly than anything else in the room. . . .

"Our knees ached with the hard floor. We fidgeted. I began to feel it a rather uninteresting séance.

A HAIRY HORROR

"Then, suddenly, I became aware of Something standing between Nellie and myself. I did not see or hear anything at this point, but the air near me seemed filled by something unpleasant—something that pressed against me. I looked for a cause, but could see nothing; only feel the invisible but tangible Something.

" 'Don't become imaginative,' I said to myself.

"I then happened to glance in Nellie's direction again. On her right shoulder, the one nearest to me, I saw a small black patch. As I looked, it lengthened gradually. It grew longer and then took on a curved shape which extended from her right shoulder across the upper part of her chest.

"Just then the light through the blind became a little stronger,

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and the line across Nellie grew plainer. I then saw that it was not a shadow or mark—but an arm! Not an arm like yours or mine, but a much longer, thinner arm, of a darkish colour, and it was covered with hair!

"I wondered if I should tell Nellie what I could see. As I hesitated, I saw the arm moving upwards towards her neck. Becoming excited myself, I was yet anxious not to startle Nellie, so made an effort to speak quietly and naturally to her.

"I got no further than, 'Nellie, there's an——' when she jumped up with a piercing shriek, knocked over the chair, pushed us both to one side, and rushed blindly for the door, which she shook violently, forgetting in her terror that it was locked.

"Florence had the presence of mind to find the switch and turn on the electric light.

"Nellie was in a pitiable condition; white as a sheet, and trembling from head to foot.

"After she had calmed down a little we asked her what had frightened her. She told us that she had been aware of the same pressure that I had felt, and knew that something was laid on her shoulder and chest, but had waited to see what would happen.

"Then suddenly she felt the weight transferred to her throat, and it gave her such a feeling of intense fear that she could bear it no longer. Her nerves gave way and she rushed to the door, her only coherent thought being to escape from whatever it was that touched her."

That the three girls had, figuratively speaking, pushed open the wrong door, is obvious; and in view of such possible inadvertences it seems perhaps rather hasty and over-enthusiastic to "think the time has come", as the author herself does, "when there should be a 'medium' in every home; perhaps every member of the family could develop—not to the exclusion of other interests and duties, but as an additional gift—a faculty which could and should augment and help every action, word, and thought in our daily lives".

PROMISCUOUS SITTINGS DEPRECATED

To invite the young, the inexperienced, the unintelligent, and perhaps even the weak-minded or nervously unstable to "develop mediumship"—especially in a "home circle", where it is more often than not a case of the blind leading the blind—cannot be too insistently deprecated. This in no way implies that

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natural sensitives like Mrs. Osborne Leonard herself, those who are temperamentally fitted for this special work, should not exercise to the full their special functions on behalf of those who feel in need of assistance. Doubtless many who have tried to hug to themselves the cold comfort held out by such modern prophets as Mr. H. G. Wells, that the belief in anything beyond this earthly life is but a foolish dream, many who take as gospel the dictum of one so exceptionally well informed as to the purpose of the Creator, if any, may find some measure of relief and assurance from the psychic ministrations of genuine mediums. Where the spiritual intuition is so blunted that the mind is at the mercy of every varying current of materialistic thought, the evidence for survival offered by the phenomena of the séance room is by no means to be despised.

Mrs. Leonard from her earliest days was aware of the proximity of another order of existence than that dense physical plane with which alone the vast majority are acquainted. As a child she would be conscious of landscapes and graceful living figures which her parents and friends were unable to see. As so frequently happens in such cases, the child's assertions were greeted with incredulity and scorn, and she was forbidden to talk such nonsense.

It was while she was in her early 'teens that her attention began to be drawn in the direction of Spiritualism, and, seeing a notice posted outside a lecture-hall, she surreptitiously attended a public demonstration of clairvoyance. The medium there and then convinced the girl that there was something in it, and almost immediately proceeded to inform her that "guides" were watching her growth and development, and preparing her for a special work.

The stifled sensitiveness of childhood began once more to assert itself when, in December 1906, while staying for the night in a town thirty miles or more from home, she suddenly awoke with a feeling that something unusual had occurred.

"I looked up," she writes, "and saw in front of me, but about five feet above the level of my body, a large circular patch of light about four feet in diameter. In this light I saw my mother quite distinctly. Her face looked several years younger than I had seen it a few hours before. A pink flush of health was on her cheeks, her eyes were clear and shining, and a smile of utter happiness was on her lips.

"She gazed down on me for a moment, seeming to convey to

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me an intense feeling of relief and a sense of safety and well-being.

"The vision faded. I was wide awake all the time, quite conscious of my surroundings.

"I jumped out of bed, struck a match and looked at the clock. It was just a few minutes past two a.m. I returned to bed and fell into a deep and dreamless sleep, awakening next morning to find a telegram from my brother, saying, 'Mother passed away two o'clock this morning.'"

FEDA ARRIVES

Few students of psychical research are unacquainted with the child-control "Feda", whose office seems to be a sort of go-between for the communicating entities. "Feda" is a problem in herself. According to her own account she has been for well over a hundred years a denizen of the astral plane. She passed over somewhere about the year 1800, when only thirteen years old. Her progress on the other side appears to entail little if any weakening of the links that bind her to the earth plane. Judging by her communications, she seems to be still the whimsical undeveloped child that she was at the time of her passing over. Is the real Feda earth-bound, or has the psychic shell, left vacant by the passing on of its original tenant, been seized upon by some other intelligence; such, for example, as some nature-spirit? If it is possible for alien intelligences to work through the dense nervous system of this earth body, how much more easily may a similar thing take place on the subtler planes?

Leaving these conjectures, however, it may be of interest to recount the coming of Feda.

After several messages had been given by their respective mothers at a private sitting of Mrs. Osborne Leonard and her two friends, Nellie and Florence, a communicator came upon the scene who gave her name as Feda.

"She explained that she was an ancestress of mine. She had married my great-great-grandfather. My mother had often told me about an Indian girl who married this ancestor, but you know how bored children are by frequently repeated family history—I had not taken much notice at the time.

"After marrying this native girl, my great-great-grandfather, William Hamilton, was not popular in India, and he made arrangements to bring Feda home to England. On the eve of

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starting home she gave birth to a son, and died. She was then only thirteen. This was about the year 1800.

"Feda told me (by spelling out the words with the aid of the table) that she had been watching over me since I was born, waiting for me to develop my psychic power so that she could put me into a trance and give messages through me.

"I must confess that the idea of going into a trance did not appeal to me. I had hoped that I might develop normal clairvoyance, and see or hear the spirits on the Other Side, as I had seen my mother in that brief vision. . . ."

In connection with these early private sittings of the three friends, Mrs. Leonard records a form of phenomenon which she has never met with since. The walls of the room in which the sittings were held were distempered white. The séances took place in a good but slightly subdued light. Feda was the psychic mistress of the ceremonies, and was very proud of the opportunity to show her strength and skill. On one occasion the girls experimented with a heavy oak table with legs like those of a grand piano, which it took the combined strength of three men to carry into the room. When the sitters placed their hands on it, however, it "moved up and down like a featherweight" !

The chief point of interest in connection with this period of Mrs. Leonard's mediumship, however, is the fact that, silhouetted against the light background of the distempered walls, the forms of Feda and other entities could be distinguished quite clearly, "like clear-cut shadows" flitting about the room.

The fatal year 1914 signalized the commencement in real earnest of the work of Mrs. Leonard as a medium. In the spring of that year, she says, she was continually urged by her unseen friends to take rooms and commence her duties as a professional as soon as possible. Every message ended with the ominous statement that "something big and terrible is going to happen to the world. Feda must help many people through you."

In June of that year Mrs. Leonard was again the subject of a psychic experience of great significance. She was at the time at the house of a friend.

"Suddenly," she proceeds to narrate, "I became aware that the centre of our part of the room seemed to be filled with a grey mist. I blinked my eyes, closed and opened them, but the mist was still there, and it grew thicker. . . .

"Then in the centre of it, there gradually built up the form

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of a man, young and dark. He was in uniform. His face was pale and distraught. He held something in his hands, a round object which I could not see clearly.

A TRAGIC SPECTRE

"Suddenly I realized that he was the young King Alexander of Serbia, who had been murdered a few years previously. He seemed to sense my unspoken recognition of him, for he looked fixedly and sadly in my direction, and extended his hands, so that I could clearly distinguish the object he held. It was a small cannon-ball covered with blood.

"He murmured something, but I could not hear the words. He repeated them several times, but the only one I could catch was 'country'."

The vision faded, and it transpired that not only the medium but her hostess and a friend had each seen and heard the same thing in every detail. On comparing notes it seemed that the first words of the apparition were spoken in some foreign tongue, but that, realizing that his audience could not understand, he afterwards repeated several times over in English the words "My poor country".

With the commencement of hostilities the special work of the medium began. During the winter of 1914, the late Hewat Mackenzie, founder of the College of Psychic Science, called anonymously upon Mrs. Leonard, who completely satisfied him as to the genuineness of her powers. From that time she never lacked for the right kind of sitter, "bereaved, but well-balanced, even sceptical people, to whom the sittings were of benefit and service".

A few months later occurred the momentous meeting with Sir Oliver Lodge, with regard to whom she says, "I could never find words that would adequately express my appreciation of all he meant to and did for my work. Indeed, where would my work have been without Sir Oliver Lodge's help? I cannot imagine."

Apart from her trance mediumship, Mrs. Leonard has exercised other forms of psychic sensitiveness no less remarkable. She had always wished for the power to leave her body at will, or at any rate in full consciousness. After a series of abortive attempts to woo this power of astral projection, she was resting one afternoon on her bed, preparing herself for a coming séance, when the sleepiness which threatened to engulf her suddenly disappeared and gave place to a feeling of great calmness, accom-

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panied by a slight magnetic thrill, and the loss of the sensation of resting on the bed. Knowing from past experience that the least excitement, even pleasurable anticipation, would result in disappointment, she kept herself "under quiet control".

The actual phrase is quoted in this connection because it has been proved again and again in the course of her own development that anything in the nature of tension or strain is fatal to success. Mrs. Leonard, in the section of her book dealing with practical methods of developing psychic sensitiveness, declares that the advice so frequently given to "concentrate" is ill-advised, not to say misleading. The ideal seems to be summed up in the word "contemplation", which she prefers—one-pointedness without strain.

With regard to the occasion in question, the author thus expresses herself:

AN ASTRAL PROJECTION

"What happened I shall never forget; it was wonderful. I did not move consciously in any way, either limb or muscle, and my eyes were closed. I wondered how far my body might be above the bed, and by a little mental effort I opened my eyes and looked down and saw my physical body resting on the bed, and I, in my astral body, seemed to be resting above it. To show you how clear my thoughts were, I noticed that the head of my physical body was lying on a particular nightdress case with an embroidered corner. I was surprised at seeing it there, because I was not aware of its having been changed that morning for the one I had been using. . . . I was pleased with myself for noticing these things.

"The next thing I felt was that my astral body was getting farther and farther away from my physical body, and I seemed to be hovering over the edge of the bed for a few seconds. Then I began to feel just a little nervous, and the thought flashed across my mind, 'Shall I be able to get back easily?' That question and slight fear drew me back about a foot towards my physical body. But my interest got the better of my fear, and I thought, 'Whatever happens, let me go through with it.'

"The moment I so determined I became aware of my husband opening our flat door, which makes a slight noise on being opened, and speaking to someone in the hall outside. He was speaking in a low voice so as not to disturb me. I thought, 'I should like to go and see to whom he is speaking,' and I don't know how it happened, but I found myself at once standing

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at my husband's elbow at the flat door. I was not aware of passing through the bedroom door, which is kept closed, but there I was. I looked through the open door, and saw the man he was speaking to was from the Gas Company. What they were talking about I did not notice, because just after I joined them (in my astral body) a maid from one of the upstairs flats passed them, and I saw my husband, without speaking to her, take a coin from his pocket and hand it to her."

Having arranged methodically in her mind the details of (*a*) the gasman, and (*b*) the upstairs servant, the subject of this projection episode underwent a few further experiences before returning to the body—experiences requiring too much space to quote in detail.

Eventually she found herself back in her bedroom, lying in her subtle body just over the recumbent physical form.

"I began to be afraid I might not be able to get back. . . . My astral felt quivery, and the feeling came to me—there is going to be difficulty about it. Then I told myself, 'There won't be any difficulty if you keep calm about it; you will slip back.' I thought that, or made myself think it. I seemed to slip lower and lower, yet not thinking again so connectedly as before, when suddenly I found I was resting on the bed again. I dug my elbow into the bed and felt it solid, which made me realize that I was back in the physical."

The first impression of her husband, to whom she narrated her experience, was that Mrs. Leonard had been only half asleep; but a detailed analysis of the data proved to the satisfaction of both husband and wife that the happening was indeed a genuine projection experience. Later came further remarkable astral adventures.

On one occasion she visited a suicide. "Two days later," she points out, "Sir Walter Gibbons called to see me, looking very tired and exhausted. I asked him what was the matter. He replied, 'I have had an awful time on the astral plane during sleep. The night before last I was taken to the plane where some suicides go, and there I saw my old friend—who killed himself the previous day because he had got so terribly into debt and financial trouble.'

" 'Wait a moment,' I said, 'I think I have been there, too; wait till I describe some of it to you.'

"I did so, and alternately Sir Walter and I described details

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of the place to each other, until we were certain we had actually been to the same place, and seen the same man, at the same time, though I did not remember seeing Sir Walter, and he did not recollect seeing me. Anyhow, we both prayed for, and thought of, his friend, who, we heard later, made good and gradually progressed to a higher and happier condition."

A point of particular interest has been noted by the author in connection with her astral experiences ; that is, that "they are stopped by reluctance or fear, but that ordinary dreams or nightmares, the kind that are caused by indigestion or some other physical disturbance that affects the brain, are not stopped ; in fact, the more one fears the more is one harassed by them".

CUI BONO ?

That the psychic gifts of Mrs. Osborne Leonard have been put to good service her record, as it is given in the present volume, leaves little room for doubt. In her opening chapter she alludes to the benefit to be derived *spiritually* from the knowledge and practice of spiritualism. A certain vagueness of conception and laxity in the use of the terms "psychic" and "spiritual" may, however, be detected in her work, which, not pretending to be an academical treatise, is not to be counted against it. The whole book practically is a record of psychic experiences pure and simple. She comes nearest the truth, perhaps, when dealing with the question of self-training in thought control. She confesses to a liking for the word "Superconscious". Speaking to the student who wishes to develop his higher possibilities, Mrs. Leonard says, in regard to the Superconscious :

"He may not even know of its existence, and of the possibility of reaching up to it, *and through it* (italics ours), to the treasure-house of the Spiritual World. Truth, intuition, inspiration may all be his, through this linking up of the conscious mind with the higher. . . . When one uses, or contacts, the higher or Superconscious mind, one finds intuition and inspiration, and all the attributes of the world of spiritualism and truth. . . ."

The mystic, for whom the world of Spirit rather than "spirits" is the one reality, finds the realm of the superconscious, where time and space, and even form, are transcended in a brief period of ecstatic bliss, something different from even the higher reaches of the mental plane. Mrs. Leonard has done good work in bringing so may people to a realization of the truth of human survival. But is that realization to be considered as the *end* of human endeavour, or merely as the first step in the upward

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climb? Mrs. Leonard, again, has done good work—far better than many orthodox and blind leaders of the blind. But she has discovered what is bound in the long run to prove to be merely an interesting bypath; for it is possible for the soul to be side-tracked even when the realization of the illusory nature of physical existence has been achieved—it is possible for it to become as much if not more effectually entangled in the joys of the "Summerland" than in the keenest and loftiest pleasures of the world of matter. There is only one path to final and complete liberation, the Way of Divine Union. Its beginning is here.

THE EDITOR.

BREATH OF BRAHMA

By FRANK LIND

About me raged the stormy sea,
  Black billows tossed the ship on high;
Its mast rocked, like a wind-swayed tree,
  Beneath the lightning-silvered sky.

My eyes I strained in vain attempt
  To trace some thread of distant shore;
While every wrecking terror dreamt
  Swept, flooding in, through fancy's door.

With quaking heart, I blindly groped
  As reaching for a helping hand;
So found, what I had little hoped,
  Another by my side did stand.

Such was his fear, at once my arm
  Around him in compassion went;
At which there fell a sudden calm:
  I knew the tempest's rage was spent.

Upon the deck bright moonbeams streamed,
  Amazed I saw I was alone;
A voice then spake—from air, it seemed:
  "All is one breath, each soul thine own!"

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SEX AND ITS POLARITY

By R. E. BRUCE

SEX is the material expression of spiritual things.

In "sex" we use one word to describe two opposite forces. Sex on the instinctive or subconscious plane concerns the procreative faculty, which civilized man shares in common with savages and the whole of creation. But, like everything else, it is subject to the law of polarity. We know that genius, the highest expression of man's coherent thought, is akin to madness, which is the negation of coherent thought. But that spirituality is, in the same way, akin to sexuality—though at the opposite pole from it—is not so universally admitted or realized. Yet it is the same thing, transmuted—or, if we prefer it, an x number of octaves higher. Sex, expressed in its lowest form (lust), is man's most degrading experience: expressed on its loftiest, the spiritual, plane (love), it is the highest.

Love is purely creative. To believe literally that "*God is Love*" is to believe in the creative faculty as being essentially the highest of spiritual qualities. Sex on the highest plane is rooted in love. Sex on the lowest plane is rooted in hate.

The sex urge must, by the universal law on which the world is founded, be the dominant and most vital thing within us, because it is the fountain of all life. It is the root activity of human nature, at once its strongest, most fundamental asset and danger.

Where sex is dormant or practically non-existent, the individual is only half alive. To deny sex is to deny life. To transcend sex is to reach up towards the Divine.

In youth the material side makes itself most insistently felt, and in following its illusive will-o'-the-wisp promise of happiness man sometimes falls to the lowest depths of physical and moral degradation.

Donald Hankey, in *A Student in Arms*, puts the case clearly and succinctly when he says:

> What a doctor might call the "appetites" and a padre the "lusts" of the body hold dominion over the average man, whether civilian or soldier, unless they are counteracted by a stronger power. The only men who are pure are those who are absorbed in some pursuit or possessed

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by a great love, whether it be the love of clean, wholesome life, which is religion, or the love of a noble man, which is hero-worship, or the love of a true woman. These are the four powers which are stronger than "the flesh"—the zest of a quest, religion, hero-worship, and the love of a good woman. If a man is not possessed by one of these he will be immoral.

. . . The devil that possesses so many can only be cast out by an angel that is stronger than he.

In other words—transcendentalism.

To deny the power of sex in certain people is equivalent to disallowing their normal development. Every healthily developed being possesses the sex urge. Often it is so concealed behind layers of personality as to be unsuspected even by its owner. In such cases its suppression leads to destructive manifestations in the outward life—illness of the body, illness of the mind, or both, in exact proportion to the degree of suppression involved. A man in whom the sex urge is slight will suffer less from its suppression than one in whom it is more insistent, but the personality is more incomplete.

How often we observe that genius, whose highest flights of inspiration are godlike, sinks, in other moments, to the lowest depths of degradation! The greater richness of nature possessed by the genius means that the pendulum of character has a bigger swing, and unless Will is developed in proportion to the talents, the line of least resistance will be followed, which is the line of degeneracy and extinction.

It would almost seem from these premises that man is in a cleft stick. Low development and safety, or high development and—destruction.

It is true that in our search and striving after spirituality we tend—far more than the unadventurous—to sink to the bottomless pit of sexual iniquity. But to recognize a danger is the first step towards overcoming it. As already pointed out, extremes meet, in that as in everything else. *Spirituality is sublimated sex.*

What, in its simplest form of expression, is spirituality? Love of God. What is sex in its highest material expression? Love of a human being.

Sex on this, its highest material plane, is an ordered step upwards on the way to spirituality. Sex on its most debased and material plane is a long step downwards towards animality and extinction.

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Those who climb up the mountain are in more danger of falling than those who are content to sit at its foot. Then why scale the heights at all? Because refusal to advance on account of danger is the coward's part. It is a refusal to accept the God-given gift of life. It is a denial and a negation. And it leads to the coward's end—death.

That which we do not develop must, by a law of nature, gradually wither away, just as a perfectly healthy arm strapped to the side will eventually wither and decay. We cannot at the same time deny life and enjoy it. If we refuse to stand up to its risks we cannot encounter its splendours.

All life is in a state of flux, ceaselessly creating and re-creating. Evolution is the law of life. In accordance with cosmic law, a static condition is impossible. Man must advance or retrogress. Free will allows him the choice. Those who are unwilling to stand up to life, to face its risks, and encounter its adventures, must sink behind in the weedy, stagnant backwaters of existence, whilst life flows on past them. Stagnation is followed by degeneration—degeneration leads to death.

What should we think of a mother who, to spare her child the danger of falling, prevented it from learning to walk? The child would be under-developed and unformed. In the same way must man remain undeveloped and amorphous if he refuses nature's challenge to spiritual growth. Neither can he, by shirking danger, escape finally from it. All those perils he has passed by shiveringly on the other side accumulate in number and power whilst he drifts by, and fall upon him when his nature has become so vitiated and puny with weakness of Will as to be least able to resist them. Those who avoid life's troubles are invariably overwhelmed at last. Every difficulty faced and overcome gives man added power to conquer the next. Every trouble man shirks and avoids piles up the sum of troubles to come which will eventually annihilate him. The ocean of life will pass over him, and he, the drifter, will be submerged.

On the physical plane the creative urge may be satisfied by children, but that is not the only plane on which it functions. The word "creative" is of infinitely wider application than that usually given to it, for, it includes every thought, movement, word, and action which is not destructive. In fact the words creation and work should be synonymous terms, for work which is not creative—on however low a plane—is not work at all. And no work can be creative unless love goes to the doing of it.

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Only the cowards amongst mankind refuse to stir from their little backwater of fancied security, where disease and degeneration await them in the shadows. To them peace, calm, and inaction are the essential things, the safe things. But without buoyancy of effort there can be no real security. Their fancied peace is the inanition of death.

For not all are progressing onwards and upwards towards the ultimate and utmost perfection of life, the Divine, Who is the Fountain of all Life. Some are heading the other way, towards stagnation and death. It is they who refuse to take up the challenge of life, and Life passes them by. They fall behind, until they fail to belong to Life at all, but become at one with Death.

For existence is twofold: a progress towards Life, or a retrogression towards Death. Man comes into this earthly life at different stages on the Way, the stage at which he enters it being determined by the stage he reached in his former incarnation. From thence he is free to proceed up or down, *as he wills.* In this sense only is his free will limited, that his birth conditions may vary infinitely. But it must never be overlooked that these birth conditions are in no way the result of chance, but are the exact result of his own thoughts and actions in past lives.

The great ones of the earth are those who move most quickly with life's stream. Their vibrations are stronger and bite more deeply into the core of being, whilst at the same time their motion, though less hurried, is more swift. They overtake the current of life and pass it. They are actually in front of the pace which normal existence sets. They have advanced beyond the normal current of evolution. For man, born with limited free will, can increase this, even in one life, to a terrific degree in working up to that Union with the Divine where Will becomes limitless and Will and Action are One.

As spirituality is a quickened intensity of life, so materialism is a slackening torpor of death.

Consciously or unconsciously man is ceaselessly creating or destroying. Every fraction of a second in life is a definite building up or pulling down.

No matter by which Path we adventure along the Way to spiritual heights, the process within ourselves is the same—sublimation of sex.

Sex, or the creative act, functions on three planes: the material

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or physical, the intellectual, and the spiritual ; or the instinctive, the conscious, and the superconscious. It can function either constructively or destructively on any one of these three.

In its material expression it functions constructively when love for the individual is present, and destructively when lust is present.

Intellectually, it is constructive when love of the work undertaken is dominant in the personality, but destructive when the work is pursued solely for reasons of gain, love of the work itself being entirely absent. Work is constructive to just that extent that it is dictated by love—in other words, the creative act. The degeneracy of certain present-day forms of art, literature, and music, so-called, is explained by this law.

Spiritually, sex is constructive when love of God and humanity dominate the personality. Where self is allowed to intrude, it becomes debased to the most degraded forms of sensuality and black magic.

That, to the Westerner, is the danger of *yoga*. As in all forms of spiritual development, every sense becomes more alert, acute and intensified, but in the study of *yoga, if successfully pursued,** the pace of this quickening is so much intensified that the newly awakened soul is insufficiently developed to cope successfully with his swiftly growing powers. The result is catastrophy. A loosening of Will-control, which has not grown in proportion to the increase of power in other directions, is followed by complete collapse : in the milder cases, a nervous breakdown ; in severer ones, degraded morality, madness, or death, or a quick sequence of all three.

For in the successful pursuit and practice of *yoga*, growth of power is marvellously swift. Sight and hearing become more acute, and the sense of touch infinitely more delicate. The voice becomes clear and bell-like, the eyes bright, the step lighter and more springy. Intelligence becomes wider and deeper, judgment truer, swifter and more sure. *Prâna* (vitality) becomes more and more under control, and can be directed to various parts of the body at will. It courses through every particle of the being, until man feels almost a god, and, in ecstasy of happiness at these wonders, is blind to the dangers that attend them.

The slower methods of Western spiritual development hold fewer perils, but to eliminate danger is impossible. We cannot gain the prize without running the race.

* Where no successful results are achieved, no danger is incurred.

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By the very fact of spiritual development man develops all his other faculties. Intelligence is heightened, feelings and emotions intensified. The whole personality becomes keyed up to a higher pitch, to a more intense degree of awareness. In plain words, man is more keenly alive. It is obvious that as this greater aliveness pervades the entire being, it must also affect the sexual urge, which, under these conditions of development, becomes intensified, and, unless sublimated and diverted into other channels, a grave danger.

The weak point in the general ideas and teachings of spiritual things amongst Western peoples seems to be an ignoring of the power of Will and its infinite importance. An Eastern seeker after truth in spiritual things invariably begins his study by intensive training and strengthening of the Will. A strong and disciplined Will is the only safe sheet-anchor against foundering.

Sex is always a potential danger. To assert that this applies only to the sexually minded person is to show ignorance of the laws of being. The more vivid life becomes the more wideawake become all the instincts. As sex is the strongest instinct, it stands to reason that in any development involving the instincts the sexual instinct is aroused most fully.

It is a recognized fact that the children of clergymen often turn out badly. In nine cases out of ten this "turning out badly" is based on sexual sins.

The occultist does not believe in chance, but in cause and effect alone. Is it to be assumed, then, that religious upbringing is conducive to immorality? Judging on the facts, it is difficult to escape the admission. Religious training, so-called, has been a potent factor in the upbringing of parsons' children. They are sent to church regularly and often ; they are taught to say their prayers ; they repeat grace before and after meals. Religion, as their parents understand it, looms far larger in their consciousness than in that of most other children. The repetition of prayers and the observance of certain restraints on liberty on the Sabbath, such as the non-reading of secular books, abstention from games, etc., used to form part of their normal curriculum. But this formalism and insistence on conventional morality is so far removed from the spiritual life that even before maturity they revolt against these artificial barriers, and in this revolt the pendulum of character and action swings too far the other way. Artificial restraints amount to training in the wrong direction, and this is as dangerous to spiritual growth as any other wrong

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training. It spells repression, which is the enemy of sublimation, transcending, and overcoming.

The mystery, then, behind the spiritual disasters so often following on New Thought, Spiritism, Yoga practice, and artificially religious upbringing lies in the negation of Will, in ignoring the urgent necessity of its training. Let Will go hand in hand with that quickening of the senses which is a condition of spiritual unfoldment, and danger is minimized. Train the Will to act smoothly and strongly. *Be alert for pitfalls when spiritual unfoldment seems to be rapid yet Will refuses to function.* This condition is more common than is sometimes realized, and as dangerous as an unexploded mine beneath the feet.

That auto-suggestion and mental imagery exist independently of the Will, and without its exercise, is a statement far too often made by teachers and promulgators of cults, who fear to scare off intending pupils by the mention of so austere a thing as Will because a widespread idea exists that Will is a difficult and stubborn thing to train, and that unless a man be born with what is known as "a strong will" the struggle is wellnigh hopeless from the start.

But Will, trained through auto-suggestion, is no more difficult to cultivate than other qualities, and the rewards are far greater.

Not a man amongst us but suffers from some defect of Will.

Ignore the Will, and dangers must materialize.

It is even better to have a disciplined Will than to be spiritual, if the choice must be made.

Merely to think sexual thoughts is to waste an inner energy which, directed into right channels, would build up genius.

This transmutation can only be performed by the Will.

Transmutation, though seemingly difficult to the inexperienced, is in reality simple. It is to heighten to their highest pitch the vibrations of the forces operating in us. It is to play the same tune an octave higher.

As a simple example: if thoughts of dislike for a certain individual invade the personality, concentrate in the silence on any good qualities that person possesses. In a few moments nothing but love will be left in the mind.

Thoughts of sex can be transmuted in at least two ways: (*a*) into meditation on the infinite love of God as expressed in all creation, (*b*) into concentration on some personal creative work.

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This may be anything from the building of a battleship, the composition of a poem or a novel, to the mere sweeping of a room. Everything undertaken in the creative spirit becomes creative work—the work of the builder.

In transmutation, it is the opposite faculty on which concentration should be practised.

As he passes through life, man comes into continual contact with varying forces. Unless he controls these forces, transmuting them to the highest form of expression, they will control him.

Practice in control through Will-training is therefore the most insistent need of our time. Of our time even more specially, since we are now at the parting of the ways, the end of the Piscean or intellectual age and the beginning of the Aquarian or spiritual age, in which, unless we be ready to attune ourselves to its higher and more delicate and subtle vibrations, we cannot escape extermination.

HOPE

By R. IRAM

AWAKE ! look up ! the long winter of doubt and pain is nearly over, the spring of hope and joy rises to greet us ; the dark ages of conflict and materialism are giving place to the dawning of a new day.

No longer will death hold sceptre over the fearful multitude ; his night of terror will have passed in the light that is to come, when man, with finer senses and clearer perception—perception of more subtle essence than heretofore, will lift his eyes to that Source of life from whence he sprang, and whither, with joyful feet, he will return, enriched with fruit of toil and travail of rebirth ; a living consciousness, a god.

Rejoice, and sing in your heart, for the day is at hand ; no longer shall the dark clouds of ignorance shut out from man the sun of his inheritance, the ray of life pierces the gloom, the dawn of the spirit has arisen, the day of deliverance shines glorious in its might.

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BUTLER, SHAW, SMUTS, AND EVOLUTION

By H. REINHEIMER

PART I

He who would gather immortal palms, must not be hindered by the name of goodness, but must explore it if it be goodness.

EMERSON.

"THE dragon's teeth which are being sown may bear their horrid crop."

In these darkly foreboding words the Bishop of Exeter warns us against the disastrous consequences following upon the acceptance of the terrible implications of the Darwinian theory. The Bishop, although not an opponent of evolution, goes even further in telling us that the tragic seriousness of these implications seems, for reasons not quite clear to him, "to be hidden from otherwise extremely able men" (*Hibbert Journal*, July 29th).

Those who have given close and critical attention to such matters have long inclined to the view that there has been a blunting, and also a confusion, of the moral sense ever since Darwin's "distinctive" theory appeared. Not content to be "descended with modification" from his gifted grandfather Erasmus Darwin, who, according to Samuel Butler, had left behind a very good theory (first responsible for the term "Darwinism"), Darwin muddled "Evolution", making a mess of his dower. "Natural Selection" was, in Butler's phrase, discharged into the waters of the evolution controversy "like the secretions of a cuttlefish", certain to do tremendous harm. According to Dr. E. W. Barnes, Bishop of Birmingham, a great student and protagonist of science, the notion that Nature is ruled by blind mechanism (attributable to Darwin and his circle) is to-day general in the street and in the pew, with the result that, as he testifies, we "live to-day in a period of perplexity and spiritual decay", that is to say, we are now reaping the whirlwind arising out of the godless teaching of "ruthlessness" and of the world as a "gladiator's show", products of the Victorian period, regarding which period it may indeed be said, so far as its blighting naturalism is concerned, that it represents, in the language of Browning,

A sullen page of human chronicle
Fit to erase.

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To-day, with fuller vision, we can wave aside the blatant pessimism engendered by the great Victorian naturalists, and we are happily able, in Browning's words, to declare that man "in his right constitution" ranks much higher than the crudely materialistic evaluation of him by Darwinism would have us suppose,

> So glorious is our nature, so august
> Man's inborn uninstructed impulses,
> His naked spirit so majestical.

Some insistence is due, before we pass on, to the sagacious Browning's all-important proviso, that man should be "rightfully" constituted. The reminder comes, indeed, almost as timely to biological philosophy as came relativity to physics; for it is eternally true that, in Gœthe's words: "Thou'rt like the spirit whom thou can'st conceive"; that is to say, an organism's power of comprehension depends upon its "stature" (in the sense of status, rather than of mere size, and status in turn depends on constitution). The idea, so widely prevalent, that any and every physical constitution is good enough to enable us to realize our true destiny, is fallacious. Einstein has shown that our judgments are often warped by conceding too much to the position which we happen to occupy at a given moment. *Ex quovis ligno non fit Mercurius*. Emerson warned us long ago against breeding men with too much "guano" in their composition, lest this result in manifold mischief. No admonition could have been more pregnant. We are now discovering that the sanity of the mind depends on physiological conditions—how greatly so no one as yet suspects. The fable of the wolf and the lamb alone should remind us that opinions about things in general (and hence also about science) may differ greatly, and often with striking divergences according to differences of constitution—the one party, built up for the most part on "guano", may, for instance, violently assert that necessity knows no law; whilst the other, more harmoniously constituted, free from murderous taints, may be relied upon to insist on law and on necessities transcending those which apply to the former more savage and more ruthless party. In a profound sense it is true that our strength arose out of our weakness. The mind of the herbivore will discover a philosophy of values; whilst that of the carnivore will repudiate values altogether, pleading *sæva necessitas*, cruel necessity. Certainly we shall be wrong if we assume that "constitutions" do not make a vast difference to our thinking. "*Der Mensch ist was er isst*" ("Man is what he eats"). Moreover,

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Semper edimus alienum cibum. Some day—one may hope not too late—the League of Nations will occupy itself with these considerations, which strike at the root of many of our greatest difficulties.

It greatly redounds to Browning's credit as a poet and evolutionary thinker to have laid stress on such and similar reservations, a procedure which can now be shown to be thoroughly consistent with science. He has proved himself a worthy guide. In his *Paracelsus* he may moreover be said to have anticipated some of the latest thought on life and evolution, such, for instance, as the post-Darwinian teaching of "Emergent evolution" propounded by psychologists and mutationists, as also the "Creative evolution" of Prof. Henri Bergson and of Mr. Bernard Shaw, the "Holism" of the Right Hon. General Smuts, and even the more felicitous, because more practical, teaching of "Symbiosis" propounded by the present writer, the latter stressing more particularly the widespread, almost deliberate and purposive co-operation between animals and plants on the grand scale of Nature as supplying the mainstay of evolution—for without it one could not even have a "struggle for existence" —and as providing also the clue to degeneration, namely as due to failure of co-operation.

All alike are essaying to convey the idea of progressive development by means of the summation of powers, be it through "combination", "co-ordination", or "co-operation" ("pulling together"), to the end of increased fruitfulness of life and of exaltation of status.

Clearly some such idea also animated Browning, who envisaged the advent of man as due to a kind of cosmic synthesis man being thus the child of the cosmos, the son of God, the highest product of creation. In some manner, through synthesis superposed upon synthesis—a process realizable only on the basis of a rightful constitution, be it remembered—could the highest consummation, the evolution of man, have been reached. With regard to this qualitative proviso, once again, its need is also borne out by an overwhelming reminder we obtain from palæontology and anthropology to the effect that only some types, namely the most "generalized", were "saved" and advanced. The present writer has often demonstrated that the "saved" were the "rightly constituted", those that had gone forward in the spirit of a steadily progressing Symbiosis operating on the grand scale of Nature; whilst those that had flouted that,

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spirit, by becoming "divorced from Symbiosis" and lagging behind in constitutional righteousness—their flesh having, in Scriptural language, "perverted its way"—had to bite the dust in consequence. Unfortunately, as *Nature* (November 16th, 1929) states : "There are few subjects in which the general public is less informed as to the trend of the results of investigations in relation to the conduct of life" than anthropology.

At the same time, as they constituted him the arbiter of all life on our globe, these successions of felicitous syntheses made man the "heir of all the ages", capable also, it may be inferred, of understanding other life. Man, in the words of Dr. A. N. Whitehead, the mathematical physicist, is well "concreted". The principle of "concreteness" implies the "togetherness" of things ; it marks the make-up of the universe as drawing all-being into the constitution of each man as well as of each dewdrop and of each historical civilization ; it implies an order of the universe, with which order Dr. Whitehead identifies God ("The ordering entity is a necessary element in the metaphysical situation presented by the actual world").

From these considerations, too, we may glean again the transcendent need of "rightful" constitution—for the microcosm has to function in harmony with the pulsations of the macrocosm, the determinator of the order of things, working through and with all creatures, and it will do so most profitably wherever it behaves in due harmony with the cosmic ground-plan. Hence, too, it is said : "Blessed is he that trusteth in his God."

Man, the rightfully constituted, was evidently destined to rank very high, and we may infer from that fact also the justification for the use of "anthropomorphism" in biological interpretation. We have to face the fact, in any case, that we cannot transcend human mentality in interpretation. What we can do however, is this : try and gain the widest perspective in order to avoid narrowness. Thus, for instance, having duly discerned that Nature's ground-plan consists in orderly symbiotic co-evolution between plant—and animal—kingdoms, we can award a "point of view" also to the plant, giving it a place of equal importance with man, whose ally and indispensable partner and provider it has been throughout the ages. The plant has indeed been a helper to the animal similar to the way the female helped the male—although we may yet come to learn that its proportion of ministerings is even greater than this analogy would convey. Misappreciation of the plant's share in evolution is as fatal to a

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treatise on biology as would be the omission of woman to a volume on marriage. The "Eternal Life-Spinners"—the plant and the female—have dragged us on. All that he has, man owes to the plant; and for all that he can hope to achieve in the future, he will have to rely upon its help. A little consideration for "the point of view" of the plant will be a means of tempering our anthropomorphism, of safeguarding it against excesses, and of rendering it thus a more valid instrument of understanding.

Our biological and evolutionary thinking may be said to suffer from "maleness", this involving unbalancement. It is occupied far too one-sidedly with "*Arma virumque canto*" ("Arms and the man I sing"), to the exclusion of *Arma Cerealia* (The implements of Ceres). It is too greatly imbued by the spirit of Wotan—the Vandal of tremendous girth and impossible unquenchable thirst—relegating woman to the "three K's", and rendering in consequence an equitable axiomatic view of things impossible. Its fundamental laws are ruthlessness, cannibalism, and chaos; whilst in reality the laws of evolution are co-operation, industry, mutual aid, and orderliness. *Mirabile dictu*, so long as the consecrated Victorian naturalism adopted the ruthless Bismarckian kind of anthropomorphism, conformable to Wotan, nobody objected. Somehow this crude concoction came to be regarded as ranking high above philosophy. The "cautious" Victorian naturalists (with their truly fantastic speculations) were held to possess in their "plain and unvarnished" facts the master-key to "Absolute Certainty". They were supposed to move and have their being in high realms, into which "mere" philosophy could never penetrate. Their "unvarnished" facts amounted to this, that good could come only from carnage, from Gothic destruction, from "*Zuchtwahl*", i.e. "chastisement selection", as the Germans called it. Nobody saw that Darwin had tucked away in a phrase a kind of devil, "Selection", as he labelled him—a metaphor born of a false analogy—camouflaging him with the innocent-looking epithet "natural", with the aid of which compound he presented us with the idea of the earth as a god-forsaken self-sufficing world, a shambles.

Who cared to worship any longer a merely "anthropomorphic" God—like morality, a mere "man-manufactured" entity—when there was a "Natural" and "Absolute" one to propitiate, a God of Certainty, the outcome of the inerrant Darwin's visions? Was not Darwin one under whose banner infallible science had

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gained "glorious" victories over religion? Who of the truly "enlightened" could still believe in Him

> Qui mare et terras, variisque mundum
> Temperat horis?

The "glorious victory" of Naturalism over theology at Oxford, when Bishop Wilberforce was vanquished by Huxley, caused many to overlook the fact that the Darwinian deity was the product of a concoction of catchphrases and figures of speech, a hybrid compounded with almost incredible levity of thought of a host of imponderable quantities, each of which was composite enough to produce, with a little handling, a chimera bigger than the Albert Hall. The mountain had laboured ten years and bore the ridiculous mouse of a truism to the effect that only survivors survive, that the fit came from the fortuitous, which truism and falsity were bolstered up into a kind of super-religion—that of the atheist. The alluring part of the new cult was that it practically gave men absolution from all moral burdens, a sinister anti-Christian spirit being thus loosed on the world. The old "personal" God was not obliging enough to a generation that wanted to be free from moral shackles. Anthropomorphism of an anti-Darwinian kind became taboo, whilst Samuel Butler, the outstanding genius of the time, who had truly warned from the first against the falsity of the new (utilitarian) standards, showing how he had been "hoodwinked", became the *bête noire* of his time.

> He that outshines his age is like a torch,
> Which, when it blazes high, is apt to scorch.

To be "up to date" and not to suffer the fate of Samuel Butler, biologists had to fight shy of common-sense anthropomorphism. They might wallow knee deep, and with utter impunity, in one that substituted the devil of our creation for the Lord, or even the Lord of our creation, and they could to their heart's content proclaim Chaos as the supreme Law. To-day biologists even prefer to do without a point of view altogether rather than risk the accusation of being affected by moral values of any kind.

Yet to interpret phenomena without any point of view, relying on pious Darwinian platitudes, is as perilous as is the attempt to navigate the high seas without a compass. Such a procedure is apt to lead into blind alleys, as it has actually done,

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causing the greatest confusion. What should be done in biological interpretation is to lay under tribute, with the utmost circumspection, the conclusions of the wisest and best constituted minds. Poetic vision has thus often appealed to our best biological counsellors. According to Dr. Whitehead, the physicist, it is to mystics, poets, and artists that a "concrete", instead of a merely "abstracted", view of things is most felicitously vouchsafed.

The case of Browning may be adduced in illustration of this truth. Thus, in one happy inspiration, he may be said to have happily anticipated, not only Emergentist and Physicist new thought, but, in the same breath, also the pluralism of the late Prof. William James, to whom it appeared that perhaps intelligence existed "distributively" ("concretedly", as one might say, particularly in view of the fact of the symbiotic participation of all in each).

Listen to Browning's "musical" and "concreted" account of the "descent" of man,

> Whose attributes had here and there
> Been scattered o'er the visible world
> Asking to be combined, dim fragments meant
> To be united in some wondrous whole.

This version of life is a kind of "Holism" too, although in a form slightly differing from that of General Smuts', to whom consciousness appears as but a late product of evolution. It is one, however, that appealed to such minds as Prof. James and Maeterlinck. The latter, in his *L'Intelligence des Fleurs*, arguing the omnipresence of mind, and particularly its function in the vegetable kingdom, pleads that the plants use the same methods, the same logic, to ensure their ends by the same means as we do; that they learn by experience and respond intelligently to stimuli just as we do—"*notre esprit puise aux mêmes reservoirs que le sien, nous sommes du même monde, presque entre égaux*"—telling us, in this connection, that "it would not, I imagine, be very bold to maintain that there are not any more or less intelligent beings, but a scattered general intelligence, a kind of universal fluid that penetrates diversely the organisms which it encounters according as they are good or bad conductors of the understanding. Man would then represent up till now, upon this earth, the mode of life that offers the least resistance to this fluid, which the religions called divine."

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Nothing could be more welcome than that poetic and philosophic minds should devote themselves to the problem of consciousness, which is the major puzzle of science. "How can the material and the immaterial influence or act on each other?" asks General Smuts, who goes on to say that this is still one of the great unsolved problems of philosophy, which science finds equally embarrassing. That much is clear to him that science can no longer regard life and mind as being outside reality as "merely ineffective illusions". If they were not important, "how could they have arisen and grown in the struggle for existence?" Yet does he consider mind but a late product, scarcely a coherent theory, one must say. We must make mind, the "inner voice" and the "ought", the primordial starting-points of our researches, thus to be on solid ground and also the better to understand how by mental synthesis, however primitive, we can get into ever more fruitful touch, or co-operation and union (partnership or "Holism"), with life other than our own. "Mind", as Prof. Eddington witnesses, "is the first and most direct thing in our experience, and all else is remote experience." Here also comes in the most important factor of "sympathy", without which nothing can be done by way of vital synthesis, a matter largely neglected in "Holism" and kindred theories. It is the poet Browning—and, with a similarly fertile imagination, the philosopher Maeterlinck—who knows how to convey the essential idea of the craving for (sympathetical) unison in some "wondrous whole"—the quest after God, as the idealistic philosopher would call it—the lure of the larger "Holism", as General Smuts would say—the lure of the perfectly constituted, and hence, permanent whole.

Man appears as the most profoundly composed and "concreted" organism—the heir to all the ages—a being, moreover, who in virtue of such wondrous "wholeness" is capable comprehensively to interpret evolution, his views being based on profound experience, despite their "anthropomorphism". Hence, too, the fascination which the perennial subject of evolution exerts on all "evolved" and "constructive" minds.

A good instance is presented by the Right Hon. General J. C. Smuts's volume dealing with the interesting problem of "wholeness"—the tendency to form ever more effectual "wholes"—entitled *Holism and Evolution*. The General sees a dominant tendency throughout the inorganic and organic world for units to combine into ever more effectual wholes. By such positive and co-operative combining (and not merely by death and

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elimination, the factors chiefly relied on by the Victorians), he thinks, evolution was achieved. Like other writers of the day, he urges emancipation from the terrible thraldom of the blatant materialism of the Victorian naturalists' thought. He, too, would resort to an enlightened anthropomorphism, as when, for instance, he shows the significance of Einstein's theory in its bearing on the evolutionary problem. Einstein's point of view of relativity, he says, is not only the soundest science, it is fundamental to psychology—and psychology is all-important to "Evolution". "The world in experience is at bottom *my* reading of the world, in which *I* am the centre of reference where the system of co-ordinates and measurement is *my* private system; and the space, time, and experience which go to the making of it *my* space, time, and experience. Objectivity and universality are indeed attainable, but only from a subjective and individual starting-point and centre of reference. Individualization is bound up with reality on the psychic plane."

Thus it has come about that "what has been looked upon as a reproach to psychology, namely the essentially subjective standpoint which governs it, the self which it discloses as central to all our experience and reality, now appears to be equally necessary for the other sciences as well. . . . Natural Science, which has always prided itself on its objectivity and freedom from all subjective considerations, now finds that after all psychology has been right, that the despised subject of self and psychology is not only a real factor in the universe, but is central to all true knowledge of it."

The cleavage hitherto existing between natural science and psychology has been nothing short of "a calamity to both".

More anthropomorphically still, we are told that "in personality will probably be found the answer to some of the hardest and oldest questions that have troubled the heart as well as the head of man".

Personality is the majesty ruling an "empire", the "central executive wielding sway over its individual members in the interest of the whole".

But are we not thus also plainly getting on to sociological, or economical, ground? There are good "rulers" and bad, the difference leading to good constitutions or bad, as the case may be, this, however, making all the difference to results. It need only turn out that the universe is after world-service in the widest sense rather than after whole-making *per se*—as we shall

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indeed argue is the case—and it is clear that it behoves us all-importantly to recognize the "eternal difference between right and wrong". It is in such wise that we shall get on to real practical ground, and that a sound, well-balanced anthropomorphism will prove of the utmost value in interpretation. An anthropomorphism which views the organism *sub specie æternitatis*, and from the point of view of avail in life generally, is certainly preferable to an attitude which out of fear of subjectivity and relativity seeks to interpret biological phenomena without any point of view at all. General Smuts and the poet Browning are evidently at one that objectivity and universality are attainable. Both seem agreed, too, that we can find the clue to reality within—i.e. in ourselves—"so glorious is our nature", according to Browning. Both are in substantial agreement with Dr. Whitehead with regard to the fact that the profound way, moreover, in which we are "concreted" with the rest of the universe allows us to make valid judgments of value and to form correct appreciations of reality. Hence, too, the proper study of mankind still is man. Science, said to begin in wonderment, ends to-day in wonderment.

Neither the view of Paracelsus, nor that of "Symbiosis", would agree with that propounded by Mr. Wyatt Tilby in the *Nineteenth Century*, Oct. 29th, that "we look in vain for cosmic good and evil", that "humanity itself looks uncommonly like a local by-product—the branch-line, whose insignificant traffic is of no particular concern to headquarters".

Such writers fail to realize the fact of "concretedness" and the importance of "rightful constitution" ("music", as Plato said—the same Plato whom Mr. Tilby has the hardihood precipitately to dismiss). Such are purblind to the fact, moreover, that we are co-evolved and wondrously "concreted" with those marvellous children of the cosmos, the "lilies of the field", which, in our self-conceit, we have entirely underrated, although "Solomon in all his glory" could not vie with them for merit. Theirs, originally, the "attributes" which are fundamentally important, some of which they knew how to communicate to man their partner, thus helping to make him what he is—a plant-animal of cosmic significance. Great, indeed, are the achievements of the "lilies"—and greater far than of man are the works of *totius orbis flora*. The "physiological dominance" of plants, says Prof. F. O. Bower, is "not temporary but permanent" (*Plants and Man*). Seen in their due setting in organic

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interdependence—in the web of life, in which they play the predominant part—the contributions of the plant appear so remarkable and so significant as to warrant us in according an important "point of view" to the plant, this justifying at the same time the postulation of cosmic good and evil—nay, rendering such postulation, indeed, indispensable to an understanding of the phenomena of life. Even Darwin felt compelled to speak of the bee obtaining nectar illegitimately from the flower as a "felon", thereby tacitly admitting a wider morality, namely as between species and species—nay, between "kingdoms" and "kingdoms", or between one part of the cosmos and another. Had he made this recognition the starting-point of a due biological sociology, he would have blessed his work, instead of cursing it with the opposite idea of "Natural Selection", proclaiming Chaos as the Supreme Law.

"All things are moral." So Emerson, one of the twice blessed, who had a correct conception of the way in which things are "ensouled" and variously related and integrated. Nor is it enough to say, as some do, that things must be wondrously "co-ordinated" and "adapted"; but there is fundamentally required of them, in Emerson's parlance, "a good determination", failing which there ensues "misadaptation", this accounting for the phenomenon of "failing species" which so greatly puzzled Darwin.

It is evident we have yielded too readily to a truly pitiable narrow specialism, one that had nothing but blank denials for all that is of glory in Nature. It were time we lifted up our eyes again to those mountains from which Help and Wisdom used to come in the past, and remembered the classical sites of ethical inspiration. Destitute though they were of fleshpots, yet they were the richer in moral teaching. Alas, from the moment the world began to busy itself with evolution, it began to lose its common sense, the priceless asset which we should guard most zealously. Samuel Butler, who was the first to emphasize this lapse and to predict its dire consequences, pointed out in this connection that common sense had not yet been formulated in matters of science or philosophy, that it had in fact been left out of consideration, and that therefore few of the decisions arrived at can at all hold final. "Science", he said, "is like young love, too young to know what conscience or common sense is."

No remark could have been more apposite. With great independence and originality he defended civilization's great

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treasures—common sense and conscience, putting the world under a great obligation to him. At a time when Huxley, flushed from an easy victory over an unprepared obscurantist bishop, gleefully boasted preference for descent from an ape, Butler, the son of a clergyman, and grandson of a bishop, gave him the lie direct, showing that one may have clerics as ancestors and even be impelled thereby to incline to views the opposite to the new-fangled crudities proclaimed from the housetops by a handful of naturalists and zoological specialists, and yet come out triumphant in the end. All that has since happened goes to justify Butler. Our outlook is becoming Butlerian rather than Darwinian or Huxleyan. Thus the whirligig of time brings in its revenges. The turn that science itself has taken in quite recent times may be said to mark a return to modesty and common sense. Nor is the study of evolution itself very much more than a study of common sense. It was Butler who was first in the field to restore a lost sense of proportion. To him belongs the initiative in building up a really valid and coherent criticism of Darwin's theory. He it was that suggested new and untried avenues of approach. To him the credit for having corrected Darwin's theory in several important aspects, especially on the side of mind, of psycho-biology, where it was weakest, is due. He was at once revealing and convincing. Yet, with an unfavourable tide, this did not avail him ; for was he not "burked" and "butlered" for his heresy ?

(*To be continued.*)

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SCIENTIFIC EXPLORERS OF THE ETHER

By W. WILSON LEISENRING

THE year 1831 is memorable on account of several events of scientific importance. In that year the British Association for the Advancement of Science was founded, and the famous physicist Sir Francis Bolton, one of the founders of the Institution of Electrical Engineers, was born. The two most significant events, however, were Faraday's discovery of electromagnetic induction on August 29th, 1831, and the birth, eighteen days previously, of Madame Blavatsky, who expounded the electromagnetic principle in operation throughout the differentiated states of ether. These are interesting astrological coincidences.

In 1831 the planets Jupiter and Uranus were in conjunction in the sign Aquarius; and in August Mars was with Saturn in Mercury's sign, Virgo—a sign prominent in the nativities of many distinguished men of science. During August, also, Venus was passing through her "day-house", Libra, co-operating by "trine" with Jupiter and Uranus. It has been observed that Venus, the planet of intuition, has usually a strong influence on the minds of great mathematicians. But the most powerful zodiacal influence radiating on the earth at that time came undoubtedly from the reciprocal stimulus of Uranus and Jupiter—*Pater omnipotens Æther*—in the air-sign of the "New Age".

The famous Clerk Maxwell, renowned for his contributions to optics, geometry, and molecular physics, and especially for his fundamental work on electromagnetic theory and his connection with Faraday, was also born in 1831. His birth-date was June 13th, when the sun was in the air-sign of Mercury, and he brought to humanity a power of insight and interpretation that emphasized the electrical significance of the planets in Aquarius. In his electromagnetic theory of light he forged the key that enabled Hertz to begin the exploration of the infra-red electric waves which led to wireless communication.

David E. Hughes, the great inventor, was born May 16th, 1831, and at twenty-three he produced the type-printing telegraph. His most momentous contribution, however, to the "electric age" was his discovery of the microphone, announced in 1878, and from that day to this some form of Hughes' micro-

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phone has been embodied in every "transmitter" for a telephone system. Later he conducted experiments when signals were transmitted without wires, and had he known of Maxwell's theory he would undoubtedly have anticipated Hertz' special work. But with his "Sun in Taurus" his science was *applied* rather than "pure", and, as Sir Oliver Lodge has said, "Hughes thought with his hands". Many other men of science, distinguished for their original work in physics and other departments of science, were born in the same year, though their names are known only to scientific specialists.

Pater Æther was stirred in all the ranges of the electric waves which were focused on our planet in 1831. From the molecular electricity conducted through wires by Faraday, to the atomic electricity of thought vibrations set in motion by Blavatsky, disintegrating impulses were directed into every department of human life in preparation for a new cycle of evolution and another revival of ancient learning.

Our age is called the Age of Electricity because inventors have found means to apply to practical purposes the laws of electromagnetism discovered by men of science. But the principles of polar magnetism or "sympathy", of attraction and repulsion, were known to the philosophers of ancient civilizations, who stated that every form of matter and every activity of nature is a manifestation of the dual force inherent in Space. The Greeks called Space *Æther*; the Aryans, *Akasha*; the Chinese, *Tien*; the Egyptians, *Noot*; the Babylonians, *Tohu Bohu*; and the Chaldees, *Ab Soo*—the source of all knowledge.

Modern discoveries are, in one sense, rediscoveries of ancient knowledge. The era of modern science began with the Revival of Learning after the Arabian scholars and travelling monks from Byzantium had brought into Europe the traditional lore and literature of Ancient Greece, Persia, and other Eastern countries. The ideas of "atoms", "ether", "evolution", etc., are derived from ancient philosophies. Faraday had profound respect for the old philosophers, and Tyndall, in his book, *Faraday as a Discoverer*, shows the great physicist using "old reflections of Aristotle" which are "concisely found in some of his works". Perhaps this contact awakened his genius, which later obtained a deep insight into the workings of the activities of nature hidden behind the mask of the matter we see.

H. P. Blavatsky also admired "the ancients", and from a study of their science-philosophy she was able to predict future

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discoveries of modern science. She stated that the characteristic of Ether is sound: "Were there no Ether there would be no sound, as it is the vibrating sounding-board in nature in all its seven differentiations." It reflects and transmits "sounds" and "images" by polar propagation. Long before the invention of instruments for radio-transmission and reception, Mme. Blavatsky knew from personal experience that sound can be transmitted long distances without wires or cables.

An instance is related by the late Countess Wachtmeister an English lady, widow of a Swedish Count) in her *Reminiscences*. In 1884, when in Belgium, she was driving one afternoon near Enghien with Mme. Blavatsky. The latter remarked that she heard the music of *Guillaume Tell*, and, observing that it was one of her favourite operas, sat quietly listening for a while. Countess Wachtmeister arrived in Paris the following evening and ascertained that the selection from *Guillaume Tell* which Mme. Blavatsky heard on the drive had been performed at a concert in the Champs-Élysées at the same hour.

In her work, *The Secret Doctrine*, published in 1888, Blavatsky expounded the difference between the molecular ether, in proximity to the earth and other planets, and the Hindu Akasha, or *interstellar* Æther, the source of the cosmic rays investigated by Professor Millikan of California and described by him in a recent address in terms almost identical with those in *The Secret Doctrine*.

In the same work Blavatsky stated that "matter" exists in many states unknown to us because of the limitation of our senses and instruments, and that "between this time [1887] and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow". In 1895 the X-rays were discovered by Roentgen. This discovery also confirmed her statement that matter has the characteristic of *permeability* in states of highly rapid vibration—or, as science now expresses it, in high-frequency levels.

Since that time the researches of eminent physicists have created a revolution in science and endorsed several other fundamental propositions of *The Secret Doctrine*: one, that matter is essentially electrical, and that the vortical movement of the "atom" is due to this polar force. When that work was published the electrical constitution of matter was, of course, a strange and revolutionary idea to all except a very few mathematical physicists, whose speculations had not been experimentally demonstrated.

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The recent conclusion of Professor Einstein's intuitive genius, that "space will have to be regarded as primary, and matter derived from it as a secondary product", is a basic proposition of *The Secret Doctrine*, given in numerous passages, one of which states poetically: "The 'Parent Space' is the eternal, ever-present cause of all—the incomprehensible Deity, whose 'invisible robes' are the mystic root of all matter and of the Universe."

Strange to say, however, "to be or not to be", with reference to the ether, is debated to-day as fiercely, and from the same angles, as in the nineteenth century, when Blavatsky summarized the conflicting scientific theories in *The Secret Doctrine*. While specialists in the physics of radio-transmission constantly use the term "ether", speculative physicists declare that there is no ether. In a scientific journal one will find a communication dealing with theories of radio-transmission in which the ether is taken for granted; and, on an adjoining page, an argument by another specialist showing how impossible it is for a physicist even to hypotheticate the existence of ether. For the former, waves of sound and waves of ether are apparently synonymous, although certain waves are above and below the threshold of human perception. In the higher physics "radiation" means an electromagnetic "energy" operating in empty space dissociated entirely from "matter". It seems, then, to be a question of terminology, for the radiation in space must be an aspect of space itself, "states of empty space", as Professor Einstein expresses it; and it appears to be prejudice that refuses to use the word "ether" either for the observable and implied radiations or for space from the depths of which issue what are called "cosmic rays". The lay-reader of some scientific books might conclude that physicists really know that Space is actually empty, even of matter in supersensible states. But so long as men of science have no means of experiencing ultra-sensible states of Light, they are no doubt wise to avoid the use of a word that would only be variously interpreted in terms of present knowledge.

The long search for an ultimate physical atom has ended in failure, and the atom is now generally admitted to be an abstract conception, having no actuality for the senses and denoting merely an invisible "centre of force" in a "vacuum". But long before physicists came to this conclusion Blavatsky wrote:

> The "atom" belongs wholly to the domain of metaphysics. It is an *entified abstraction*—at any rate for physical science—and has naught to do with physics, strictly speaking, as it can never be brought to the test of retort or balance (*S.D.*, I, 513, Ed. 1888).

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It seems logical, then, for physicists to maintain the dualism of "matter" and "energy", applying the former term to what is concrete for the physical senses, and the latter term, energy or radiation, to what can be recorded only by scientific instruments. It is certainly illogical, however, to suppose that any motion is possible unless something is in motion or being moved; but science also fights shy of the word "substance", with its metaphysical associations. Blavatsky was logical about this problem and stated:

> Matter to the occultist is that totality of *existences* in the kosmos which falls within any of the planes of possible perception (*S.D.*, I, 514).
>
> It is on the illusive nature of matter, and the infinite divisibility of the atom, that the whole science is built. It opens limitless horizons to *substance* informed by the divine breath of the soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists (I, 520).
>
> Before these *gases* and fluids (Hydrogen and Oxygen) become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a deeper plane, something else, and so on *infinitum* (I, 626).

Physicists have discovered that physical concrete matter and physical ether are in fact "finite". Apparently they have reached the limit of purely physical research, although no definite boundaries of the physical world can be fixed. This world in which the human animal-brain functions is interpenetrated, they find, by vibrations of light that cannot be counted by the human sense of time as recorded within our solar system. They have no instruments for measuring sidereal time as such, or any other time unrelated to our physical consciousness of time. Hence they jump to the conclusion that what is beyond the finite for us is a void: there are no states of relative infinity. This, again, is illogical, for one cannot be aware of the finiteness of things without having some conception of what is not finite—of infinity, the opposite state. What seems endless duration in one state of consciousness may be but finite in another state. What is beyond the finite for us must be, indeed, a void for the physical senses; but the mind abhors a vacuum even as does Nature, and it fills the vacuum with itself.

Sir James Jeans' speculation that the universe is the product of thought is as ancient as the Vedas, but the nature of thought and the medium in which it functions are problems which science has not as yet experimentally investigated. Although the subject is treated at length by Blavatsky, it is difficult in the present state of knowledge to understand such statements as:

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"*Interstellar* Ether (Akasha) has more to do with psychology than physics" (*S.D.*, II, 135). Or :

> Akasha (of which ether is the grossest form), the fifth, universal cosmic principle—to which corresponds, and from which proceeds, human Manas (mind)—is, cosmically, a radiant, cool, diathermanous, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the sub-Root ; and in conjunction with radiant heat it recalls "dead worlds to life". In its higher aspect it is the Soul of the world ; in the lower, the Destroyer" (*S.D.*, I, 13).

This dynamic energy is said to be the link between the One, absolute *universal* Life—the homogeneous Substance-Principle—and the various state of "physical" matter. It is the "animating" principle, electrifying every atom into life and constituting the "laws of Nature".

Some light is thrown on these statements by the results of physical researches showing that :

(1) There are electromagnetic fields *within* ponderable matter.

(2) Space is thus *within* the physical particle as well as without.

(3) There are *fields within fields*, since a positive "atom" is found to be the negative field of a rarer positive "atom".

(4) Ultra-violet rays and "cosmic rays" are not heat rays.

(5) " 'Cosmic rays' appear to come from all directions, and *interstellar matter is not apparently accumulated in any particular place*" (Second Rhodes Lecture, *The Times*, May 18th, 1931).

Link up discoveries (2) and (5), and it is possible to understand that the propagation of an impulse in interstellar Æther would be ubiquitous and instantaneous, and that it would affect all forms *in their inner constitution, and manifest this* effect to our physical perceptions when (*a*) the impulse is abnormally powerful, or (*b*) the conditions in the physical and etheric states of organisms permit of electromagnetic induction through intervening levels.

Sir J. C. Bose and other investigators have shown that minerals, plants, and animals react in their inner constitution to the electric action of light ; and "photosynthesis" is the scientific term for the selective assimilation of invisible energies by plants and animals. This process is a chemico-magnetic interaction between the etheric constitution of organic forms and the

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free ether of the atmosphere, by which these forms live and exercise "vital" functions. But the principle which isolates and polarizes them as individual forms is a more subtle force, an inner "field", that cannot be detected by scientific instruments. In more complex and differentiated forms this inherent "soul" or distinguishing principle is necessary, also more differentiated, and the human form manifests an intenser vibration of this principle to a greater degree than any other animal organism. The brain is so highly evolved and "organized" that it can interact with a higher level of energy which functions through man as "thought"; the inner "fields" of the organism have become more active, and the thought-energy interacts with the rarer states of interstellar Æther, or Akasha, and manifests as the *human* mind or soul (see *S.D.*, I, 329, footnote).

This is a sublimated photoelectrical process, and the radio-activity of intense thought can permanently affect etheric substance, just as a plant can photograph an image of itself upon a suitably sensitized film *by means of its own radioactivity*. (See Sir J. C. Bose's experiments.) Photography is now known to be a modification of molecular structure by the polar action of light; but the possible extent of these inner alterations, the nature of the energy that "fixes" them, the substance that retains them, and the state of the human constitution that reflects them, have yet to be elucidated by science. But it has one key to the subject of "soul" in the "intelligent" selective energies of Nature, and perhaps the following prediction may be realized before the end of our twentieth century:

> Physical science having now ascertained . . . the invariable law of the evolution of atoms . . . from their "prolylean" state down to that of a physical and then a chemical particle (or molecule), cannot well reject the same as a general law. And once it is forced . . . out of its alleged impregnable strongholds, it will find it more difficult than it now appears to refuse room *in the spaces* of SPACE to Planetary Spirits (gods), Elementals, and even the *Elementary* Spooks or Ghosts, and others. . . . They [scientists] will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them as one discovery follows the other. (*S.D.*, I, 620).

The chasm of chaotic space has, indeed opened before investigators to-day. But we are creatures of fear, and shudder at its —to us—*dark* mystery.

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ALADURA, NIGERIAN PROPHET AND HEALER

By MARY MILBOURNE

FOR several months past rumours had been reaching me that a remarkable man, whom the natives called "The Prophet", or "Aladura" (the praying man), lived in the next province to mine in Southern Nigeria. Tales had come to my ears of the wonderful cures he effected, but they sounded so impossible that I put them down as having originated in a native's imagination.

It was only recently that my husband and I had the opportunity of visiting this province and meeting Aladura.

All the way along the road leading to Ikare we passed by a large number of natives, far more than one would ever see going to any market. We found out that they were on their way to see Aladura. Many of these natives were lame or blind, or suffering from some disease. Some, indeed, carried in hammocks crudely made of native cloth slung between two poles, lay so still that we did not know whether they were alive or dead.

Once arrived, we made straight for the Rest House, which is built at the top of a steep hill and commands a beautiful panoramic view of Ikare and the surrounding country. In the centre of the town is a large plot of grassland, which was covered by a dense mob, several thousand strong, awaiting the hour when Aladura was due to preach to them and visit their sick.

"The Prophet" was sent for, and my husband interviewed him whilst I took down, word for word, what he said. His knowledge of English being negligible, he spoke in his native tongue, which was translated for us by an interpreter. Aladura, a lad of twenty-two, who did not particularly distinguish himself at the school he attended, said:

"I am called by God. I was a roller driver, and was at work one day, when a voice told me to stop work. I was so surprised that I did not believe my ears and went on with what I was doing. The following day I heard the voice again, telling me the same thing. For the second time I paid no attention, and returned to my work the third day. The voice spoke to me again that day, telling me that if I did not cease working I should

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die. I was then very frightened, and agreed to do what I was told. 'You must go to your town and help your people spiritually,' said the voice, 'and any sick for whom you pray shall be healed. But first of all you must go into the bush and fast for six days, at the end of which time you will see a vision.' The voice then ceased, and I started up the roller with the intention of finishing the day's work before I took up my new duties. For no apparent reason, my engine suddenly stopped, and, although I could find nothing wrong with it, I could not get it to go. I deemed this to be a sign for me to cease work immediately, so I cut down three palm leaves, which I stuck in the ground in front of the roller as a sign that it was out of action, and went straight to a hut in the bush to begin my fasting.

"The following day, in the afternoon, the voice spoke to me and asked if I was hungry. I said, 'Yes.' I was then told that I should be satisfied—and suddenly all feelings of hunger left me. Every day for six days I was asked the same question, after which I was filled.

"During the night of the sixth day I was sleeping in the hut, when I was awakened by a very strong light. I put out the bush lamp that was burning beside me, when the light became stronger still, revealing that the side of the hut had disappeared. In its place stood a person holding in his hand three flowers, which he threw to the ground. He told me to get up, which I did. On my right stood a being of huge proportions, who asked me whether I knew him, and, on being answered in the negative, told me that he it was who had been speaking to me.

" 'Are you afraid of dying?' he asked.

" 'Yes, I am,' I replied.

" 'What would you like to do?' he enquired.

" 'Whatever God wishes me to,' I replied.

"He then told me to stop my people from dying without cause. No sooner had he spoken these words than I felt the roof of the house rise in the air, and saw that we were rising high above the clouds. I was shivering with fright. On looking down, I saw the earth beneath, square, and the size of a table. Standing at each corner were four people. I was asked whether I knew who they were, and replied, 'No.' The huge being then told me that they were Elijah, St. John, Moses, and Christ, who acted as mediators between Earth and Heaven, but that Christ was the greatest of the four.

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"This ended the first vision I had, but since then I have had many others, far too many to relate.

"Nine days after I stopped work the same voice told me to go and see the three palm leaves I had left stuck in the ground in front of the roller. They were still there. One was dried up and brown, the second was withered but still living, but the third was even fresher than if it had been newly planted. The voice then likened the dry leaf to the disbeliever, the withered one to him who partially believes, and the fresh one to him who has entire faith in God. Three months later I visited those palm leaves again, and found them in just the same condition as before.

"At first I worked amongst my own people. I started preaching to the children and healing the sick, and when I had gained confidence I spoke to the elders. Now I can raise from the dead those who die from unnatural causes. I have been here eight days, and have raised nine from the dead, and they went away rejoicing. At present I am holding three meetings daily: in the early morning, the afternoon, and the evening."

It was now getting dark, and time for Aladura's late meeting, so we thanked him for his story, which left us wondering. We did not go to his meeting that evening, as we thought we should find it more interesting by daylight; but several of our boys, the orderly, and the interpreter went down, and came back with truly amazing reports. We asked them all in turn what had mostly impressed them, and each one told us how a dead child was miraculously brought to life.

Next morning we rose early and joined the gathering. When we arrived, Aladura had just finished his meeting, and was on his way to visit the sick, so we went with him. His powers of organization are wonderful. He had arranged large enclosures, in which the children, the mothers and babies, and the sick awaited his visit. He had also had a large number of palm-leaf huts built to shelter the lepers, who formed a little colony of their own, segregated from the rest.

One tinkle of the bell which Aladura carries reduces the hitherto chattering mob to tense silence. He then addresses the sick in the most plain but eloquent way, using everyday parables to illustrate his meanings. Many stood up and testified how they had suffered from various complaints and were now entirely cured. One girl of about twelve years of age had been dumb since birth, but was now able to speak.

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A cripple, it appears, had been carried forty or fifty miles to Aladura, and many had seen him, on his return, walking through a village ten miles distant. A man was shown us who had recovered his sight. He told us that he had been blind since 1914. At first he could distinguish shadows, but for the last ten years night and day had been the same to him. He could now see fairly well, and told my husband he could clearly distinguish the pipe he was smoking.

We also made a tour of the meeting-ground. What interested us perhaps more than anything were the heaps of burning jujus and, stranger still, of Mahommedan chaplets. These fires are kept burning day and night, being continually replenished as new pilgrims arrive. Witches were coming in daily, throwing their jujus on to the fires, and promising to give up the practice of sorcery.

We were deeply moved by our visit to the leper settlement. Between two and three hundred of these poor wretches were silently squatting on the ground, patiently awaiting him with the gift of healing. One saw by their faces that there was but one hope in their hearts, the hope that they might be cured from this terrible disease.

Is it not remarkable that a half-educated, simple native boy by his wonderful gift should draw people to him from as far as four hundred miles? He does not take a penny for any of the cures he effects, nor does he preach in favour of any mission; he merely teaches straightforward Christianity.

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THE ILLUSION OF ILLUSIONS

By H. STANLEY REDGROVE, B.Sc., F.I.C.

ASTROLOGY is sometimes said to be an illusion because it is based on a geo-centric conception of the Universe. I am quite prepared to believe that Astrology is an illusion, but not for this reason. The supposed opposition between the hypothetical helio-centric solar system of reality and the geo-centric Universe of experience has led to consequences far more serious than the rejection of Astrology. Time and time again has this supposed opposition between appearance and reality been used by philosophers of certain schools of thought as a justification for the conviction that "things are not what they seem". The sun appears to rotate about the earth, but in reality the earth rotates about the sun, our erudite professors tell us, with a great respect for Science which is not always sustained. And, on this slender basis, they proceed to erect systems of thought in which everything that experience tells us to be true is denied.

A search for the reason for their extraordinary behaviour should prove an extremely interesting psychological study. Are such systems efforts on man's part to become reconciled to an environment with which he feels out of harmony—efforts easier to make than those directed to changing this environment ? Are they, perhaps, efforts made by, or on behalf of, the fortunate few to reconcile to their lot the unfortunate many ? I do not know. I do know, however, that it is high time to clear away all these obstacles to clear thinking and useful action, high time to return to a belief in the reality of experience.

Let me assert, emphatically and with the utmost conviction, that the sun goes round the earth. I mean, of course, in my experience.

You reply : "Well, of course ; but your reservation gives away the whole position. What does the sun really do ?"

I reply : "What does 'really' mean ?"

You reply—well, frankly, I don't know what your answer is.

If you ask me to imagine an observer placed in the sun, I say that, whilst I have no immediate experience of such an observer, I have very cogent reasons for believing that he would, with an emphasis and conviction equal to that with which I

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record my own experience above, assert that the earth goes round the sun—in his experience. And I can as easily envisage an observer placed elsewhere in the Universe who would record the relative motions of sun and earth as being of a more complex type.

Who is right ? The sun-man, myself, or the third observer ?

Not one of us can claim priority. We are all equally correct. Appearance is reality, and reality has as many facets as there are observers.

I have dealt elsewhere with the supposed illusion produced when a straight stick is partly thrust into water But the matter is sufficiently interesting and instructive to be worth further discussion.

The stick looks bent. This, we are told, is an illusion. It is really straight.

The supposition is merely a crude effort to fit our experiences in with a preformed conception of a world of material substances. The correct procedure is to rely upon our experiences and to construct our conceptual world in accordance therewith.

The stick—that is, the visual stick, the stick as seen—*is* bent. Equally true is it that the tactile stick, the stick as felt, is not bent. It is also true that removing the stick from the water unbends it visually. These are absolutely undeniable facts. What is the sense of selecting one and labelling it an "illusion" ?

Illusion only arises if we assume, on seeing the stick bent, that, if we examine it in a tactile manner, it will feel bent. But this is an illusion of thought, not of experience. We are so accustomed to finding that conclusions drawn from examining the visual stick and those obtained by examining the tactile stick can be easily harmonized that, when a seeming contradiction arises, we label one an "illusion". Our belief in "material substance" is found, on analysis, to be nothing more than a preference for tactile sensations. In other words, when visual and tactile experiences do not seem to harmonize, we prefer to rely upon the tactile and to apply the label "illusion" to the visual. But neither has genuine priority. It would be as sensible—or senseless—to say that, whilst the stick feels straight, it is really bent.

I believe that, on analysis, practically all so-called illusions of experience will be found to be of a similar character. Indeed, I am prepared to cut out the "practically" and say,

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unconditionally, "all". Errors of thinking are only too frequent : errors of experience are non-existent.

What is badly needed is to develop the art of recording experiences as experiences without introducing into the record inferences based on bad philosophy—and most philosophies are bad. This is far more difficult than appears at first sight. But it is essential to right thinking and its outcome in useful action. We need a record of reality. Armed with such a record, we may proceed to devise formulæ or "laws of nature", serving to simplify the amazing complexity of reality, and with the practical end in view of enabling us to determine in advance its development, or, if you so please, of prophesying, with as high a degree of probability as possible, future events. This is primarily the business of Science ; and we are all, in a way, rough-and-ready scientists. We all expect water to boil if we place it in a kettle over a fire, and we have implicit faith in the prophecies of the Nautical Almanac.

I do not know whether, of all the "isms", Materialism has clouded mankind's thinking most ; but it is certainly one of the offenders that must be absolutely eradicated from our minds. Matter is not an object of experience. Or if the objects of our experience are matter, then matter has none of the properties with which it is credited by Materialism.

Many so-called "Idealisms" are as bad. I except, of course, the epistemological Idealism of Berkeley, which marked an enormous step towards clear thinking. But man's consciousness of himself as an entity which, if you please, you may call "spiritual", is as much a fact of experience as those experiences which are "explained" as the result of his contact with an "external" world. Man is part of reality. In a belief in himself and the reality of his experiences his future progress lies.

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A JAPANESE SENNIN, OR YOGI

By EDWIN FELSTEAD

1. The *sennin* know the thoughts of others.
2. Their sight, piercing as that of the celestials, beholds without mist all that happens in the earth.
3. They know the past and present.
4. They perceive the uninterrupted succession of the ages of the world.
5. Their hearing is so fine that they perceive and can interpret all the harmonies of the three worlds and the ten divisions of the Universe.
6. They are not subject to bodily conditions, and can assume any appearance at will.
7. They distinguish the shadowing of lucky or unlucky worlds, whether they are near or far away.
8. They possess the knowledge of all forms, and, knowing that form is void, they can assume every sort of form.
9. They possess a knowledge of all laws.
10. They possess the perfect sense of contemplation, and recognize the character of the opposition between *subjective* and *objective*.

—*Ten Powers of the Sennin.*

WHEN the average European hears the word "Yoga", his mind probably turns towards Buddhism or India ; and when he hears the word "Yogi", he possibly thinks of some lean old man, leading a solitary life of strict self-denial in some mountain fastness.

But this is an entirely erroneous interpretation of the term "Yogi" ; for with the introduction of Buddhism into Japan from China several sects sprang up, which, although differing on minor points of doctrine, practised Yoga methods in common. To-day there are, in the midst of all the hurry and bustle of cities like Tokyo and Yokohama, men who live their lives according to the principles of esoteric Buddhism. These individuals are usually very clean in their persons, and possess marvellous powers of clairvoyance, by means of which they are able to perceive ex-carnate spirits, who answer their questions in the direct voice.

It was only after what seemed to be endless inquiry that at long last I found myself standing before the door of a wooden house, over which was displayed a board bearing two characters, which I was informed meant *"Tomekiche, Sennin"*. Then I knew at

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once that a Yogi lived there, for *sennin* is the Japanese word for "mystic".

At the door appeared a man of about sixty years of age. His face bore a rather stern expression, and his hair was iron grey. But he was the exact antithesis of what I had expected a Yogi to look like. Asking me inside, the Yogi bade me be seated, whereupon I betook myself to one of the *tatami*, or Japanese mats.

I prevailed upon my host to tell me something about the marvellous powers he possessed. Mr. Tomekiche, however, like all his countrymen, shook his head gravely, and asserted that he possessed no such powers.

"But tell me, please, something about the inner mysteries of Yoga," I asked. I felt sure that if he once began to talk, he would sooner or later give a demonstration of his occult powers.

After an hour's lecture on the life of a *sennin*, or "holy man", Mr. Tomekiche asked me to watch his face while he went off into a trance. After closing his eyes and swaying about on his feet, he began to talk in perfect English. In the waking state he could at best only make himself clear to me through the offices of an interpreter. But there he was, this amazing Japanese Yogi, speaking in an easy flow, giving a discourse on the question, "What is Truth ?"

After being in a trance-state for fully twenty minutes, Mr. Tomekiche sipped some water from a glass on a small European table. Turning to me, he asked me, through his interpreter, to name a perfume. I suggested cloves, whereupon Mr. Tomekiche took in his hand a little lacquer box and, with a quick movement, lifted its lid, letting me see that it was quite empty. The *sennin* gazed steadfastly into the box for a few seconds. Then I became aware of the fact that the air was filled with the smell of cloves.

I ventured to ask my host what exactly was the value of these phenomena. He replied that they were the outward sign of inward progress. It appeared that these feats marked stages of attainment in Yoga, and that some *sennin* of his acquaintance could perform far greater things than those of which he himself was capable.

Mr. Tomekiche at length told me how, when he was twenty-three years of age, he had gone into a great monastery at Kyoto and had been initiated into the Zen Sect of Buddhism. After

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a year of quiet contemplation in that monastery, he had taken to the mountains, intent upon becoming a fully-fledged *sennin*. People left him scraps of food, which he would come after dark to claim. He allowed his hair to grow long, whereupon the local peasants thought he was mad. After wandering amongst the hills and forests for a summer and a winter, he came upon a wayside shrine, which he made his resting-place. His skin became whiter, and he became agile as a monkey, being able with the utmost ease fearlessly to scale the most forbidding cliffs and trees.

Four years of mountain-life passed, when suddenly Mr. Tomekiche became aware of the fact that it was again mid-winter. But he had not felt the cold ! Every day, at sundown, he would go to a river at the foot of a mountain and gather the rice and fruit that had been left for him. Moreover, his psychic powers had developed tenfold, for one day soon after this, when out in the lonely forest, Mr. Tomekiche heard voices. Looking around him, the *sennin* could see no human being, nor even an animal. But something told him to glance behind him, whereupon Mr. Tomekiche perceived, about seven miles away, two men coming towards him !

On another occasion the *sennin* lost his way, and went into a quiet forest glade to meditate. After a few minutes a voice asked him what he wanted to know. The *sennin* asked who it was speaking, whereupon the voice answered that it was the spirit of a priest who had passed away twenty years previously. The *sennin* asked the voice whether it could direct him to civilization. At this, the voice told Mr. Tomekiche to look for a black mountain, and follow round its base until he reached Kyoto. This he did, whereupon in four days he found himself back at his monastery.

So much for this particular Yogi ! But a few days afterwards I was introduced to a middle-aged gentleman named Mr. Kunishige. He had invited me to a lecture he was giving on the "Art of Aiki", for it appeared that Mr. Kunishige was not only a *sennin*, but a magnetic healer, and was known far and wide as a man who lived in comparative penury, giving his services for at best a miserable pittance.

Although Mr. Kunishige spoke to his audience in Japanese, a friend of mine took notes of his lecture in shorthand, later translating them into English for my benefit.

When the listeners had arranged themselves comfortably,

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Mr. Kunishige began his address. "Everything in the world is due to a mysterious force called *aiki*, which is seen in every stage of life, from dealing in rice down to a game of chess! This *aiki* enables a man to move his limbs. Thus, if I want to pick up an apple from the ground, I must possess *aiki*, or 'mind-and-spirit', first of all. Without spirit, or *ki*, the body must remain inert and lifeless. *Aiki* means 'meeting-mind'. Sometimes, however, 'spirit' is the same as 'mind', and in that case the body is inactive and inert. When a man is active, physically, his *ki* is directing his *shin*, or 'spirit' to good purpose. Thus, the man's *chikara*, or 'physical-power' is able to put his limbs into movement."

It appears, according to Mr. Kunishige, that the seat of occult power is in the *lower abdomen*, where lies the gall-bladder, or *tan*. The Japanese system of meditation is as follows. The *sennin* sits before an open window, in the usual yogi posture, and indulges in deep abdominal breathing. This practice imparts to the disciple imperturbability of mind, or *kurai*, enabling him to divorce his *ki* from his body. It also enables the adept to gaze through solid walls, to see in the dark, and to perceive ex-carnate beings.

Now, there are many methods employed for attaining occult powers, one of which is as follows: The *sennin*, whilst sitting in the yogi posture, grasps a red-hot iron in his hand. Now, if an ordinary person did this, his *ki*, or "mind", would at once fly to the seat of the trouble, which would be the hand. In this way, he would feel pain. But supposing he could keep his *ki* out of his body, then no pain would be felt. But such powers, of which Mr. Kunishige was so able an exponent, can only be acquired through long perseverance in Yoga practice.

Mr. Kunishige was one day called out to the home of a coolie, whose little son lay dying. The *sennin* was asked to ease the pain of the child in his last hours, whereupon Mr. Kunishige looked steadfastly into the boy's eyes, and at the same time took a long and deep breath. Holding it in, the sennin *threw his mind out* so that it dominated the mind of the boy. This had the effect of making the child forget himself, but, before the boy could turn his attention again to his own body, the adept began telling the child that they would go together to see the Cherry Blossom Festivals on the Sumida River. So engrossed was the child in the mental pictures that the expert was painting, that Mr. Kunishige, by keeping it up, allowed the boy to pass away in comfort!

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It appears that the occult powers are developed by constant deep-breathing and introspection, the Yogi thus gaining the power to send out his mind to any district in search of information. Some *sennin* have been known to sit in one position for days at a stretch, during which time their minds would be out of their bodies. Some adepts have been known to levitate, and are even reputed to be able to transport themselves through solid walls and locked doors !

Mr. Kunishige told us that clairvoyance is part of *aiki*. From personal experience, I can support this view. Naturally, concentration upon imperturbability of mind would produce development of the mental faculties, in the same way that too much dwelling upon purely material things will develop the animal passions.

The *sennin* also said that *aiki* is simply "spirit" or the individuality (quiescent-personality) itself; whereas if the syllables are turned round, giving *kiai*, it stands for "active-personality." In other words, one person, who has gained self-control by means of deep-breathing, is able to control others by suggestions. These suggestions are accompanied by thought-waves. The *sennin* builds a "mental-wall" around himself in order to "shut out" the thought-waves from others.

WISDOM'S THRONE

By MINA CHARLOTTE MARTIN

Within the temple of my soul,
The long desired, the mystic goal,
Fair Wisdom sits upon her throne,
A goddess come unto her own.

She is the mistress of my days,
On every chord of life she plays
In harmony's most sweet discourse,
And rules each motion at its source.

The Past now swells oblivion's store ;
The Future locks its secret door ;
Close at my feet her beacons shine,
Great *Now* alone is hers, and mine.

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW.—ED.]

MATERIALIZATION EXPLAINED BY SCIENCE

To the Editor of THE OCCULT REVIEW

SIR,—I first studied Spiritualism more than fifty years ago in the pages of that notable book, *From Matter to Spirit.* I well remember the lively discussions concerning D. D. Home's exploit in floating out of one window and returning through another; also Mrs. Guppy's translation. I perceived that the testimony for these phenomena was excellent, and I no more doubted the facts alleged than I now doubt the translation of the Marquis at Millesimo Castle. I have always been intensely interested in the phenomena of the séance room, and I think no important book on spiritualism has escaped my attention.

The explanations of these phenomena I have long pondered over; may I be allowed to express my views on "Materializations", which I regard as perfectly natural, although abnormal? We know that our bodies are not constructed by ourselves, i.e. not by our creative minds, and thus we are powerless to heal our wounds. I therefore surmise that the bodies abnormally built up at séances are not constructed by departed spirits, but by the same intelligences and forces which have built up our physical bodies in the forms naturally assigned to us. The work of departed spirits, I believe, is the same we also are engaged upon, namely the *formation of character*, not the formation of bodies. There is no evidence that either incarnate or discarnate human spirits build visible or invisible bodies for themselves. It is Nature that does all these things for us, and also provides the evidence that such is its work. Modern science explains to a certain extent that the bodies of all living things are constructed by tiny visible beings entitled protoplasts or bioplasts. The physical envelopes of these small lives can be seen under a powerful microscope, therefore the proof of their existence and their work is indisputable. Of course this implies that the physical protoplasts are agents of invisible fully capable intelligences, which direct the work of construction of particular plants or animals, according to the scheme of the species. It is the obviousness of this scheme, or plan, behind the activities of nature that so much puzzled Huxley in the last century, but need not puzzle us now.

Materializations themselves seem to me quite natural products, built up by the same kind of intelligences as those by which our physical bodies are constructed. They can, as we know, take the forms

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of the departed, or any other forms, such as animals, objects, or clothing. They are evidently made of the living matter of cell-plasm extracted from living persons. They are full of life, and therefore must contain the active bioplasts which are the builders of all psychic and physical forms of growth.

Now ectoplasm is plainly the same thing as protoplasm, or cell-plasm. This fluidic substance, visible or invisible, exudes from mediums and can be moulded by the bioplasts into materialized forms, just as modern biology describes is the work of bioplasts in constructing the forms of plants and animals.

I will cite two passages from independent sources, which will show quite clearly and definitely that scientists and spiritualists are expressing similar opinions.

Professor W. J. Dakin, D.Sc., writes: "Protoplasm, the semifluid substance of the cell, which is endowed with the qualities of life—the real living substance. It is this which is in some way different from all that is non-living" (*An Introduction to Biology*, pp. 7, 10).

Mr. A. C. Holms describes the appearance of Ectoplasm: "the substance was obviously alive and under the control of intelligence; it seemed to be modelled in accordance with an idea, which changed from moment to moment and was apparently inherent in its own mass" (*The Facts of Psychic Science*, p. 368).

There can be no doubt, I think, that Biology and Physiology are to a large extent competent to explain the physical phenomena of the séance room, but are not competent to explain the movements of mind and life.

Yours truly,

G. A. GASKELL.

OCCULTISM AND FREE LIBRARIES

To the Editor of THE OCCULT REVIEW.

SIR,—Occultism is not a missionary movement (at least of its own free will) but the Press lords have begun to popularize it in spite of itself, and for our own sakes it seems that occultists should make some effort to safeguard the ordinary reader from the consequences of unenlightened dabbling in these matters. There is one method of achieving this end to some extent that may not have occurred to some of your readers.

There are well over a thousand public libraries in England which nowadays are patronized by a very intelligent section of the community. In many respects these are excellent institutions, but they do not cater for occultists. A few sensational books about secret societies usually comprise all they have to offer the enquirer on occult matters. Here, it seems, we are neglecting a weapon that lies ready to our hands.

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Librarians are only too anxious to satisfy the wishes of their patrons, and for this purpose almost every library keeps a suggestion-book in which any borrower may enter the names of books or magazines he or she would like to read, and the librarian will make every effort to fulfil these suggestions. But how many occultists avail themselves of the suggestion-book? This question may be answered by another: How many libraries have THE OCCULT REVIEW in their reading-rooms?

As the only magazine devoted to occult matters that is independent of every society, party, and movement (while being sympathetic to the good in all), THE OCCULT REVIEW should be in every public library in England. It can be, if occultists make proper use of the suggestion-book. This will cost them nothing, and will confer a great benefit on the many enquirers and students who need a guide in the mazes of modern life and thought.

Faithfully yours,

ETHEL ARCHER.

THE PATH

To the Editor of THE OCCULT REVIEW.

SIR,—In a review of *Talks on the Path of Occultism*, by Mrs. Besant and Mr. Leadbeater, page 144 of the August OCCULT REVIEW, further publicity is given to the story that the Master Hilarion dictated *Light on the Path* to Mabel Collins (Mabel Cook). It may be of interest to your readers to see just what the late Mabel Collins herself had to say on the subject, and I enclose a copy of a personal letter from her. It would be appreciated by many if you can find space to print it.

One might think that Mabel Collins should know better than anybody else how she received *Light on the Path*, notwithstanding what certain theosophical sages may say. As far as I can ascertain, the Hilarion story originated with Mr. Leadbeater, who apparently neglected to consult Mabel Collins in advance. It was then perpetuated by Mr. C. Jinarajadasa, and in consequence has obtained general credence.

Very truly yours,

H. N. STOKES,
Editor, *The O. E. Library Critic.*

[The copy of the letter to which reference is made above runs as follows.—Ed., THE OCCULT REVIEW.]

The Priory, Woodchester,
Gloucestershire, England,
June 30th, 1918.

DEAR MR. STOKES,—I have always stated that *Light on the Path* was not given me by any Master, but that a Master in the ethereal world enabled me to read it where it stands for all to read who are able,

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or helped, to reach that place. I give the detailed account in Chapter X of *When the Sun Moves Northward*, pages 147, 148, 149, and I shall be grateful if you quote these. No embodied Masters, neither "Hilarion" nor the two mentioned by the writer in *Theosophy*, had anything whatever to do with the giving out of *Light on the Path*.

The Committee of the T. P. H. recently asked me if I had any objection to the Jinarajadasa edition being published in England. I said *certainly I had*, because of the statements in the Preface, page 8, which are untrue.

Very sincerely yours,
MABEL COOK.

SUFISM

To the Editor of THE OCCULT REVIEW.

SIR,—I am much obliged to you for your extremely kind notice of the *Sufi Quarterly* in your September number.

Will you, however, allow me to point out that, even if we appear to say, as you suggest, little about the Sufis and their philosophy, we do at all times adhere to a point of view that is certainly theirs ?

A philosophy that is not to be sterile, purely academic, will find expression in all phases of life. What we should call "Sufism" is largely represented in the mystical writing of to-day on very various topics, and we publish the work of many to whom perhaps even the word "Sufi" is quite unknown. We none the less propagate the same Sufi conception of life as Al-Ghazali, Rumi, or Kabir.

Yours very truly,
RONALD ARMSTRONG.

ERRATUM

To the Editor of THE OCCULT REVIEW.

SIR,—In my poem, "The Taste of Deliverance", which appears in your September issue, there is a printer's error, small, yet important in its way to any verse-maker, because it injures both the sense *and* the rhyme-scheme.

I wonder, could you kindly note that the third line should read :

"I hear the hum of all those human *hives*" ?

I am, dear Sir,
Very truly yours,
G. M. H.

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PERIODICAL LITERATURE

THE Centenary of Madame Blavatsky's birth, near midnight, on August 12th, 1831, has brought all schools of Theosophy into momentary common agreement, and there are notable issues of the various official magazines. THE THEOSOPHIST publishes a centenary number which is distinguished from the general sheaf by the fact that—outside editorial notes and usual supplementary matter—all articles are from the pen of H. P. B., including some that have not been printed previously and others of the remote past, unknown to the present generation. There are illustrations also of memorial and historical interest, including sketches by Madame Blavatsky herself. One of them is a pencilled drawing of Ramsgate Harbour, dated August 12th, 1851, the day of her birth therefore, twenty years before. Beneath it are notes in her hand, recording that on this day she met "M(orya), the Master of my dreams". Whether in the body or out of the body does not appear, but it occurred in the light of the setting moon. We have also an autograph page of *The Secret Doctrine*; the original programme of the Theosophical Society; a facsimile of THE THEOSOPHIST, showing page one of the first issue; a leaf from H. P. B.'s Diary; the preliminary memorandum concerning the Esoteric Section; and a reproduction of its Charter to members. Altogether this centenary number belongs not to a month or a year, but to all time of its subject, and we note with satisfaction that it is being made available as a bound volume. . . . There is also Mrs. Hotchener's WORLD THEOSOPHY of Hollywood, which dedicates its issue to H. P. B. as the "light bringer", gives account of her early and later travels, the founding of the T.S., and the story of her passing from this life on May 8th, 1891. We have been attracted especially by a selection of past tributes to her memory from once familiar personalities, all well known to ourselves: Olcott, Countess Wachtmeister, Isabel Cooper-Oakley, Francesca Arundale, Kingsland, Herbert Burrows, and last—but not least—Saladin of THE AGNOSTIC JOURNAL, who deserved by his qualities and aspirations a better fate than to own and edit a popular freethought journal. There are otherwise many present tributes connected with the Centenary. . . . LUCIFER is an old title in Theosophical magazine literature, and it has been restored recently as that of the Point Loma official organ. The last issue has little-known portraits of H. P. B., but devotes only one article to her memory. It is, however, very much to the purpose, announcing a centennial edition of her collected works, to include those which are "lost among dusty files" of old periodicals. . . . On the other hand, THEOSOPHY of Los Angeles and its United Lodge of Theosophists are content to produce a centenary anniversary edition of *Isis Unveiled*, "a photographic facsimile reproduction" of the 1877 first edition, "word for

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word, line for line, page for page". We regret to infer therefore that it will reproduce all the printers' errors and classical misquotations.

Having regard to all that the newspaper press is telling us recurrently concerning Chicago as a city of crime, it may seem antecedently unlikely that it should be the headquarters of a Threefold Movement "for the realization of peace and brotherhood between people of all nationalities", religions, "cultures, classes, conditions, and convictions". Such is the case, however ; and it is incorporated, moreover, according to American Law as a Fellowship of Faiths, a League of Neighbours, and a Union of East and West. The professed object is to develop "a new world-consciousness", otherwise a "personal realization of the world-wide . . . Spiritual Oneness of Life". It invites co-operation with a view to the holding of "a Greater Parliament of Religions" at Chicago in 1933, improving on that which was held there in connection with the World Fair of 1893. As a practical development therefrom it is proposed to establish Local Fellowships of Faith throughout the world. Meanwhile a quarterly journal, entitled APPRECIATION, appears as an organ of the Threefold Movement. It is not a good title, but may represent its *raison d'être,* which is to ingarner views, criticisms, and approvals especially of the sceheme in hand. We remember having seen a copy long since—as it seems to us—and it was noticed in these pages. APPRECIATION is now in a position to claim that more than three hundred representative writers, "all over the world", have contributed their suggestions for 1933. It is looking for "the world's best spiritual leadership", focused on "the solution of man's present problems". Eighty-one writers, belonging to twenty-two different countries, bear their witness in the latest issue. Some of the contributions are arresting, but inevitably also the mere enthusiasts and dealers in fads are there : it is just to add that they are a small minority.

MODERN ASTROLOGY is not only the oldest publication devoted to its subject in England, but also in France and probably in the whole world, having been founded so far back as 1890 under the title of THE ASTROLOGER'S MAGAZINE. We remember its early days and the pleasant personality of Alan Leo, who established it and by whom its fortunes were guided through a good many difficult years. It is long now since he left this life, and the monthly magazine came into the hands of Mrs. Leo, whose untiring efforts gave it the successful position which it occupies. She herself has passed away recently, but under the auspices of her representatives MODERN ASTROLOGY bids fair to maintain its status. There is no better periodical of its kind, and our personal feeling is that there is none which compares therewith. The Editorial Notes in the last issue are good reading. We may not be able to endorse the unqualified affirmation that "any man who disbelieves in Astrology cannot be a Christian", but we can sympathize at least with the view that for those who are convinced

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on the subject there is "no haphazard sequence of events" but "a divinely ordered Plan". We note also with satisfaction the reported statements of an astronomer of the Paris Observatory, according to which (1) the influence of distant stars on the life of man is "incomparably stronger than that of the Sun itself"; and (2) that we shall be in a position to foresee the circumstances of individual lives when "the variations of our consciousness" are accurately known. It will be the day of "exact horoscopes". . . . THE ASTROLOGICAL BULLETIN, which claims to be "an everyday counsellor", is in its twenty-third year of publication, having been founded at Oregon, Maine, in 1908. It was removed to Los Angeles in 1920, where it appears as a substantial quarterly of nearly two hundred pages, advertisement matter included. It may be termed eminently practical, seeing that its "daily advice" fills most of the considerable space in every issue: it is on rare occasions only that the deeper side of its subject commands attention. It may happen, however, that a casual record of the past gives food for thought and speculation, as—for example—in the last number, from which we learn that the great astronomer Herschel "collected an enormous mass of statistics" on sun-spots and their apparent influence on corn harvests. The conclusion reached was that "the fewer the spots, the more favourable the solar rays to the growth of crops". The theory has been illustrated during the last twelve months, when it is said that the "production of grain" was colossal all over the earth and when also the sun was remarkably free from spots. . . . THE NEW YORK ASTROLOGER, to which we have referred previously, is another quarterly, but of comparatively recent foundation. An article in its latest issue on "old books and old stars" would have served a more useful purpose as a source of reference were it possible to identify the works which are passed in brief review; but there are no bibliographical details—not even a complete title. We are advised, however, that a certain 1932 eclipse due on August 31st, "falls in the sign ruling Boston" and to some extent all New England, seriously afflicting the city's horoscope. "Malefics are on the angles, and the elipse cuts off the benefic rays of Jupiter." The writer who produces the chart envisages the possibilities ahead: (1) earthquake and fire, complicated perhaps by a tidal wave accompaniment; (2) a serious epidemic, with a high death-rate; (3) "some industrial catastrophe involving Capital and Labour". There is a wide choice in the general field of happenings, and yet the forecast might be worth keeping in mind through the coming twelve months to see what befalls at the end—did only time serve for such adventures. . . . We have mentioned SCIENTIFIC ASTROLOGY on a previous occasion, and the third issue is before us. It has been reduced to twelve pages, and an editorial speaks of suspension as possible in the near future. Seeing that it is printed at Hove and published at Ovingdean, we can hardly suppose that there has been much opportunity to make its way: one knows too well the story of private ventures which depend

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on postal circulation. It is an unassuming periodical, with a thoughtful strain and a certain touch of sincerity.

The bulk of its latest issue is devoted by the REVUE MÉTAPSYCHIQUE to the gift or science of the Sorcerer. The debate is opened by Dr. Osty, who edits the Review; and it emerges that the Sorcery of Sorcerers in question is in the main and almost exclusively that of Dowsing and Dowsers. But Dr. Osty, contemplating his subject, had the brilliant idea of applying direct to the water-finders, or rhabdomancists, and inviting some of them to contribute a summary of the methods followed by each, together with their views on the *processus* of the phenomena produced. It comes about in this manner, that he had answers not only from the director of LA CHRONIQUE DES SOURCIERS, but from eminent practitioners—as, at least, we judge them to be, having regard to the merit of their theses. The result is of lasting interest and calls to be kept for reference by those who are concerned. It does not need to be added that Sorcery is a wide field and that the art of finding water is a very minor branch thereof. . . . IMMORTALITY, which appears at New York, is now in its thirteenth volume. It is devoted to Spiritualism, more especially on the philosophical side, and is worth notice because some of the contents are above the average, and because it is the official organ of a General Assembly of Spiritualists which held recently its 35th Annual Convention and occupies a notable position from a legal standpoint, under the auspices of the New York State Legislature and its Religious Corporation Laws. It is recognized by the statutes (1) as a religious body, at liberty as such to make rules and regulations for the conduct of its own affairs; (2) as empowered to issue charters for churches and "auxiliaries"; (3) as qualified to ordain ministers who can perform the marriage ceremony; (4) as licensed to confer certificates on mediums, missionaries, and so forth; (5) as free to extend its operations throughout the United States and to the Dominion of Canada. In other words, according to IMMORTALITY, "it has the highest authority that any religious organization may obtain, and is clearly and definitely backed by law. There must follow in the logic of things that mediums certificated by the General Assembly of Spiritualists can follow their vocation legally—at least in the State of New York. . . . POUR LA VÉRITÉ is a new monthly Bulletin established at Brussels to represent the activities of a *cercle spirite familial et privé*, which holds fortnightly meetings in that city. It consists of four super-imperial quarto pages and finds space to devote practically the whole of one to a poem on Charity. There is also a leader on Peace, which tabulates at length the statistics of an out-of-work world, showing that the unemployed reach the appalling figure of twenty-eight millions, nine of which represent the position of America, while the total of France is only one hundred thousand. The subject may connect with Peace *ex hypothesi*, but how it connects with Spiritism is another and very open question.

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REVIEWS

THE BOOK OF HAPPINESS. By Bô Yin Râ. Translated by Cyril C. and Hulda B. Wood. London: The C. W. Daniel Company. Pp. 137. Price 5*s*. (cloth), and 3*s*. 6*d*. (paper).

"WHATSOEVER a man soweth, that shall he also reap", is the text of the philosophy contained in this volume, the first of "Bô Yin Râ's" books to be translated into English. The author serves us up the old dish, *Karma*, with a new garnish; also a slight seasoning of Christian Science. Wisely he insists, however, that the law of cause and effect works out not exclusively for the individual, and is in its tributary consequences collective. "Hence thou bearest enormous responsibility!"

Should *The Book of Happiness* sell here "by thousands", no less than in other countries, it would not surprise us; for on every page Bô Yin Râ tells people precisely what they want to be told: which always pays commercially. Happiness is the four-leaved clover we are all searching for. So it is comforting to hear "there's a good time coming", *however darkly the storm-clouds may gather over thy head*; that joy waits just round the corner, we have merely to go and meet it—an attitude somewhat similar to putting out a sunblind in a fog. Still, such is the right spirit.

Seeking happiness, one is not likely to find it by sitting disconsolately on a tombstone.

Wherever lies the fault, be it due to the author's literary shortcomings, or because he is not happy in his translators, the style of this book is distressingly involved, becoming at times nigh incomprehensible. The punctuation, if well-intentioned, in its liberal application only adds to one's perplexity.

FRANK LIND.

THE OCCULT TRAINING OF THE HINDUS. By Ernest Wood. London: Luzac & Co.

A PRACTICAL guide for those who, knowing nothing of yoga, have leanings towards its philosophy. The bases of the seven yogas are explained in untechnical language, more especially the Patanjali *sutras*. The ten virtues essential to preliminary study of yoga are given, also Patanjali's statement as to their beneficent results. *Pranayama*, preliminary breathing exercises for nerve purification, prescribed by the Swami Vivekananda, and most other teachers of Raja Yoga, are dismissed by Mr. Wood as "stunts". In all yoga discipline, however, *pranayama* is considered as an essential fourth step of the eight leading to Raja Yoga.

Probably for purposes of simplification, the author speaks of one *nirvana* only. Vacaspati mentions eight, whilst Bhikshu admits of six.

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swan and carrying a mace, who represents the letter *a*; Savitri, a young woman of white colour, mounted on an eagle and carrying a disc, who represents the letter *u*; and Saraswati, a mature woman of dark colour, riding on a bull and carrying a trident, who represents the letter *m*".

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"OF SHOES AND SHIPS . . ." By Thomas Foster. London: Rider and Co. Price 4*s*. 6*d*. net.

THIS delightful book is neither a treatise from the cobbler's bench nor a work for budding sailors. It simply takes a quaint verse from Lewis Carroll as a peg and thereon hangs the wise and witty dialogues of an Architect, a Parson, a Scribbler, and a Girl who writes poetry. The cupboards of literature and life, art and religion, housing and furnishing, farming and economics, are ransacked between them with unconventional hands. Those who are bored with big books which say little in a dull manner will turn to this charming little volume, which presents scores of ideas in a fascinating form.

I cannot catalogue in rapid review all the subjects which run through these cross-talks, but there is something in this pot-pourri which everyone ought to appreciate. And whoever likes some fun mixed with their philosophy will find it here, spiced with post-war frankness of expression. Mr. Foster has made a noteworthy maiden literary speech, and his future work will be awaited with interest.

RAPHAEL HURST.

BENEATH THE THRESHOLD. The F. W. H. Myers Lecture, 1931. By T. W. Mitchell, M.D. London: Methuen & Co., Ltd.

DR. MITCHELL summarizes and contrasts in this most interesting lecture the conclusions and methods of approach to the problems of the subliminal and the supralimal self according to Myers, Jung, Freud, and some others. Speaking of the difference of the findings of Myers and Freud, he supposes it to be due to the difference of their interests, as well to their methods of approach. Each, therefore, found only what he was looking for—Myers the treasure-house, and Freud the rubbish-heap. discussing hypnotism and the phenomena of genius, he decides, with Myers, that "such unity of the mind as exists in man . . . has been built up in the course of adaptation to the world in which he has to live. . . . When a break occurs in this unity there is opportunity for release of more primordial endowment, which was at one time of value in the struggle for existence but has long since been superseded by acquisitions that ensure more certainty . . . in the task of adaptation." The lecture does full justice to a subject of perennial interest.

ETHEL ARCHER.

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THE MYSTERY OF THE MAHABHARATA. By N. V. Thadani, M.A., late Principal Hindu College, and Rector University of Delhi; author of *Krishna's Flute and Other Poems*, etc. Volume I. Illustrated. Karachi: Bharat Publishing House. Price Rs. 12.

ALL who have read with interest the fifth of the great Indian Vedas—the *Mahabharata*—must find in this book, happily named *The Mystery of the Mahabharata*, a source of instruction which will carry him or her into the time when "the most perfect work of wisdom" was given mankind. "The Vedas", says the author of the present work, "examine the different theories of life—its origin, manifestation, and end—in the form of hymns; the Brahmanas represent the supreme creative energy conceived as Action in Sacrifice; the Upanishads and the Systems of Hindu Philosophy deal with the same subject with less symbolism and more directly; while the Puranas and the great Epics of Ramayana and Mahabharata describe it in story-form."

The present volume "ends with the Gods of the Vedas, and the second will contain an examination of the Story of the Mahabharata . . . but the real character of the Mahabharata is what is described in the book itself (Chap. I) as a wonderful picture of the universe; and the whole 'story' is written in a peculiar form of Sanskrit which, while it appears to be a narrative, is really a picture of great ideas and systems of thought when interpreted in the light of the ancient method of letter-analysis."

This method of "letter-analysis" is the keynote of the present volume, and by means of it the author points out that a new meaning becomes clear and that "all the strange and extraordinary events and disgraceful and dishonourable deeds are found to be but a beautiful exposition of great and sublime ideas; and all the error is due to a misunderstanding of the original context. This is the significance and the result of this method of interpretation. . . ."

In developing his thesis the author gives profound details of the Sanskrit language, which impute to it a Divine origin, the Sanskrit alphabet having been composed by "Mahadeva (the Supreme Eternal) playing on his drum", the notes of which form the basis of this ancient literary language of India. "All speech", says the author, "is therefore an expression of the Supreme. . . ."

Students who have thus far followed the exhaustive hypotheses of the learned commentator will await with interest their further interpretation in a second volume.

EDITH K. HARPER.

SPIRITUALISM FOR THE INQUIRER. A Short, Simple Exposition. By H. Ernest Hunt, author of *Why We Survive, Bible Cameos*, etc. London: Rider & Co., Paternoster House, Paternoster Row, E.C. 4. Price, 2*s*. 6*d*. net.

PONDEROUS tomes, full of long-winded discourses and digressions, are as out of date as are those old-fashioned, sleep-provoking sermons which consigned our luckless forebears either to an eternity of "blazing flames", or to that repulsive apotheosis of triumphant pharisaism known as "the rapture of the saints". Readers of to-day (rightly or wrongly) want

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much in little and "want that little strong". Mr. Ernest Hunt, in his latest book, which Messrs. Rider & Co. have just issued at a price which brings it within reach of even very modest purses, has admirably achieved this result and his own purpose of answering the many and varied questions, objections, and difficulties by which the subject of Spiritualism is beset. He frankly faces the contentions of the bigot, the dullard, and the resolute ignoramus, as well as the legitimate and thoughtful enquiries of open-minded persons, be they sympathetic or sceptical. It need hardly be said that the author, after his nearly twenty years' experience as a speaker "from the Spiritualistic platforms of the United Kingdom", writes with absolutely intimate knowledge of his theme. He is good-natured and patient, and has a quiet sense of humour—heavenly gift!—so indispensable to the polemical speaker or writer. Among his twelve chapters he takes such familiar points of discussion as "What good is it?", and "Is it Right?" remarking in regard to the common objection that it is "wrong to call up the dead", "The dead cannot be called up. . . . The utmost we can do is to provide such conditions as make it possible for them to get some sort of a message through into our dull comprehension. In no case is it easy for them, and it is simply a figment of the imagination to suppose that they are at our beck and call."

But while Mr. Hunt is an ardent propagandist (believing in Spiritualism as one of the world's regenerative processes), he is fully aware that "the psychic is but a stepping-stone to something higher. . . . Spirit may be reached direct, without any dwelling upon the intermediate matter, and for those who reach direct, there may not even exist the desire to make any contact with the definitely psychic. They know by experience, some instinct tells them, that the psychic is on a lower level than the spiritual, and man's destiny is upward, not down."

If this little book were widely read it ought to do much to dispel popular misunderstanding of a subject so frequently confused with fortune-telling, anti-Christianity, and a host of morbid "cults".

EDITH K. HARPER.

SELF REALISATION. Life and Teachings of Ramana Maharshi. By Narasimha Swami. London Agent: J. M. Watkins, Cecil Court, W.C.2. Prce 5*s*. 6*d*.

WESTERN students who will be patient enough to pierce below this Indian presentation will be well rewarded. They will discover the pure gold of teachings concerning the highest *yoga* possible to man. This *yoga* was learned by Ramana Maharshi from no external teacher, but from the divinity within. He set out on the mystic quest as a boy of sixteen, and in the note he left behind for his parents he wrote: "I have, in search of my Father and in obedience to His command, started from here." And with the attainment of manhood, he appears to have been fortunate enough to have attained his goal.

For several years he lived in a cave containing the tomb of a great saint which was situated on a holy mountain in Southern India. He was discovered there by one of the foremost Brahmin pundits of India, himself a noted occultist. The latter prostrated himself before the young sage, amazed and astounded at his self-found wisdom. Maharshi yielded later to incessant requests, and his presence graced an ashram which was

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established at the foot of the mountain. He lives there yet—a simple, serene, and modest figure.

The gist of his teaching is that Man has forgotten himself, his true self. "Who Am I ?" must be made the burden of his meditations. The answer will not fail to come to sincere striving. Spiritual self-realization is easier to attain than most of us believe, if only we will free ourselves from the hypnotic doubt which walls us in.

The mutations of fate threw the present reviewer into contact with Ramana Maharshi for several weeks, and he can unhesitatingly declare that if anyone, in East or West, has reached the sublime state of Nirvana this wonderful man is probably one of them.

The book contains many luminous sayings of its subject, which sparkle on the pages because of their pithy concentrated wisdom.

RAPHAEL HURST.

THIS HUMAN NATURE: A History, a Commentary, an Exposition, from the Earliest Times to the Present Day. By Charles Duff London: Humphrey Toulmin. Price 12*s.* 6*d.*

THOSE determined souls who have ploughed their weary way through the interminable paths of Oswald Spengler's *Decline of the West* may offer an apprentice course to their friends in this work by the author of the *Handbook on Hanging*. That satirical work discussed the civilized system of murder by the judicial method of hanging. In *This Human Nature* he proffers many reasons why many men should have been hanged, who in the most instances have been better rewarded since they selected their own rewards. He is a devastating critic of the work of nature that is Humanity, as yet half mixed and not well cooked; but, from an essentially twentieth-century point of view, radical and revolutionary. Mr. Duff is a man who despises illusions—he makes hay of as many as he can discern; hence his book is good meat for those who dislike that kind of vision which is delighted with superficialities. "God is god, but Business is Business", is a modern slogan which he explains in all its pristine beauty. He theorizes on heaven and the "superb influence of hell", which "is very old and important", and concludes that "hell is a useful institution", though "it has almost disappeared in the twentieth century".

Mr. Duff has arranged his contribution to human knowledge in four books, of which the first discusses "all history and a consideration of the chief characteristics of human nature". Spengler, being an industrious German, insisted upon discussing them all, but Mr. Duff's publishers would not go to two volumes. Still, he has got a lot into one. Book II describes "the taming and sophistication of human nature". Book III reveals "the domination of human nature by Roman materialism and institutionalized Christianity". Interesting so far as it goes, but what has happened outside Europe ? Book IV trails "the wayward progression of human nature", and Book V deals with "human nature in Western civilization to-day and to-morrow". In his bibliography, *The Sacred Books of the East* are not mentioned. But there is little sign that they have been understood, for the work is very, very much "London, 1930". Despite this, the whole book is lively, penetrating, and discursive in its critical attitude, for which alone one may well be thankful. W. G. R.

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NATURAL THEOSOPHY. By Ernest Wood. Madras: Ganesh & Co. London: Luzac & Co. New York: Tantric Press. Pp. 245.

IN this very interesting book, with several delightful illustrations, Mr. Ernest Wood has brought together some previously published matter to form a full exposition of what he terms "Natural Theosophy", in contrast to "Revealed Theosophy". He holds that though occult knowledge can be revealed, the science of life, which is Theosophy, cannot; and he thinks the name "Theosophy" is the best that can be given to this Science of Life, because it is an old word honoured by centuries of use, and standing for everything that is the opposite of materialism, whether scientific or religious.

The book is divided into two parts: "Life and its Purpose" and "Happenings by the Way". It is written with a freshness of style and outlook that is unusually attractive, and gets quite out of the beaten ruts followed by so many theosophical writers. Perhaps some idea of its quality can be given by a few short extracts:

> Wordly greatness sometimes shows that a man has kept at one job too long. It is artificial and unnecessary, like the biceps of a professional athlete, or immense learning, which are not required for the reaching of our goal.
>
> Every one of us is engaged in showing the worst side of himself to the world, not the best, since we are here to deal with those things which develop our deficient points.
>
> No thoughtful writer has ever suggested that Masters can give life to anybody or can evolve anybody . . . they cannot *give* growth or evolution, understanding, or love or power.
>
> It is knowledge of the presence of God or the larger life which makes the theosophist, and it is because we are theosophists first that most of us can easily believe in reincarnation and Karma afterwards.
>
> Everyone knows Descartes' famous saying: "I think, therefore I am." We might equally say, "I love, or I will, therefore I am." But it would be still more in consonance with our conscious experience to say: "I am, therefore I think, I love, I will."

Will, love, and thought—these are the three spiritual laws by which Mr. Wood holds, and he claims that the determination *never to fail* in any of these governs every possibility of expression or experience. All evolution, he says, is from within, and the fool is he who tries to guide his life by the conscience of another. His chapters on "The Goal of Life", "Bondage and Freedom", "Brothers and Friends", "The Real Meaning of Karma", "The Ego", and many more are full of helpful thoughts which, if not actually new in themselves, are often expressed in a new way. Particularly good is his reminder that though there are special times and emergencies in which we can and should help one another, this is not *normal living*, and those who are being helped are not at the moment making progress—while those who help are often getting a personal satisfaction, which may even be called emotional dissipation, out of their action. The moral is that though we may help lame dogs over stiles, we must not pander to our own vanity and sense of personal importance by trying to carry them all along the road.

Many may be helped by a careful study of this book.

EVA MARTIN.

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Subscribers in India can obtain the Magazine from Thacker & Co., Bombay and Calcutta; or from *The Theosophical Publishing House*, Adyar, Madras.

VOL. LIV MAY, 1931 No. 5

EDITORIAL

"OUR birth is but a sleep and a forgetting." This quotation from Wordsworth is not merely a beautiful expression of poetic sentiment, it is something more. If we are to accept the testimony of the divinely illuminated Teachers who have come from time to time to give direction and purpose to the aimless efforts of humanity towards the "one far-off divine event to which the whole creation moves", then it is a literal statement of fact. These Great Ones have proclaimed, in divers tones perhaps, but without equivocation, the basic truth of human immortality. They knew themselves to be divine. They knew that in comparison with the glorious Reality which was the fountain of their inspiration, but of which their fellows seemed to be so pitifully unaware, life indeed was little better than a sleep. In Their wake the seers and saints, in long procession through the ages, fired in turn by their glimpse of the Light, have swelled the chorus, until, to the mind not entirely deadened by the fatal influence of the physical senses comes the conviction that human existence holds some secret which, once probed, resolves all dis-harmonies and differences, and opens the way

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to a secret place where the discords of the surface consciousness can never survive. For a moment the sleeper stirs, but the lure of life in time and space again asserts its ancient thrall, and oblivion covers everything. Slaves of time, the sleeping souls of the multitude are driven by the inexorable pairs of opposites, pleasure and pain, and life and death, through countless experiences in the world of sensation, until, at long last, weary of the ceaseless buffetings, the inner man begins to grow aware of the fact that unwittingly he has been held captive by forces of which, on the strength of his divine origin, he is potentially the master.

THE THROES OF REBIRTH

With the faint stirrings of the higher consciousness the outdrawn energies of the mind begin slowly to turn to the problems of the interior life. A haunting dissatisfaction overshadows life. Enjoyment palls. The rewards of ambition prove to be Dead Sea fruit. Sometimes even existence itself seems scarcely worth while. *Cui bono?* The question obtrudes itself at every turn. The message of the God-illuminated Elder Brothers begins to penetrate the ears which for so long have been made deaf to all but the sounds of material life. What is this they have to offer? A new life? A second birth? Liberation from the wheel of time? A peace that "passeth understanding"?

Irked by his fetters, of which at last he begins to grow more and more acutely conscious, the captive begins to sigh for release. Freedom! The promise of surcease from the present unprofitable state of affairs, from an existence which is fast becoming wearisome, inspires him with hope. He listens more intently, and as it were a voice from afar whispers that indeed it is so. Without exception, he observes, the Messengers possessed or were possessed by Something which enabled Them to triumph utterly over the ills which beset even the most sheltered normal life, which enabled Them to triumph, indeed, not only over disaster, but even over death itself.

Their lives were legends? Fairy stories? Yet the impress of Their power has lasted for millenniums after the influence of wordly potentates has passed away. Their names are a living power in the hearts of men even to-day, while the records of kings and emperors, masters of life and death in their time, are preserved only in the musty archives of history. The greatest temporal power at last fades into nothingness: spiritual power alone endures, for it alone is immortal.

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But the mind of the doubter refuses still to be convinced. It is too good to be true. There must be a snag somewhere. First of all, these Messengers were supermen, abnormal, their disciples frequently hysterical and lacking in balance. Again, although there is much talk of the "bliss of Nirvana", and of the "Waters of life" offered freely, there is also talk of the Cross, and sacrifice, and suffering. Why, the latest and greatest of the Elder Brothers suffered death in ignominy, and is known as the "Man of Sorrows". No, it is not so easy as it looks. Obviously there is a price to be paid, and it is by no means certain that the reward will be commensurate with the cost. Better continue with the life of the normal, everyday man of the world, flavourless and unsatisfactory as such an existence has become—and the slave of time drops back into his prison-house, into the living death which, apparently satisfying amply the needs of the majority of his neighbours, tends rapidly to become for him intolerable.

Adding to his general discomfort, echoes of the Call continue to haunt the doubting mind and compel attention. Do They lie, these Messengers? Are the waters of life offered freely; and is there or is there not a price to be paid? Not yet has the man arrived at the stage where he can see that his hesitancy is rooted in the forces which hold him captive in the realm of time. Although stirred from his lethargy by the Call, the stupor of sleep still hangs heavily over the soul. Through long association with matter the lower consciousness has become habituated to the occupation of its prison house, and prefers to remain therein, despite its many disadvantages and limitations, rather than risk a plunge into what is at present the unknown. The lower consciousness is by nature centripetal, possessive, grasping. It lives by taking and holding. The dominant characteristic of the higher consciousness, on the other hand, is expansive, centrifugal. It lives by giving. From the point of view of the lower consciousness surrender and sacrifice of self is of the nature of pain. From the point of view of the awakening higher self, however, sacrifice is of the nature of joyful self-expression. Therefore it is that the captive shrinks back into his familiar cell, fearful to avail himself of the opportunity which awaits him in the shape of the open door, because of his ignorance of what lies in store for him in the great beyond. After all, his personal cell to him is home. In his ignorance of the glorious reality which awaits him the surrender of his

CHARACTERISTICS OF THE HIGHER CONSCIOUSNESS

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dungeon takes on the air of a painful sacrifice, whereas it is in truth nothing of the sort. The situation, however, admits of no compromise. Either the captive remains where he is—a slave of time for just as long as he is content to remain subject to his tyrant master—or he jumps right away from his present standpoint, cutting loose from all that holds him, and realizes for himself the wonder of the new life which is his. Once the necessary effort is made, and the glory of his freedom is realized, the slave of time marvels that for so long he should have been content to accept the evidence of his senses, and to have imagined that what lay beyond was darkness and, maybe, annihilation.

Truly are the slaves of time hypnotized by their tyrant master. Mental, moral, and even spiritual values are all assessed instinctively in terms of time—of days, weeks, years or centuries. For the most part the fact remains unrealized or forgotten that spiritual laws are not amenable to the limitations of time and space. The appreciation and exploitation of this fact constitutes the basis of the many forms of Christian Science, New Thought, Faith Healing, *et hoc genus omne.* "You are divine: realize the fact." This, in brief, is the substance of these and kindred teachings. True enough it may be, provided it is borne in mind that the exhortation is addressed to the spiritual and not to the personal consciousness. The trouble is that in its ignorance the personal consciousness blasphemously arrogates divinity to itself. "I am divine!" it affirms. What nonsense! The more emphatic the affirmation under such conditions, the further the isolated self strays from the truth, the more blind and fettered it becomes. The practice of such affirmations merely hardens the personal self and makes the way of escape still more difficult to find. The personal consciousness is not, nor ever will be, divine. The egotism of those who build up power of personality by such means is pitiful. Little they realize that when at last the inevitable step has to be taken, the transition to the higher state of consciousness will be catastrophic in the intensity of its effects upon the lower self. The very man will seem to be rent in twain. Certainly in such cases there is a price to be paid—or rather a heavy debt to be liquidated.

THE PRICE OF POWER

In every case the "price" consists only in the surrender of the lower in favour of the higher; and even so there is no compulsion. The surrender is made with gladness. To the onlooker who is not in a position to understand, it may appear to be painful, to partake of the nature

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of a sacrifice. But it is not really so. The "sacrifice" of an artist who is devoted to his art, for instance, is a joy in itself and is no sacrifice at all. Let the personal consciousness, however, be hardened by the long-sustained "passion for personal stature" and falsely fed on "affirmations", then indeed the story is one of pain.

It is not the use but the misuse of "affirmations" which is calculated to bring in its train so much trouble. It is one thing to affirm "I am divine", and quite another to recognize that divinity lies within us. "We", as we know ourselves in personal consciousness, are but shadows, not even immortal. That shadow is to be lost in the Light. The use of affirmations to cultivate particular personal powers may or may not be legitimate. Affirmations in such cases are certainly effective, but it should be remembered that the powers so carefully cultivated are after all merely personal.

"Affirmations", to be properly applied, should be carefully devised. Better, perhaps, to refrain from their use entirely. Meditation on the illusory character of the personality, and of the realm of time and space in which it manifests, is a far more trustworthy means of effecting release from the fetters that bind the consciousness to the separated self. "Look for the Warrior and let him fight in thee. . . . Then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee." Or, put in the words of St. Paul, "Yet not I, but Christ liveth in me." Here is the basis of true "affirmation".

The personal consciousness is all too ready to embrace anything that promises success without the necessity of relinquishing its hold upon the familiar place of abode; but obviously this is only one of the many delusions with which the slave of time is held in subjection. The play of the forces of maya is ceaseless, and endless in its variety. Everything is arrayed against the sleeper who would arise and shake off his bonds. Even the cultivation of the virtues, desirable as they may be, are at times subtly turned into golden strands which serve to bind him. Carefully he tends his garden, and the sweet flowers of patience, purity, truthfulness and so on blossom forth. Yet often the pride of possession creates a barrier of separateness. Is the motive for remaining pure a selfless one, or is it because, deep down within the heart, purity is regarded as something which marks its owner as superior to his neighbours?

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THE VIRTUES AND SEPARATENESS

A prominent characteristic of the personal consciousness is separateness, and it is easy to perceive how the very virtues which raise man above the brutes may be diverted from their true purpose and be turned into a further means of separation, fostering that "lofty sense of personal pride which makes the joy of the virtuous". The sense of separateness is one of the things which must be not only surrendered but entirely eliminated before the consciousness may become definitely established in its higher centre. "Do not fancy", says *Light on the Path,* "that you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your Master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame ; for you are a part of it ; your karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain, not that yourself shall be kept clean."

As a matter of fact, once the stream of new life has been entered by the newly awakened soul, the living waters into which it has taken its plunge prove so exhilarating that all desire to fight for, defend, or feed the personal self falls from the erstwhile slave, and in the glory or his divine strength self is forgotten entirely. And yet—sublimely paradoxical truth—the more the cultivation of the personal self is neglected, the more robust and majestic it becomes. The personality of the spiritual giant is a thing of strength and beauty beyond comparison with any unilluminated personality, however striking.

In seeking a way of escape, one road more than any other is almost certain to prove inviting to the awakening soul. It may be that abstract philosophy is the strong suit of the present personality ; or devotion to some religious ideal ; or unselfish work for the benefit of others. Here is another temptation with which the tyrant seeks to keep the slave still longer in his age-

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long subjection : attachment to one particular line of endeavour to the exclusion of all others. So strong may this attachment become as to render the personality intolerant of others treading different paths, the lower self thus becoming again entangled in the web of separateness. Not only tolerant recognition that others may be "serving the Lord" in their own special way, but active co-operation wherever possible is necessary if the sense of separateness is to be overcome.

Once true life is tasted, the imagined "rights" of the personality become of so little relative importance as to be scarcely worth striving to maintain. In the larger life the personal humanity is definitely surrendered. Before he takes the plunge, however, the slave of time will cherish a strong attachment to his personal "rights". From the point of view of the lower self their surrender may appear to be a tremendous sacrifice. Yet only through this surrender may the "glorious liberty of the children of God" be enjoyed.

"SELF" IN MANY GUISES

In many guises are the fetters of self designed to hold the slave of time in bondage to the lower worlds. Yet once he realizes them for what they really are, once his conviction is sufficiently intense that life and liberty beyond imagining await him beyond the Gates of Gold, then the miracle of rebirth may be accomplished in an instant. The Message of the Great Ones may echo and re-echo in the deepest recesses of his nature. His present life may become intolerable to the point of anguish in his endeavour to maintain the impossible position of fearing to LET GO the known, and at the same time to gratify his yearning for something wider, nobler, more worth while. It is not so much lack of confidence in the Message as fear to take the plunge that holds the slave in check. Yet none may force him. His friends and teachers may lead him to the very brink and invite him to join them, but he must take the necessary step himself. The freedom of the soul is sacred, and none but the brothers of the shadow would dare to challenge its freedom of choice. LET GO !

THE EDITOR.

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THE NEW PATHOLOGY

By H. REINHEIMER, Author of *Symbiosis, Synthetic Biology*, etc.

"Man's mind, Nature's entrusted gem, her own mirror,
Cannot be isolated from her other works
By self-abstraction of its unique fecundity
In the new realm of his transcendent life."

DR. ROBERT BRIDGES.

"But it does seem to me to be the greatest folly to discredit the attempt to explore other ways of thinking."

J. H. WOODGER, B.Sc.

PATHOLOGY comprises the natural history of the seamy side of life. Disease begins in the will, with a flouting of that fundamental "ought" which is at the basis of organization itself.

Biologists feel conscious that behind "organization" there lies hidden a profound and protracted history, involving processes in which inorganic, and budding organic, particles have been trained or "prepared" for world service, fundamentally endowed with potentialities for ever higher service on ever higher levels of organization. We may feel reasonably certain that organization implies a previous drilling of the constituent parts in the ways of service, of co-operation and of the dutiful performance of "functions" according to the principles of division of labour and of "Bear ye one another's burdens"—in brief, of the principle of Symbiosis, i.e. systematic physiological and biological partnership, purporting the summation of powers in co-operation and the most ideal, the most fruitful, mutual accommodation of biological and physiological units. The secret of life and of health, according to the theory of Symbiosis, consists of loyal "pulling together" the better to assist the consummation of the grand ends of Nature, of the

"One far-off divine event,
To which the whole Creation moves."

Biological philosophy is breaking away from the old materialism, from scientific determinism. The newest thought is trying to associate "individuality" and "immanent factors" with the concept of "organization". True, biologists are not yet prepared to do what is nevertheless essential, namely to associate also ethics and sociology with organization, but their science is admittedly lagging behind, failing in thought and in creative imagination. Nor are they as yet ready to admit that "immanence

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implies the indwelling and in-working of Deity in Nature and man". They have, however, come to see the urgent need of a revolution in biological thought, and they now plead for open-mindedness. I submit that an ethical view of things is as indispensable to biology as it is to pathology. Fortunately the whole trend of modern thought is in the direction of a philosophy of value and it is being felt by a few that biology also needs its theory of values. It is, after all, with organic wealth as it is with human wealth : its real value depends, in Ruskin's words, on the moral signs attached to it, "just as sternly as that of a mathematical quantity depends on the algebraical sign attached to it". We must determine whether any given thing in biology yields good or evil to the organic family, which constitutes in very truth a kind of "organic civilization", such as is evidenced for instance by the symbiotic co-evolution between the plant and animal kingdoms on the grand scale of Nature.

Just as we may speak of the universality of religion amongst men, so we may of the universality of parental care and of elaborate mutual services amongst organisms generally. The meaning of these facts is that duty, some degree of nobility, and above all a fundamental "ought" are stamped upon the very constitution of organisms. I have shown in many volumes that Symbiosis, which holds sway universally, and is as old as the hills, demands a definite pathway of life, and that this honest and legitimate way cannot be abandoned by organisms with impunity. A divorce from Symbiosis induces, by way of reaction, disease and degeneration. At least to a mind trained in economics it should be clear that life cannot be carried on successfully without honest labour, industry, and mutual services. Actually, were it not for the activities of legions of honest industrial toilers in the sea and upon the land, and in the surface soil, we should soon come to grief. Hence, too, biology quite indispensably requires ethics, economics, sociology, and physiology, and it should thus be written "four-dimensionally", as I have expounded it all along, making a synthesis of all these factors.

It is precisely for lack of such synthesis that orthodox biology is to-day lagging behind in an almost indescribable mess, sending out pathetic appeals, veritable S.O.S.'s to all and sundry to come and help it out of the bog in which it is floundering.

Biology is described by competent critics as being exceedingly primitive and vegetating on a pre-scientific level, as being bare of clear concepts and battening on generalizations which are

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unripe and not of much value. It is, in the words of Mr. J. H. Woodger, biologist and epistemologist, replete with "unresolved muddles". A special appeal for help is at the moment being made to philosophy, and from that quarter biologists are told that organization is purposive by virtue of "special properties which emerge".

It is a trite saying that men only learn from suffering, and there is at least one maxim to the effect that *pathologia physiologiam illustrat*—from pathology we should learn to understand (by negative evidence) what physiology is.

But how can a "two-dimensional" biology deal at all adequately with pathology? No wonder Mr. Morley Roberts, the novelist-pathologist (who, none the less writes pathology merely "two-dimensionally"), feels obliged to insist that pathology has been shamefully neglected. Partly it is the medicine-man tradition that is to be blamed for this state of affairs. "Etiquette", it seems, forbids meddling with subjects sacred to the medicine-man, who is to be regarded as an "initiate".

Our leading men of science prefer to be ignorant of disease, sharing the common fatalism and stultification on these matters, as though they felt assured they were not equal to the task and only initiates could tackle it. Men who otherwise pass as authorities in science—which should imply an understanding of the logic of the universe—declare by their whole attitude that the universe is at variance with itself and possesses several logics, including one very special one for disease. They thus rob themselves and the world of a balanced view of life and help to perpetuate the greatest evils in our midst. He who fails to understand disease will not understand health either; he who fails to understand degeneration will not have a right conception of progressive evolution either.

As a matter of fact, because they fail in all these matters, biologists have committed the monstrous error, by way of a counsel of despair, of inverting the idea of progress altogether, speaking of the retributive loss of organization suffered by vile parasites, for instance, as "progress by simplification" and making a facile acquittal of the sin of parasitism, though they may recognize it as "otiose".

The general stultification thus produced is most marked in the matter of the etiology of cancer, which in reality is as simple as A B C, although apparently surrounded by mystery. There is a good

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deal of mystery- and sensation-mongering in the biological camp attended by exceedingly little thought. We also suffer from the curse of specialism. A specialist is one who knows more and more about less and less.

Instead of uniting biology with sociology and with ethics, its natural allies, the Victorians dallied with physics then thought; to possess "absolute reality" in its tiny billard balls, the atoms, pushing themselves about eternally and by allegation containing "the potentialities and promise of everything"; and, to oust the economic and moral factors that were most urgently required, saddled us with the monstrous aberration of a fundamental axiom of science to the effect that the supreme law of Nature consisted in Universal Cannibalism ("Eat and Be Eaten"). This monstrous abortion born of prejudice seemed to square best with their morbid mind-picture of a ruthless "gladiatorial" universe, a "dismal cockpit", a fortuitous excrescence in which only unscrupulousness succeeds. Darwin and his circle perversely took the seamy side for the norm, thus perverting thought through and through. It is no wonder we have no pathology worth speaking of! As the late Poet Laureate said:

> "But what sort of wisdom is this that mistaketh the exception for the general rule, and the rule for the exception?"

The antithesis between Darwinism and Lamarckism, Mr. Woodger says, is in a "chaotic condition." "The Darwinian doctrine appears to be a kind of logical blank form waiting for data to fill in."

Unfortunately scientists have been counselled by John Hunter, "Don't think—try", and they have actually taken this advice too literally! Hence, too, we have men who are trained for investigation but who are not trained to think. These men have no notion of good and evil, nor even any idea of the relation of the parts to a whole. They have not even an inkling of the idea of biological rightness, and even scoff at the very idea. The more they are debauched with learning the more "disinterested" they are. There are, however, as Mr. J. H. Woodger states in his *Biological Principles*, good psychological reasons why disinterestedness is neither possible nor desirable in the investigator. And William James wrote:

> "If you want an absolute duffer in an investigation you must, after all, take the man who has no interest whatever in its results; he is the warranted incapable, the positive fool."

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We still get the best clue to pathology from ancient wisdom and from such poets and philosophers as based themselves on it and on the Scriptures. The ancients said, "Things refuse to be mismanaged long", which should be intelligible enough to everybody as to its meaning. The adage provides a good "four-dimensional" approach to the whole subject of pathology. They also said, "*Ubi uber ibi tuber*"—"where the (morbid) soil is, there is the germ", which provides the rationale to infection and to "natural immunity". So the poet told us that "little fleas have lesser fleas to bite 'em, and so *ad infinitum*", this pointing the important moral that parasitism spells weakness and consequent super- or hyper-parasitism, which is known to occur actually up to the "fourth generation" (quaternary parasitism). Universally, those engaged on parasitic pursuits are weaker and less resistant than the honest strenuous organisms (although, of course, for their own "special" purposes of mischief the parasites have their ill-gotten and dearly purchased single strength). The cancer-cell, a parasite sometimes described as a rejuvenated cell, has a span of life ten times shorter than that of the normal cell. It is with liability to disease as it is, according to the late Dr. Robert Bridges, with that to war:

"Where there is any savagery there will be war."

The same poet, a trained physiologist, told us what all modern research now tends to confirm, that disease is due to "the crowded foulness of our bodies", to "mankind's crowded uncleanness of soul", to the infection that men take of "the wild brute's madness" (when a kind of insanity seizes man). For to discern Nature's intention, the doctor-poet told us, we must look to "the full effects in man", the which is from every point of view the most satisfactory way of viewing the phenomena of life, although the professionals—having nothing whatsoever to substitute for it, and from sheer prejudice in favour of an obsolete "bio-physical" tradition—denounce this as "anthropomorphism". It is the kind of "ism", however, at the hands of which one can rationally and fruitfully interpret the phenomena of life, and this is more than "warranted incapables" are able to do. Although I have marshalled evidence from every department of biology to the effect that cancer comes under the head of ill-effects due to protracted in-feeding, and though even recent research tends further to confirm this view, a number of "warranted" loud-speakers allege the food factor to be finally "disproved". Esdras, who sought a higher felicity than that vouchsafed to

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ordinary mortals, was bidden to sit alone in the field of Ardath and fast awhile and then to abstain from all killed food and to live on the kindly fruits of the earth.

Great is Emerson as an evolutionist-pathologist! He tells of the tug-of-war between the "savage" body and the restraining soul, involving a great deal of disease: "The soul says, Have dominion over all things to the ends of virtue; the body would have the power over things to its own ends. . . . Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, the moment we try to separate them from the whole. . . .

"The retribution in the circumstance is seen by the understanding; it is inseparable from the thing, but is often spread over a long time, and so does not become distinct until after many years. The specific stripes may follow late after the offence, but they follow because they accompany it. Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed."

We must establish, said Emerson, the omnipotence of the will, and thus, too, the "standards of good and ill, of success and falsehood". He denounced biology for hating the name of love and moral purpose, wherefore, as he rightly foreshadowed, it had to remain at arm's length from reality. Contemporary thought may be said at long last to be moving in the direction indicated by Emerson. Nature, to Emerson, is the incarnation of a thought, and turns to thought again, as ice becomes water and gas. Hence the virtue and pungency of the influence on the mind of natural objects. . . . Man imprisoned, man crystallized, man vegetative, speaks to man impersonated!

This is "anthropomorphism" of a philosophic and fruitful kind, of tremendous importance to an understanding of pathology. Dr. Bridges likewise witnesses to organic interdependence, organic identity of interest, as providing the highest rationale of pathology.

Darwin established by classical experiments the pathological principle that "Nature abhors perpetual inbreeding". I have similarly tried to establish the generalization that "Nature abhors perpetual in-*feeding*". Either mode results in weakness, inferiority and disease, for the identical reason that, as I have shown, it involves a retrogression in biological service ability.

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Every creature needs to adapt itself progressively, dynamically, according to the "spirit of the times". That spirit is not an imaginary entity, but it is a spirit of service, according to the growing needs of organic civilization. The polity as a whole cannot afford long to harbour sluggishness, inefficiency and wastefulness. It needs has to find ways and means of reacting penally to such misdemeanour. Hence disease is no mystery, no chapter of accidents, but is a matter of retribution. What we call retribution, says Emerson is "the necessity whereby the whole appears when a part appears". "There is a third silent party to all our bargains. . . . The league between virtue and nature engages all things to assume a hostile front to vice. . . . You cannot do wrong without suffering wrong. . . . It is thus written, because it is thus in life. . . . Everything is made of one hidden stuff. . . . Thus is the universe alive. All things are moral."

Both pathologists and biologists have hitherto side-tracked such and similar vital recognitions which are yet apt to obtrude themselves on every hand. Hence it is, too, that we find them deploring the fact that they always know "too little", that as they say one great weakness of research is that as facts accumulate so does the number of puzzles and of controversies increase. A vast heap of un-interpreted facts does not constitute a science. Science lacks in any case unity and deductive power. If at least some little research were duly interpreted, it is safe to say the bulk of research could well be dispensed with. Pathologists of all classes report that they are merely dwelling in a realm of uncertainty, of theory and of hypothesis. For real great service the world needs to-day interpreters rather than researchers. We must think about the "right things". As Mr. Woodger says: "In biology we require to think primarily about biological facts, not about hypothetical billiard balls . . . we require a more careful consideration of the relation between investigation and theoretical interpretation."

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CLEOPHAS AND EISLER: SOME COMPARISONS

By E. B. GIBBES

IT would seem that some facts of historical interest have lately come to light from two sources, namely in Dr. Eisler's book, *The Messiah Jesus*, and in *Paul in Athens*.*

The two books are mentioned together because certain events related in each corroborate the other in a rather remarkable manner. The former is founded on the recovery by Dr. Eisler of some repressed passages of Flavius Josephus. The latter is an instalment of the *Cleophas Scripts*, of psychic origin. The passages referred to were, according to Dr. Eisler, deliberately "censored" by the convenient overturning of the inkpot. The parts now brought to light for the first time in this country "have been excerpted from the Old Russian rendering of the lost Greek text of a practically otherwise-unknown work of Josephus". (*The Quest*, page 22. October 1929.)

Thanks to Dr. Eisler's brilliant and painstaking research, certain details which have long remained a puzzle to historians have now been reconstructed. Such reconstruction refers, particularly, to that part which appears to give further details of an incident only lightly touched upon in John vi, 15: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." This one little verse is, I believe, the only allusion in the N.T. to what was, apparently, a somewhat serious happening.

It seems that Dr. Eisler's discovery amplifies this incident. In his résumé of *The Messiah Jesus*, published in the *Observer* for March 15th, Principal L.P. Jacks writes as follows:

"Beginning as a pacifist revolutionary patriot . . . Jesus presently realizes that these methods are ineffective for the purpose he has in view —that of leading his people to a promised land, in which he himself is to be their Messiah-King. Thereupon with an inner circle or bodyguard of chosen followers . . . he marches to Jerusalem with the intention of occupying the temple (apparently with a minimum of violence), destroying it as a centre of worship, and then, as a second Moses, leading the people

* *The Messiah Jesus*. By Robert Eisler, Ph.D. Methuen, 42*s*. *Paul in Athens*. Geraldine Cummins. Rider & Co., 7*s*. 6*d*.

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forth in a new Exodus to a purer worship "in the wilderness". On the way to the city he collects a multitude of followers, some of them revolutionary zealots, whose habit it was to carry two curved daggers concealed beneath their cloaks and known to the Roman authorities as *sicarii*, or 'sickle men'—offenders to be cut down at the first sign of activity. Accompanied by a large following of a mixed kind, now swelled to about a thousand, he enters Jerusalem, acclaimed by shouting multitudes who hail him as the Son of David. With little difficulty he takes possession of the Temple, the adjoining fortress of Antonia and the strong Tower of Siloam at the other end of the walls, the whole of the city, owing to the absence of the main Roman forces at Cæsarea, being thus, for the moment, in his power. . . . Meanwhile a Roman legion, in response to an S.O.S. from the infuriated priests, is marching hot-foot from Cæsarea. They arrive on the scene of the outbreak, reconnoitre the position and get to work at once. Antonia is recaptured, the Tower of Siloam battered down, killing eighteen of the rebel patriots in its fall, while the Galilean followers of Jesus are slaughtered in heaps round the altars, their blood mingling with that of the sacrificial animals". . . .

This is, apparently, Dr. Eisler's version of the Slavonic text which deals with the capture of Jerusalem.

We now come to the interesting study of chapters 16 and 17 of *Paul in Athens*. There is undoubtedly a similarity in the accounts given in these two works. Where they part company is in the action taken by Jesus, *and described by Paul*, who repudiates the claim that Jesus was a man of blood and violence. In this respect it would seem that He (Jesus) bears out His own teachings as reported in the Gospels, whereas, in Dr. Eisler's rendering of Josephus, He would be acting contrary to many of His sayings and to the sermon on the mount.

The extracts which harmonize with Dr. Eisler's translation, but coming, of course, from an entirely different source, are taken from page 73 of the above-mentioned book. These words are put into the mouth of "Menehas", a scribe, and *an enemy of the adherents of Jesus*.

". . . the fame of his name increased. Multitudes would follow after him and would declare that he was the son of God. Now there were among the youths certain who desired to raise an insurrection against Cæsar. It was their belief that they could, if they found a leader, drive the Romans forth from Judæa, then would they be as conquerors, sitting in the high places, judging the people. So they raised up Jesus as their chief. They did not bethink them that a revolt would cause many of our race to die. . . . I declare that this man Jesus sought to bring ruin and blood and tears to our nation, so that he might rule over all Syria, wear glorious garments and be held in honour as the king of the Jews. And behold, certain of the makers of folly, who believed in him, captured a tower that is without Jerusalem, one that is powerful, nigh to the water-

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way, and that menaceth the city. These men boasted that Jesus was their king, that he would drive out the Romans from Judæa. Now Jesus had no knowledge of war. And as he was not possessed of valour, he would not abide with these men. It was, in my belief, his purpose to watch from a sure place, not known to those in authority, the spreading of this mad revolt among the people. If they worked a miracle and drove out the Romans from Jerusalem, then would he set himself in royal robes at their head. For he had declared that he was of the seed of David, and therefore their prophet and king. A score of soldiers bore a ram unto the tower, and so beat upon it that after a short space the walls crumbled and the foolish youths who were within cast down their arms, entreating the soldiers to have mercy upon them. . . ."

It must be admitted that there is a decided similarity between the foregoing extract and the summary made by Principal Jacks.

Principal Jacks further remarks :

"On the other hand Dr. Eisler's general thesis that Jesus was not merely a speaker of edifying discourses, but had a plan of action more or less aggressive, and attended with elements of great personal risk, is well attested by the whole trend of the Gospels."

This theory would also seem to be borne out by "Menehas" in the extract given. In this connection, however, the reader is reminded of a somewhat important point ; i.e., Josephus was hostile to Christianity and "Menehas" was also an enemy of the followers of Jesus. As both accounts agree to a very great extent, is it not possible that this is but a one-sided version ? In which case, we may well ask, what is the other version ? If we turn to page 74 of *Paul in Athens* we find that Paul admits the fact that there *was* an insurrection, but he puts quite a different interpretation to the story. After angrily declaring the words of "Menehas" to be lies, Paul replies :

"As there is at times a measure of truth in wicked falsehoods, so is it true that certain foolish youths sought out Jesus and entreated him to be their leader and king. For they would slay Pilate and put the Roman soldiers in Jerusalem to the sword. And Jesus, my Master, commanded them to go peaceably to their homes, saying, 'I seek not any earthly kingdom. I am King of the realms of the Spirit. No blood shall be shed for Me or in My Name by any man. . . .' And many other words Jesus spake unto these youths, bidding them sheathe their swords and put from their hearts all desire for the life of another. The conspirators were shamed. Uttering no further words they passed in silence from the presence of the Master. Howbeit, in a later hour, they said one to another, 'He feareth the strength of the Roman arms. Let us therefore call him our leader and our King. For he is of Jesse's seed and many will follow us because they call him a great prophet. . . .'"

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Here one is tempted to speculate as to what would be Dr. Eisler's explanation of this passage. If he admitted the possibility that Miss Cummins is tapping some vast library of ancient records,* would he say that this passage was a Christian interpolation of a later date, and that the account given by Menehas was, in reality, the true one?

Continuing his review of *The Messiah Jesus*, Principal Jacks remarks:

"When Jesus said, 'I am come not to bring peace on the earth but a sword', we interpret him as anticipating the philosophy of Hegel, and preach sermons accordingly. *Dr. Eisler thinks that he meant what he said.*

Surely, if this is so, the famous sayings of Jesus, "Love your enemies. Bless them that persecute you", etc., must all be summarized as interpolations of a later date? For they are quite out of keeping with the views now brought to light by Dr. Eisler. "Love your enemies" is hardly in line with the quotation which now appears to be taken literally by him. A man can scarcely be said to be expressing affection by attacking his enemy with a sword.

I am no scholar, and I ask the indulgence of learned readers when I endeavour to put before them these few criticisms. While Miss Cummins is engaged on writings pertaining to early Christian history, and which purport to come from the Unseen, it is manifestly obvious that, in the interests of psychical research, she should read no books which could in any way be judged to influence her mind. Therefore, neither she nor I have read *The Messiah Jesus*.

Possibly the principal interest to some people will lie in the fact that the whole of *Paul in Athens* was written during the last two months of 1926, before any translation of Dr. Eisler's book appeared in English. Miss Cummins knows only a few common phrases of German and cannot read the German characters. She knows no Russian, Greek or Hebrew.

It is not possible, in this short article, to refer to all the points concerning the rising and other incidents which coincide in the two books. Neither is it possible to introduce the actual passages concerning the revolt which Dr. Eisler has disinterred. Much of interest on this matter will be found in Mr. G. R. S. Mead's

* *Paul in Athens* and *The Scripts of Cleophas* purport to be drawn from many chronicles once written on earth and now pieced together in the Unseen to make one consecutive whole. They are interpreted through Miss Cummins by means of automatic writing.

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able paper in *The Quest* for October 1929. And I would quote from it "a literal English rendering of Eisler's German version of the restored Greek text of Flavius Josephus' boldly objective description of Jesus, the Jewish messianistic Prophet".

"He was a man of plain appearance, ripe age, with dark complexion, small stature, three ells* high, bent back, long face, longish nose, eyebrows grown together so that those who looked at him could be dismayed, scanty hair, with a parting in the middle after the style of the Nazirs, and immature beard."

Mr. Mead ends with the prediction that "probably no item of Robert Eisler's critical historical labours will be raged at more than this". His suggestion has proved correct. Much indignation has been expressed in the Press at the description given that Jesus was "hunchbacked, his figure bent, the face and nose were long, the eyebrows met in the middle", etc.

Now there is a further corroboration of this entirely unexpected picture of the physical appearance of Jesus in *Paul in Athens*, pages 72 and 73. The description, in this case, is again drawn from the speech of "Menehas".

"Jesus, who is called the Nazarene (declared Menehas), was known to me and to many of repute in Jerusalem. . . . There was no marvel in the glance of his eye, no wonder in the shaping of his countenance. He was crooked of body, ill-pleasing to behold, with long woman's hair divided in the middle of the crown. His neck drooped, and his nose was like the beak of a bird. He resembled many score of lowly men whom you will encounter in the market-place and in the streets of your town. . . ."

It may be remarked that Paul does not trouble to contradict this description. On page 74 he repudiates the allegation that Jesus was a man of blood, and repeats many of his sayings. (A brief outline of these has already been given in this article.) However, in speaking of the one occasion on which he declares that he saw Jesus in the flesh (pages 128, 129, 130 of the same volume), Paul says:

". . . . as he turned his gaze upon me I trembled and the compassion in his eyes caused a strange fear to rise up within me. I could not search them with my own because of their light and power. . . . When I gazed once more upon Jesus his countenance had changed. His eyes were gentle as the lamps of heaven, his smile soft as flowers. He spake of the need for forgiveness. . . . I dare not draw nigh to him. I cannot bear the light of his eyes. . . . The words of Jesus were wondrous and his presence stirred me as would a being from beyond the world. Dumbness fell upon me as I hearkened to his voice, which had the sound of silver water in it when the moon rides upon the skies.' . . ."

* ? Cubits.—Ed.

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"Menehas" states that Jesus was *known to him*. Paul does not contradict his description of his appearance; he emphasizes chiefly the power of his eyes. How much, then, is the inkpot at work in the Unseen? From whom or from what records did Josephus (who was not born until A.D. 37) obtain this description of Jesus? Undoubtedly the "Menehas" source was a hostile one, and a careful study of his character, as depicted in the Cleophas writings, was that of a shifty, narrow, evil-speaking, evil-thinking Jew, who stopped at nothing in order to gain his own ends. Moreover, from a psychological point of view, a careful examination of his remarks and declarations in *Paul in Athens* and further unpublished writings, would seem to disclose comments of a contradictory and varying nature which savour of fabrication.

A further field of fascinating speculation is opened up in *Paul in Athens* on page 76, where there is a variant of the twin-brother-impersonation theme put forward by Dr. Eisler. "Menehas" declares that John resembled Jesus, and that it was he who impersonated his Master at the resurrection. In the *Observer* it is stated that the reconstructed figure of Jesus "is the figure of a dwarf and a hunchback". But not even "Menehas", who claims that Jesus was known to him, describes him as being anything more than "crooked of body". Moreover, Mr. Mead's literal translation of Dr. Eisler's text is "bent back". "Crooked of body" and "bent back" surely mean the same, and are quite different, I take it, from a "hunchback". A "bent back" may be caused by many things during life.

However, "Menehas", in making his statement that John impersonated Jesus at the resurrection, qualifies his remarks by saying, "*In my belief*, John remained in the twilight before them" (the disciples) "for an instant more, so that he might be imaged upon their memory as the great prophet Jesus. . . ."

Paul, that courageous and magnificent fighter for the cause he had espoused, of course takes up the cudgels against "Menehas" and declares that

> "Menehas has lied filthily in declaring that the disciples stole away the body of Jesus and that John did feign to be the Master. . . ."

Ultimately he proves his case to his own satisfaction by producing a "fair copy" of "The Confession of the Keeper of the Tomb" (Chapter 17). This document purported to be an authentic account, by an eyewitness, of the happening inside the tomb, and is in line with the Gospel narrative.

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It is easy to imagine how stories which went from mouth to mouth were twisted and misinterpreted in those days, and it would seem that we should be grateful for any information, psychic or otherwise, which creates interest or throws light on that most important of all periods in the world's history. In *The Messiah Jesus* it seems that only the non-Christian version of certain facts is stated; whereas in *Paul in Athens* both the non-Christian and Christian views are given. However, it may well be that 1900 years ago the inkpot was applied in both cases.

It is claimed by Dr. Eisler that Christian scribes were prejudiced and blotted out, or tampered with, certain facts that were distasteful to them. It might equally well be claimed that Josephus, a Jew of the official class and therefore hostile to Christ, would be led to alter and distort facts according to his prejudices. This, at least, is what is implied when Paul denies the statements made in *Paul in Athens* by "Mehenas", who also, apparently, belonged to the official Jewish caste, and wonld probably hold the same point of view as that of Josephus.

THE VOICE OF SPRING

By FRANK LIND

Tall daffodils
On window-sills
Their gay bells swing;
From garden-beds
Peep crocus-heads:
For it is Spring!

The wind-flowers blow,
Like drifting snow,
In woods just green;
When twilight falls
A cuckoo calls,
Somewhere unseen.

New happiness,
With fragrant breath,
Stirs everything;
It seems some voice
Bids all rejoice—
Now it is Spring!

FRANK LIND.

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PHYSICAL IMMORTALITY

By HELENE F. MOLCHIN

"I am not so much afraid of death, as ashamed thereof. 'Tis the very disgrace and ignominy of our natures, that in a moment can so disfigure us, that our nearest friends, wife and children stand afraid and start at us. The birds and beasts of the field, that before in a natural fear obeyed us, forgetting all allegiance, begin to prey upon us."—From *Religio Medici*, by Sir Thomas Browne.

Emerson says: "We linger in the ruins of the old tent, where once we had bread and shelter and organs, nor believe that the Spirit can feed, cover, and nerve us again."

The Spirit can do all these things, and much more can the Spirit do.

"Wherever there are hungry mouths, God has provided bread." A great apostle of immortality said this not long ago in connection with man's hunger for continued life, but he believes, this apostle, that physical death will always prevail among mankind, believes that death is an open door, a turning of a page in our life's history to what lies beyond. Yet what of man's overwhelming desire to defer, to put off death? Not at all unwilling to go on, he yet shudders at the method—the chosen method of approach. What about it? What is behind this balking at death? Can it be due to a God-given impulse, a spiritually derived urge to find another way into fields—not at all Elysian until we make them so, but still to find a way, that is the thing?

God has created man a triune being: body, mind, and spirit, and God has promised that he will "swallow up Death in Victory". Can it mean victory over physical disintegration and consequent burial?

If we say "No", what becomes of the definite statement of science, that "handmaid of religion", that there is no scientific reason why man should ever physically disintegrate, or die? This statement scientists have arrived at after years of study and faithful research. Deep thought and an honest decision has led them to this conclusion in the light of the ability of the cell to renew itself.

Then why do we die? The answer is simple. We have not learned how to live. We must go on. This is certain. But we are free to choose the way. Neither will grasp of the knowledge that there is another way enable us at once to demonstrate it,

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any more than acknowledgment on our part that astronomy is an exact and truthful science will give to us instantaneously a range of experience in that subject.

How did Christ return in a physical body, which indicated all the identifying prints of his recent crucifixion ? One remembers that He ate fish and broke bread, using the physical vehicle in accordance with its functioning on the plane in which these things are the natural order.

Did He raise the physical body after death ?

Most assuredly.

Did He who raised the son of the widow of Nain, who returned to physical expression the daughter of Jairus, and who spoke to long-dead Lazarus the compelling "Come forth"—did He yield to earthly burial His physical temple ?

"Destroy this body and in three days I will raise it." Far fetched as it may seem, there are those of us who affirm that He did exactly as He said. And if it was raised, it must have been done in strict conformity with and by the action of what is commonly called physical law.

The chemical changes brought about by the death process must have been overcome by a change in the rate of atomic molecular activity, and there must have ensued that rate of vibration or motion by which the physical organism is maintained in manifestation.

What message might this yield to mankind ? Jesus the Christ, that flowering of sanity and balance between spirit, mind and body, said : "The things I do ye shall do also."

But on what basis ?—for again we hear the teaching that flesh and blood cannot inherit the kingdom of heaven, which we interpret as meaning that "spiritual things must be spiritually discerned".

In short, the effort at dedication must be made, and life based upon the Christ-teaching must be begun, for, as was asked recently, "what right have you to call yourselves Christians, and then deny that the principles He taught are impractical of application ?"

We shall know, then, when we no longer hold our immortal selves in fealty to our accepted tyrant, Death, that God unceasingly reassures His bewildered and sometimes unwilling children that the "label" is man-made and not God-ordained. In the words of Tertullian, "It is certain because it is impossible."

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THE OCCULT SIDE OF DIET

By HEREWARD CARRINGTON

IT is perhaps hardly necessary to remind the reader of the many Biblical references to food and diet and that more than one reputed "miracle" was intimately connected with this vital topic. The mysterious "manna" which "descended from Heaven", the changing of water into wine, the miracle of the loaves and fishes, etc., bear witness to this. Moses issued very exact and stringent laws concerning the diet of the Children of Israel, and it is now generally recognized that his advice was, on the whole, sound—e.g. the avoidance of pork, crabs, oysters, etc. Many years ago a curious book was published entitled *The Hygienic Laws of Moses* in which these points were stressed. The health-reformer is always glad to be able to refer his critics to Genesis i, 29-30, where the "fruitarian" diet is specifically prescribed, while the "no-breakfast plan" is likewise indicated in Ecclesiastes x, 16-17. Such expressions as "I am the bread of life", and "Cast thy bread upon the waters", however, seem to indicate that more than mere material food was sometimes alluded to, and that an occult or symbolical meaning was then attached to these words.

We now know that food has an enormous influence upon normal mental and physical growth. This was long ago shown to be the case with many of the lower organisms—ants, tadpoles, bees, etc.—even the sex of the creature being changed at will by the quality and quantity of the food supplied. The newer studies in nutrition have shown that the effects of diet are much more far-reaching in the case of human beings than had before been considered possible. Early in the last century chemical analysis had shown the essential constituents of foods—proteins, fats, carbohydrates, etc. This was followed much later by the recognition of the importance of the various organic "salts", and this again by the discovery of the various "vitamins". Just what these vitamins *are* is still a mystery. They appear to be present in foods, and in our bodies, in the most minute quantities ; yet their presence is absolutely essential to life. In their absence all sorts of malformations, diseases and mental anomalies develop, finally ending in death. To add to the complexity of the problem, one or more of them seem to be interchangeable with sunlight, or perhaps

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with the ultra-violet rays of the sun. Thus, foods containing vitamins will fog a photographic plate if placed near it in a dark-room, while foods lacking them will not. A hen shut up in a dark room will soon cease to lay eggs, but will begin to do so again when exposed to the sunlight. It was subsequently discovered that the comb on the top of the head was responsible for this—seeming to act as a sort of antenna to catch the rays. This served to stimulate the calcium production within the bird's body which is an essential constituent of eggshells. Shutting the hen in a dark room and spraying the comb with ultra-violet light had the effect of causing it to begin laying eggs again, as it would in ordinary sunlight. These experiments give us food for thought! They seem to show the vital connection between sunshine and the life-elements of food. One is forcibly reminded of that remarkable passage in John Uri Lloyd's book *Etidorpha*, wherein he says :

> . . . Matter is not food, but a carrier of food. What is food ? Sunshine. The grain of wheat is a food by virtue of the sunshine fixed within it. The flesh of animals, the food of living creatures, are simply carriers of sunshine energy. Break out the sunshine, and you destroy the food, although the material remains. The growing plant locks the sunshine in its cells, and the living animal takes it out again. Hence it is that after the sunshine of any food is liberated during the metamorphosis of the tissues of an animal, although the material part of the food remains, it is no longer a food, but becomes a poison, and then, if not promptly eliminated from the animal, it will destroy the life of the animal. The material then becomes injurious but it is still material. . . . Food and drink are only carriers of bits of assimilable sunshine. . . .

Undoubtedly one of the greatest of miracles is the miracle of digestion—though we have become so used to it that it no longer appears "miraculous" to us at all. An apple, a carrot, a loaf of bread, a chicken running about the garden, are eaten by little Mary Jones, and within the course of the next few hours are somehow *turned into* little Mary Jones, being converted into integral portions of her body. They become in part her hair, her liver, her eye, her brain, her nervous currents. They have become part and parcel of her living organism. How has all this been accomplished ? Much has been learned of late years regarding the chemistry of nutrition, but much yet remains to be discovered ! The innermost essence of the internal conversion-process, if I may so express it, is yet largely an unsolved mystery. It appears to be a vital, no less than a purely physico-chemical process, and as such invisible to the human eye. This was,

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indeed, the contention of Dr. Lionel S. Beale, F.R.S., who in his little book on *Vitality* (p. 100) says :

> . . . It seems to be in these inmost centres that life is ever being communicated to the non-living matter as it is made to flow towards them ; so that these powers by which the formation of every tissue can only be effected, and all other wonderful powers are conferred upon matter by vitality, manifest everywhere in the living world, and which are not only communicated without loss, but which may be renewed generation after generation in increasing vigour, as life succeeds life—powers of no ordinary kind, but ever characteristic of the whole world of life, and caused by vitality—welling up, as it were, from centres that seem inexhaustible, illimitable, undemonstrable. . . .

This idea of life welling up constantly from some seemingly fourth-dimensional source, non-physical in character, animating and converting inflowing matter as it does so into the very living structure of the body itself, is, I think, a very significant and suggestive one. It seems to indicate very strongly the non-physico-chemical origin of the life-energy—which many of us have been contending for a long time. In my *Vitality, Fasting and Nutrition*, e.g., I devoted some 125 pages to combating the ordinary mechanistic theory that the life-energy of the body is the resultant of chemical combustion, and in attempting to show that the analogy of the body is *not* to the steam engine, but to the electric motor, which is recharged with energy from without—just as the nervous system of man is seemingly recharged with Cosmic Energy during the hours of rest and sleep. This theory was worked out on purely physiological grounds, taking fully into account the experiments which have so far been conducted (in calorimeters, etc.) showing the equivalence between the income and outgo of food-material and energy. These facts can all be accounted for just as fully on the above theory as on that generally held—while allowing us, at the same time, to account for certain observed phenomena which could not be accounted for were the generally held theory correct. The way would also be paved for the acceptance of certain psychic phenomena, of a physical character, which seem almost entirely inexplicable when viewed in the light of current physiological theories. In view of the important consequences of this theory, if true, it will be worth our while to devote a paragraph or two to the further elucidation of this idea.

The generally held view as to the source of our vital energy is merely this : A certain quantity of fuel is placed in a steam engine, burned up, and so much heat and energy result. Similarly,

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a certain quantity of fuel (food) is placed in the human body, burned up, and so much heat and energy likewise result from its combustion. It also replaces the muscular and other tissue which is broken down, as the result of the bodily activities. Experiments and calculations have shown that a certain equivalence is invariably noted—the outgo being directly proportioned to the intake. Hence the combustion of the fuel is the source of the energy in the two cases. Calorimeter tests with human beings have shown that this equivalence is true of human beings just as it is true of steam engines. Hence the analogy!

It will be noticed at once, however, that there are certain fundamental differences in the two cases. In the first place the engine is not replaced by the combustion of the coal, as the human body is replaced by food, but on the other hand ultimately wears out and has to be artificially replaced by other parts, or "junked". Again, the engine does not "tire" as the body does, and need rest and sleep at periodic intervals. Herein lies the great difference. We know that, no matter how much food we may eat, and no matter how much exercise we may take, there always comes a time, nevertheless, when the human body needs sleep and rest in order to replenish its wasted energies, while the engine does not. Indeed, food eaten at such times only tends to exhaust the body and energies still further. If food combustion were the source of our bodily energy, we should only have to pile in more fuel and turn on an added "draft" in order to acquire more energy; but we know that such is not the case. Indeed, observations of fasting cases have shown us that a man may be so weak that he can hardly walk downstairs, and yet at the end of twenty or thirty days' complete fast (on nothing but water) he can walk five or ten miles a day, and feel well and strong! I have seen many actual examples of this. Sleep seems to differentiate the human organism from any purely mechanical piece of apparatus, and the unique recuperative powers of sleep are well known. My theory is that the body is recharged with living energy at such times, and that the function of food is to supply broken-down tissue, and perhaps also the heat of the body. True, the more the body wastes, as the result of exercise, the more food is needed for its replenishment, and a certain equivalence would naturally be noted here. The greater the outgo, the greater the income. But this does not necessarily prove, as is universally contended, that the food is the *source* of the bodily energy. An analogy will help to make this clear.

Suppose a spade is used in digging. The spade wastes in

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proportion to every spadeful of earth it is made to lift. The more it digs, the more it wastes. If we could arrange that a stream of fine steel particles flowed into the spade to replace the waste caused by each act of digging, we might perhaps come to think that these fine steel particles were the cause of the digging, especially as the quantity of them required would always be exactly proportioned to the amount of work done. Nevertheless, they would not be responsible for the energy of the digging; they would merely replace the material broken down by the work accomplished. The equivalence would thus always be maintained, but it would not be the *kind* of *casual* equivalence postulated by physiological science to-day. I have not the space to elaborate this theory at greater length now, but the idea will doubtless be clear to the reader, and I would refer him to the book above mentioned for a detailed defence of this theory. It merely postulates a sort of "'transmissive" function to the human body instead of a "creative" one—just as William James, years ago, postulated a transmissive theory of consciousness—only in this case it is applied to the *whole* of the energy of the living body.

Now if this theory be true it at once enables us to account for many phenomena not otherwise explicable on the ordinary theory—some of the physical phenomena of spiritualism, for instance—and also throws an interesting sidelight upon other problems, such as sleep, death, etc. The way would thus be opened for the acceptance of these curious manifestations, and considerable light thrown upon their possible *modus operandi*. The theory would act as a powerful lever with which to pry up accepted materialistic thought, and it would be on purely physiological grounds!

Mr. Sylvan J. Muldoon, in *The Projection of the Astral Body*, has argued strongly for some such theory—his arguments being based almost entirely upon his own experiences in astral projection. He both felt and perceived its necessity, if experiences such as his were to be in any way accounted for. He drew attention to the importance of the body as a factor in projection, saying very specifically: "I assure you that the physical body plays as important a part in the phenomenon as does the astral, and usually the abnormality is not existent in the astral body but in the physical body" (p. 236).

It has been contended, indeed, that a certain character or quality of food will definitely affect the astral body and the

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general psychic receptiveness of the organism. Certain physical analogies have been indicated in support of this argument. Thus

> a vegetarian diet tends to make the molecules of protoplasm in the body smaller and more sensitive to shorter wavelengths. It is quite conceivable that it should actually do so. We know that a bar of iron becomes magnetized when all the molecules of its structure are, as it were, "pointed" in the same direction. If you strike a magnet of this type a sharp blow with a hammer, or heat it red-hot and allow it to become cool again, it will be found to have lost its magnetism. What has happened? Probably the molecules of the iron, which before had been uniform in their polarity, are now "pointing" in all directions, and hence the energy which formerly played on or through the bar of iron in one continuous unbroken stream, is now broken up and playing in a thousand different directions. Hence the iron will be no longer a magnet. It is possible that something of the same sort takes place in the body; and that its molecules, when finely attuned by rhythm, and acting in unison, may allow a flow through the body of energies which would otherwise be limited or altogether restrained in their action. (*Higher Psychical Development*, p. 34.)

Mr. Prescott F. Hall, again, in a most interesting article in the *Journal of the American Society for Psychical Research* (Vol. x, pp. 680-81), says:

> A vegetable diet tends to loosen the vibric matter of the astral body; and vegetables, fruits and prunes make the blood able to attract spiritual power. Carrots also are beneficial. Nuts, especially peanuts, are bad—especially near the time of sitting for development, as they tend to make one's atmosphere of one colour. Liquids are favourable for development. . . . Fasting often helps the liberation of the astral body.*

Many savage tribes have for long believed in the truth of the last sentence quoted above, and Mr. Muldoon has shown just *why* this should be so. Nearly every great saint and mystic has undergone a prolonged fast at one time or another in his early career. He has come back from the wilderness a changed man. Did not Christ Himself fast forty days? Mr. Edward Earle Purinton, in his book *The Philosophy of Fasting*, has written at length upon the spiritual rejuvenation resulting from a fast. Food and mentality are doubtless connected by many subtle bonds. We know that the mind is in some way dependent upon the brain in this life; that a sound, clear brain depends upon the character of the blood supply, and that toxins in the bloodstream will poison the nerve cells and result in temporary mental derangement. Food poisoning is one of the greatest destroyers of humanity.

* See also in this connection *Vegetarianism and Theosophy, Why a Hindu is a Vegetarian, The Perfect Way in Diet*, etc.

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Charles H. Krehbiel, in his little book *Memories and Experiences of One Demented* (p. 23), says: "Through intemperate eating I contracted a disease which brought me twice into the asylum." If changing organic matter can poison the blood, it can also poison the nervous tissue. Dr. A. Rabagliati has some very interesting and significant remarks concerning this in his *Air, Food and Exercises* (pp. 159-60), and in connection therewith draws attention to a very extraordinary fact. He says:

> . . . Whereas in the common carotid artery in the neck, before the internal carotid branches off for the supply of the brain, and whereas in the external carotid artery going to the face and *even to the brain membranes*, and in all the other arteries of the body, wherever they are distributed, the circulation is and remains synchronous with the pulsations of the heart, that is, heaving at the rate of from sixty to ninety times a minute, the motion of the blood in the vessels of the brain itself is synchronous not with the heart's pulsations, but with the respiration, i.e. it heaves and throbs only at the rate of from thirteen to seventeen or eighteen times a minute. The fact, so far as it goes, seems to have for its object, or at least for its effect, the limiting of blood supply to the brain. Now as blood is made from food, this seems to mean that persons who use their brain largely should not take much food lest they should make too much blood, which, finding its way in too great volume to the brain, might cloud and interfere with the finer and subtler working of that governing and controlling and thinking and feeling organ.

The significant connection of this with the Yoga breathing exercises cannot but strike the reader—for the relationship between the flow of thought in meditation and breathing exercises is therein emphasized again and again. Swedenborg also called attention to this fact, without having any knowledge of the earlier Hindu writings. Blood, breath and thought seem to be a mystically united trinity.

Rudolph Steiner, in his little book *The Occult Significance of Blood*, has called attention to the former element. He quotes the old adage "the blood is the life", and contends that there is a vital property connected with blood, intimately associated with life itself, which enables one who is in possession of the blood of another by suitable practices to gain control over him. This is, of course, the belief of savage magicians, and the basis of many voodoo, magical and witchcraft ceremonies.

At all events, savage peoples have believed for ages that, by eating the flesh of another creature they thereby imbibed the vital or soul-qualities of that creature—the lion for courage, the ox for strength, etc. This belief is doubtless the basis of

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cannibalism, since its votaries similarly believed that the soul of the dead man entered into them at the same time that his body entered their stomachs !

Animals (including man) can only assimilate and utilize organic substances—not inorganic elements. They must subsist upon fruits, vegetables, etc., or upon the flesh of animals which have similarly been built up of vegetable-like products (including grass, grain, etc.). Animals cannot subsist upon mineral elements such as iron, lime, phosphorus, etc. These must be built up into organic compounds by Nature first. Vegetables, on the other hand, somehow convert these very elements into their living structure—and another "miracle" is enacted ! The animal eats the vegetable, sustaining life thereby until it dies—when its body is once more re-converted into the mineral elements, the "dust of the earth". Thus does Nature ever work in a perpetual cycle !

I may perhaps fitly conclude by calling attention to an important and significant Law—if such it be—which I formulated in my fasting book some twenty-five years ago. It is :

> The higher in the scale of evolution we proceed, the less the time actually required for the nutrition of the body ; and consequently the more time has man to devote to the cultivation of his other interests—his mental, moral and spiritual powers. And as the greatest mark of distinction between man and the lower animals *is* his mental characteristics, we may briefly express ourselves in the formula : The greater the mentality, the less the need for food ; or, *as mentality increases, the need for food decreases.*

We know that Yogis and Holy Men can go for very long periods of time without nourishment, and without showing signs of appreciable emaciation. Are such individuals nourished by some form of vital magnetism which they imbibe ? How can such cases as that of Theresa Neumann be otherwise explained ? Will humanity ever approach this ideal condition ? And is it true that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God" ?

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CHANGES

By DORA E. HECHT

IT is always interesting to be in at the beginning of things. Novelty of any kind seems, indeed, often to make a special appeal, unless we happen to be among those to whom the sanctity of habit, custom and tradition, appears to be pre-eminent. But supposing that the novelty be that of a new idea which logically calls for the creation of new attitudes to life—what then ? Why, it is more than likely that then opposition, rather than welcome, will await its protagonists. For human nature seems often to be so constituted as to feel constrained to repel, or at least attempt to repudiate, *in toto*, any attack upon the fossilized structure of traditional belief or accepted ideology. Particularly is this the case when the new idea and the consequent revision of attitude pertain to the region of religion.

"What was good enough for my fathers is good enough for me" seems, unconsciously at any rate, to be the dominant note in regard to such things among one half of humankind, whilst the other half is equally eager in it search for "something new". Little do the first-named section imagine how ridiculous is the implied assumption that, whereas in the domain of electricity and physical science generally they thankfully accept the many discoveries and inventions of the last decades, in matters of religion and religious thought they have absolutely nothing to learn. Such an attitude seems only to be possible in so far as usually these people admit nothing but a physico-mental interpretation of physical and mental phenomena.

A wider outlook is, however, gradually obtaining, albeit as yet among but relatively few. This outlook is based on the *reality of the unseen* and the *interpenetration* of physical and material things (grasped by the mind) with stimuli and other influences from non-material sources (apprehended by the intuition). By means of self-culture and various methods of training feeling and emotion in other than personal use, man seems slowly to be becoming aware of impersonal influences at work on himself and on life in general. And these he learns increasingly to trust in proportion as he works with them, even though he may not understand.

At first he is probably only aware of these things when focussed

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and brought to consciousness through affection, mental interest or other personal means. But little by little, through perseverance in self-training, he learns to discriminate between personal and extra-personal influences and to trust the latter for guidance at every moment of his life. More and more the individual life is realized as being guided *from within* by unseen powers, and personal elements such as desire and will are made to serve what is felt to be a higher standard of creative living.

Gradually also the life of the individual begins to be realized as a part of a great whole and in itself only of real value in so far as—like a stone in a mosaic—it fills the place appropriate to it. What that is none can know save the individual himself, and even he only occasionally in moments of deep insight. For, as a rule, life helps to keep us all so collective that the uniqueness in each escapes observation, and therewith its due culture and training. That seems, indeed, to be one of the great difficulties of life, and were it not for a deep conviction that ultimately—possibly even after many lives—"all things work together for good", the thoughtful might often be led to despair.

Happily for themselves, few people have either leisure or energy to think about life, daily living and the problems it brings occupying fully their minds and hearts. But when the scrutiny of life is thoughtfully attempted the law of cause and effect and of ultimate justice emerges from the tangled undergrowth of undigested experience. As the facts of life are studied and personal experience analysed, the realization gradually dawns that present strength is always due to past weakness, and that first and last, greater and less, and every other form of comparison and relativity, are, one and all, but phases and stages in the complex process of growth. Hence a certain indifference or, anyway, non-impressionability towards such passing relations may well appear sometimes to be a suitable and practical attitude for daily living.

In addition to some realization of the law of cause and effect and of the fact that justice, impersonal and infinite, does really ultimately obtain, people seem now to be gaining an inkling of the place of man in the scheme of things. No longer conceived as either inherently evil or wholly perfect, humanity is discerned as being, like all other things in the universe, *in process of evolution.* Every single form of life—and who can say what is not in some way living?—is realized as perpetually becoming or tending

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to become something different, a new means of manifesting and expressing energy. Nothing is ever stagnant, however stationary it may appear. Movement is the law of life, and evil is only the ignorance that attempts to evade it.

Infinite hope and infinite trust result from this realization. Both are undoubtedly far more useful attitudes to life than the hopelessness and finality induced by preceding mentally materialistic conceptions. Another result is the emergence of an attitude of "sitting lightly" to life, of openness and expectation, definite although by no means explicitly defined. In fact, a certain would-be limitation of life is perceived in the common habit of fore-thinking and enquiry respecting things which only the future can reveal. Fore-knowledge comes therefore to be deprecated as leaving too little scope for faith. "I know it will be all right, but don't know or trouble about how," is a repl frequently heard from young people of the present day whose elders are importunate for precision. That is the very essence of this new attitude: it neither knows nor wants to know, but trusts, and that being so all is well.

For so long has the civilized world been bound by the bonds of fore-thinking, that a managing attitude towards life may frequently be encountered. Nothing seems to be left to chance by some people, whose love of order and method is thus unconsciously carried beyond its lawful limits. But order is not always visible, nor is law confined to logical premises; and disorder in a very real sense may often result from too much attempted order and management.

It seems, indeed, to be extremely difficult for some people to realize that what happens, however unpleasant it may be, must ultimately be for the best. Whereas the coercion or even persuasion of individuals, or a compelling attitude towards the events of life may often be, as it were, ignorant interference with the self-regulatory processes of evolution, and so in the end to some extent disastrous. Lack of faith in the inevitable fitness of what happens, and lack of vision to discern the ultimately beneficial character of change, seem for many people to present serious difficulties requiring time to overcome.

Belief in God as power forcibly interfering has to a great extent gone, in any case, ostensibly. No longer does man expect the hosts of Egypt to be turned aside by the Red Sea. But that does not necessarily mean that he wanders on the earth without guidance. On the contrary, the withdrawal of crude

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conceptions of Omnipotence cannot be beneficial to man save and until he discovers for himself some spiritually valid equivalent. Merely to rid the mind of outworn tradition or outgrown belief does not of itself conduce to more vital living; that would be like ridding the body of effete matter without the possibility of nourishment being subsequently added. More is needed. And that more is the realization of what for want of a better term may be called the Guiding Principle, the directive function, which is inherent in every man and makes itself felt when outer bonds are loosened and old-time fetters rent.

Therewith this Principle—formerly called the Fatherhood of God—becomes, as it were, the ground and foundation upon which and through which he proceeds to mould the fabric of his life. Everday affairs as well as unexpected happenings come gradually to be realized as under the law that is no law but guidance. With that as his guide, man may learn to trace the past in the present and mould his life accordingly.

But that is a far cry, being beyond man's present knowledge, although by no means beyond the experience of some. Meanwhile, the present transitional phase appears to be particularly conducive to disordered thought in religious matters, a fact probably to be accounted for by realizing that for many people religion is a matter of feeling, one to which they rarely apply the logic of thought. That this is so often the case may be due to the *quasi*-universal tendency of human nature towards one-sidedness of an unconsciously monotheistic character. The equilibrium of the two functions is, however, at present sufficiently rare as to render life difficult for many, particularly as concerns religion.

Yet without religion, or some equivalent in emotional and mental value, mankind cannot attain the pure intensity of perfect living which, although as yet apparently far off, seems inevitably to be the goal of man's present endeavour. "What may be, will be", appears to be a sane and solid axiom for daily living which, if really acted upon, would altogether eliminate useless habits of interference and worry.

The events of the War and of the decade succeeding made people realize, probably to a much greater extent than before, the uselessness of prognostication. "It is the unexpected that happens, therefore be careful what you expect", is a very true saying. Foreknowledge is doomed to failure where feeling, emotion, sensation and intuition enter life—and where do they

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not so enter? Therefore, the wise say nothing, and await events.

Another consequence of a wider outlook upon the individual life is that things are regarded from the point of view of trend and tendency, and not merely of fact. As a part of the cosmic process of becoming, life becomes alike more interesting and less personal. What does the individual matter, his comfort and well-being generally, in relation to the whole: some may be tempted to enquire. And yet it is precisely each individual who does matter immensely, not only a few, privileged in class or circumstance. Each individual counts enormously, not as a person with petty traits and aptitudes, but as an infinitesimal yet equally valid and should-be valuable part of the whole. An atom of a brick composing part of an infinite and possibly eternal structure—such is man; and the animal creation may probably be not so very different.

However, human beings think so much of themselves and so little of other forms of life that it would probably come to many as a shock to learn that there are other forms of life as far beyond them as they appear to be beyond the insects and other so-called lower forms of animal life. Only these forms of life, dispensing with physical bodies, seem to be able to function as intelligences with or without the agency of man. That is, they function as vibrations, which man may or may not "pick up", much as the wireless receiver picks up an S.O.S. from a distant vessel. Most people are so absorbed in the daily task of living that these vibrations pass them by as though they were not. Therefore, the vast majority proclaim that there is nothing which cannot be apprehended by mind and sense and feeling. Larger knowledge and closer investigation reveal, however, a world within a world, a life which, unimaginable to thought and feeling, may be entered by the intuition. And since the present age—as foretold by Benjamin Kidd—is the age of intuition, the untaught intuitive of all nations show signs of an ever-increasing touch with this region.

But before man can learn to co-operate with these vibrations, or higher intelligences, and use his intuition, he must at least to some extent have learnt to dominate his reason and set free emotion, sensation and feeling. Heretofore, civilized, not to say cultured, man has for the most part held it advisable to repress emotion and feeling rather than cultivate and train them. Self-discipline in this respect appears therefore to be a vital step on

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the path of human progress. By their repression, not only is man unconsciously linked with the less desirable elements of cosmic humanity which at any moment of stress or strain may emerge and for a time dominate consciousness—*vide* many instances during the War—but also he is thereby deprived of much vital energy and constrained to live and to labour at a lower level of intensity, and output than should normally be his.

As for sensations, usually they are so repressed by the people aforesaid that they may often be said to be practically non-existent, to their great detriment and loss. For sensation of various kinds seems often to contain the essence of intensity with regard to pleasure, joy, pain and a host of similar feelings. The fact is obvious, if it be realized that the infant is the man in embryo. Customs of culture and tradition have rendered the repression of sensation almost universal, whereby an enormous amount of energy is lost to the world and to man's feelings of love, joy, pleasure and so forth. Naturally so, since the infant's sensations, being the prime source of feeling, the repression of sense of reaction is bound to tend to the stifling or suppression of feeling itself. To separate sense reaction from feeling, is, however, by no means simple and easy, therefore, too frequently sensation will be repressed and the energic value of allied feeling and emotion forfeited.

Man, however, requires for his development not merely growing intelligence but also fulness of feeling and emotion. Otherwise he would remain, as it were, under-nourished, under-energised, and consequently incapable of fulness of living. Half-hearted living and lukewarm action are, however, so common nowadays, except among small children, that intensity of life may often seem an incomprehensible dream for adults. That this is the case to a greater or lesser extent among all cultured people seems to be due to the repression of infantile modes of joy, love and other intensities. Obviously they must be changed in so far as energy has remained attached to crude physical sensations ; the pity is that as a rule the intensities are lost by the unconscious repression of sensation. Whereas energy could be retained and made to serve the changing purposes of life if the feelings and emotion attached to sensation were made conscious and ultimately raised by being, as it were, depersonalized. Thus the energic values rightfully belonging to man are depleted and reduced, and humanity suffers in consequence.

Full-blooded intensity of action, instead of the present

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mediocrity and lukewarmness, if coupled with the opening out of the intelligence to receive those finer vibrations alluded to above would, however, produce a more efficient humanity as well as one infinitely more joyous. For the spirit of joy has been lost these later days and with it the capacity of intensive and unself-conscious living.

And the spirit of joy is needful, not only in order to save man from gloom, but also in order to render him capable of "picking up" and assimilating finer vibrations and of working with them. For joy destroys competition and tends towards co-operation, even though objective co-operative action be not actually needed. The competitive spirit exists and is bound to exist wherever there is any sense of more or less, of loss and gain, or of any other form of relativity in the region of desire. Man's intelligence may desire co-operation—as, indeed, it very frequently does—but so long as there remains in him a vestige of repressed feeling, with its unconscious atagonisms and conflicts, the competitive spirit will be liable to enter and spoil his well-meant attempt at co-operation.

At the present time, unconscious co-operation with the finer forces of human nature is by no means altogether rare and uncommon, and great happiness often results therefrom to the individual. Verse-making and various forms of creative handicraft and art are fast becoming increasingly frequent forms of re-creative activity, especially, perhaps, among youth. Fuller and more conscious co-operation awaits man. When freed from tradition and conventional conceptions of life, he will be able to cast off mortality and put on immortality, even here and now.

The way to this is union, acceptation of difference as a means of and assistance to co-operation, whether it be actual or only in spirit. The spirit of co-operation in place of the competitive spirit at present prevailing, the realization of union, of harmony, and the accord of contrasting things—these are that to which the new age is tending. By infinitely various ways, or even by no way at all, mankind will find a path of life on which freedom and fulness of functioning in conscious alliance and harmony with the finer forces of life may be as general as it will undoubtedly be beneficial. Towards this end, a small but growing minority are working. May it not be long before the awakening comes and mankind learns to function completely.

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OCCULTISM AND FREEDOM

By SYDNEY H. FRENCH

AT the present time we see on every side efforts to enslave us. Beware of the silver-tongued reformers, political, economic and religious. They are the enemies of individual liberty and religious and political freedom. They have not the good of humanity at heart. Their chief object is to deprive you of the inherent right of free will, to suppress the power of thought and hamper your progress in the development of the power of discrimination, all of which the soul needs in order to make it free from the bondage of the lower self.

The Higher Self demands complete obedience to the Divine Law, and when man acts in conformity with this Law—the Law of Being—he becomes master of his own destiny.

The whole civilized world just now is infested with the fifty-seven or more varieties of occult orders. Many of these orders are money traps for the sincere but unwary seekers. Membership in a good number of these orders is a form of mental and spiritual slavery.

O fellow student of the great mysteries, beware of these loud-mouthed initiates! They are the wolves in sheep's clothing who are always trying to separate you from your honestly earned money. They charge $50 and more for Courses the instructions of which can be found in many good books costing less than $5.00.

Self-acclaimed initiates are governed more by greed and envy than by any real desire to be of service to humanity.

The distinguishing marks of the impostor, charlatan and mountebank are to be found in the enticement offered in the promise of occult powers to be gained by his instructions, the claims he makes regarding his wisdom and powers as an initiate and the vows of personal allegiance and oaths of secrecy which are actually designed to protect him and hide his perfidy.

All this is a great hoax. The occult student's development depends entirely upon the life he lives, and his absolute freedom from the mental domination of any other being, human or divine. His progress and unfoldment are the result of his own efforts and application of the laws of nature. Spiritual growth is slow,

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and initiation cannot be given by any individual, no matter how great his claims are to a knowledge of the Arcane mysteries.

Within one's own Self is all truth and all knowledge to be found. Books are good and should be read because they help to focus attention on a definite subject and provide material for thought and reflection.

No true initiate will ever announce the fact. He is humble and does not care for praise. He has overcome the personal, and therefore cares nothing about material wealth. He is not a parasite. He is responsible, because he understands the relationship between all other beings and himself. He is selfless and prefers to be known by his works rather than by acclaiming his powers. He never indulges in phenomena and cannot be tempted to mystify you by changing a stone into a loaf of bread.

He, of course, believes in the alchemical process of transmutation, but this takes place within himself. He never imposes his will upon another, not even for that person's good, because this would be a vicious form of black magic and directly opposed to the methods used by the Great White Brotherhood.

Beware of those who attempt to bolster up their weak claims by vilifying others, who are at least showing a better example and trying to live up to the tenets of true occultism. "By their fruits ye shall know them."

St. Paul in his inimitable letter to the Corinthians says: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal." O student of truth, you crave for freedom. Do not be misled by the specious arguments and suave pronouncements of these self-styled High Priests of Occultism, but have the courage and the perseverance to seek for truth with an open mind.

Knowledge can only come through your own efforts and the experiences which these efforts produce. Why shirk your responsibility? Let your aim be to give fullest expression to the inherent attributes of Divinity. You must plough and irrigate your own field, uproot the weeds which will appear, in order that the harvest be good at reaping-time, remembering always that the reaping depends upon the sowing. No one can do this work for you. Awaken, then, to the realization that the Kingdom of Heaven is within you, and that all power is given unto you to manifest the fearlessness of Divine freedom.

Ultimate and perfect freedom consists in the establishment

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of relationship with the very centre of our being, and nothing short of this intimate contact will ever satisfy our souls.

That moment in which we actually establish conscious relationship with our Higher Selves—the point of reality in the circle—is the moment of real freedom, because we will have become in fact one with the all-pervading spirit.

When we realize this we can say with Browning: "Truth is within ourselves; it takes no rise from outward things; whatever you may believe, there is an inmost centre in ourselves where Truth abides in fullness."

We have known Swamis and Masters from mystic India whose methods and principles were in direct conflict with the teachings of the Great White Brotherhood. It is not generally known that some of the most powerful black magicians in the world are to be found in India, where they are called Dugpas. It is a case of where there is a great light there also is a great shadow. True occultists are not much concerned with phenomena. They are interested chiefly in the attainment of conscious union with the Higher Self. The purely impersonal and unselfish use of the stupendous power brought about by this union is Divine Magic, while the manifestation of powers for the sake of providing entertainment and for other selfish purposes is nothing more than a form of black magic and sorcery.

Spiritual growth cannot be forced, and no course of instructions can make anyone an adept in a few months or years. Remember that "the adept is the efflorescence of his age, and comparatively few ever appear in a single century".

If you are a sincere seeker after truth and knowledge you will have no difficulty whatever in getting help along the way. Whenever you make yourself sufficiently receptive your own will come to you. Hear what Emerson says: "Oh, believe, as thou livest, that every sound that is spoken over the round world will vibrate on thine ear. Every proverb, every book, every byword that belongs to thee for comfort shall surely come home through open or winding passages."

The unregenerate man is a veritable slave to his passions, being closely nailed to the cross of matter, but when he, through constant efforts, unlocks the door of Love and Wisdom, and when he has learned how to use these Divine attributes constructively, the nails which hold him bound will surely fall away, and then he will enter into the freedom of that great Life in which there is perfect light and love.

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To quote from *Lucifer*, vol. i, page 7: "Occultism is not the acquirement of powers whether psychic or intellectual, though both are its servants, neither is occultism the pursuit of happiness as men understand the word; for the first step is sacrifice, the second renunciation."

The key to Freedom lies hidden within. H. P. Blavatsky in the *Secret Doctrine*, iii, 62, says, "The first necessary qualification is an unshakable belief in one's own powers and in the Deity within one's self." She tells us also in the same volume, on page 263, to "become divorced from every element of exoteric superstition and of priestcraft, and become educated men, free from every danger of being enslaved by a man or an idea".

Here is good advice for occult students of every school. To be free one must recognize one's own Divinity; must listen to and obey the voice of his own Higher Self, the God within; must know that power is within the soul.

The aspirant to higher knowledge—the student of spiritual science—must look within where burns upon the high altar of the soul the true light of love and freedom. Guided by this light alone we may enter directly on the path that leads to liberation from the restraining influences of the world, the flesh and the devil, and all that these terms connote to the students of the Ageless Wisdom.

True freedom is a thing of the spirit. A recognition of this principle of Being will remove all traces of selfishness from our thoughts and actions, and act as further incentive to make us become responsible self-conscious channels for an outflow of peace and harmony to all beings, thereby eliminating the negative conditions which have existed so long on this planet, and bringing about the dawn of true Brotherhood.

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PSYCHIC WAR AND SECRET SOCIETIES

By W. WILSON-LEISENRING

SOCIAL and political conditions in all countries at the present time are an indication that the struggle between "the light and dark forces" is not a mere metaphor of occultism. Indeed, one need not be a psychic-sensitive to feel the impact of the astral atmosphere which is particularly oppressive and menacing in certain districts of large towns and cities—more so in some countries than others. Whole sections of the population act and react unconsciously to the gross, sensual entities that throng the streets and buildings where no countervailing influences keep them at bay. Products of kama-manas, these astral residua of human animal existence menace man's evolution. They may even become physical by actually taking birth in the human-animal form through parents of degenerate types. They have no life of their own and are parasites of man, who by nourishing them is ensuring his own death. It is to the interest of the "dark forces" that a variety of kamic entities should be maintained in existence—by their means human souls may be enslaved; but assuredly no special effort would be necessary to keep them alive were it not that the "forces of light" are actively working to liberate humanity from its animal karma.

War, or struggle, is, of course, an inevitable characteristic of existence or "manifestation", but it is especially so in the present age. Even in a Golden Age there must be Those Who by exertion of the Will maintain that polar balance which secures the temporary peace and tranquillity enjoyed by the human race during such a period of the cycle. But the Kali Yug is the harvest-time of karmic inheritance from past cycles and manvantaras, when kama-manas, prevailing, obscures the Light of Buddhi-manas from the consciousness of incarnated human beings. If, then, there were no struggle between the higher and lower manifestations of mind, our "fourth-round", fifth race would fall into absolute barbarism and its present solar cycle come suddenly to end. This struggle is not the blind, unconscious activity of purely natural forces whereby the physically fit survive. The two forces at war are more fundamentally antagonistic, for they are positively polarized in different realms, and their polarization is effected through "centres", or *individuals*

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functioning as conductors or mediums of these forces. The war is, in fact, a psychical combat between psycho-physical and psycho-spiritual states, the effects of which are precipitated into the physical environment.

It is quite impossible for us fully to understand the purport of the complex disturbances throughout the world to-day. Students of the Wisdom Religion will realize, nevertheless, that a man, however obscure, may serve as a conductor to earth of the Buddhic Principle if he refuse to yield to his own kamic impulses. The more numerous such individuals, the more effective will be the work of the selfconscious "White Magicians" in neutralizing the activity of the opposing forces which threaten to thwart human evolution. An individual may "help" indirectly even though he be not consciously in touch with "Masters". Once he has recognized the difference between kamic and Buddhic states he is bound to choose, every moment of his life, to exert his will either for or against the Light.

This is one way of stating the practical essence of H. P. Blavatsky's teaching, of explaining why that Message was given to our planet at the close of the first 5000 years' cycle of the Kali Yug. The truths she expounded not only assist the individual to help himself and maintain his balance amidst the psychical confusion of the age, but when these are accepted and acted upon the magnetic chain which maintains humanity in existence is reinforced. If man must save himself we have no warrant for concluding that the completion of this cycle of the earth's evolution is inevitable. From the state of the world to-day one might judge that there may be a serious set-back. Continuity of evolution must be contingent on the maintenance by incarnated egos of the polarity between the "invisible Sun" and the "Earth".

The traditional history of the Wisdom Religion states that about 45 B.C. the Mystery Schools, which had been recognized publicly as such, were finally closed. Thereafter, knowledge of the existence of true Initiates died out amongst the general public and the ruling powers in Asia Minor and around the Mediterranean, and this ignorance gradually obtained throughout Europe and America and, latterly, in Asiatic countries. Thus it came about that the ancient scientific philosophy regarding the nature and evolution of man was known, even in its superficial aspects, only to members of secret fraternities, who could not discuss it publically since exponents of the Wisdom Religion were subjected to persecution.

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The history of secret societies compelled to conceal their existence is very confused, as published documents do not reveal their inner history. But one definite fact is apparent: every order or fraternity established in Europe by the "Oriental Brotherhood" was penetrated eventually by agents of the "opposing powers" and either broken up or used by them for their own ends. After the Revival of Learning, when scientific investigation and discovery were stimulated and greater freedom of thought was openly claimed by many thinkers, there were several societies instrumental in propagating, more or less secretly and by symbols, the philosophy of the Arcane Schools. From this philosophy came the ideas of spiritual "Brotherhood" and liberation from ecclesiastical dogmas which were perverted by the "Illuminate" and the leaders of the French Revolution, who adopted and *materialized* these conceptions: hence the cry, "Liberty, Equality, Fraternity", which with modifications became also the political slogan of revolutions in America and throughout Europe down to the present time. The Roman Catholic Church, therefore, while rightly accusing the "Illuminati" of instigating revolution against existing temporal and "spiritual" Powers, artfully confuses this with the spiritual freedom taught by the exponents of the ancient wisdom in order to discredit the latter.

A book on *Secret Societies and Subversive Movements* by Mrs. Nesta Webster (London, 1924), tells the story of these societies during the last thousand years or so, from the point of view of the R.C.C. and especially of the Society of Jesus. A group of researchers must have collaborated in its production, for it is heavily documented, and contains also information, theories and speculations regarding some secret societies of which the writer could not have been a member. Its apparent "weight" conceals much prejudice, begotten of fear and fanaticism which renders it a very entertaining book for students of the Secret Doctrine, and should be read in conjunction with the second volume of *Isis Unveiled*, especially chapters vii. and viii. The author, naturally, neglects to state that many of the movements and societies, of which biased accounts are given, became "subversive" of *their original* aims and were perverted for opposite ends. She also throws dust in the eyes of the public by condemning every movement not labelled "Christian". This, of course, is easily done, since the public is unaware that societies may appear *by name* opposed to "Rome" and the Dark Forces, while *in actual fact* they are being used and influenced unofficially by its agents. Thus the Theosophical Movement, especially Mrs. Besant and

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the Adyar Society, is carefully "shown up", although praise is given to the New York Theosophists because of favourable reviews in *The Theosophical Quarterly* (Oct. '20, April '21, April '22) of Mrs. Webster's theories of World Revolution expounded in her earlier books.

Now H. P. Blavatsky was the first Initiate to come out openly and challenge before the public the dogmas of the Christian, especially the R.C., Church and its control over human minds. Her work was not secret, although her knowledge certainly was. In contrast to the neeessarily cryptic methods of the Arcane Schools of former centuries, she broadcast their secret teachings in theosophical expositions. The time had arrived when the intellectual classes generally were ready to be offered a reasonable philosophy of life which neither modern science nor the Church could provide.

The enemies of this Philosophy, however, knowing the value for themselves of secret societies, managed after H.P.B.'s death to insinuate the necessity for a secret society *within* the Theosophical Society, an "esoteric section" of the T.S., and for "outer heads", surrender of free-will, etc. (The T.S. had no esoteric section in H.P.B.'s lifetime; her esoteric students were not a "section" of the T.S. and were not included in it constitutionally.) Thus was the Theosophical Society subverted! But, happily, the situation was not as in previous centuries. H.P.B.'s writings had been published on three continents and the philosophy available in several languages. Her Message to the age survives irrespective of any society, secret or open. The time had gone by when secret associations were necessary for the dissemination of the ancient philosophy. Much of what had been secret knowledge and esoteric truths now became public and ascertainable by all who could apprehend them. More was given out, Blavatsky stated, than could be assimilated by the present race for centuries to come. One can understand, then, why she remained in incarnation after she left India, and worked so devotedly to write *The Secret Doctrine*. For the first time in the Kali Yug the Messenger wrote down and published the Message to the world at large. Men can read and think for themselves. They are not dependent on oral tradition or interpretations of "leaders", thanks to the gods, considering the events in the T.S. since 1891!

With the publication of H.P.B.'s writings the *spiritual* need for secret societies ceased. All such are now necessarily suspect on political or psychical grounds. The real Initiates do not

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require formal organizations and "heads" who pledge members to "secrecy".

Nevertheless, serious students are comparatively few, and the opponents of The Wisdom Religion are many and extremely active. They are working with the tide—with the mental reaction from the earlier materialistic conclusions of science which is now carrying many thinkers to the opposite extreme; even anthropomorphic cosmical conceptions are being revived. The R.C.C. is said to be gaining in influence and numbers throughout Europe and America. Is it possible, then, that freedom of thought, so hardly won in past centuries and taken advantage of by H.P. Blavatsky, may be again throttled, if not by State-control, by the easier, surer method of secret fraternities and psychical, hypnotic influences?

Considering the number, variety and ubiquity of pseudo-occult "orders", "fraternities", lodges", etc., etc., it seems the duty of students of the Ancient Wisdom to inform themselves regarding the aims and practices of these bodies and to be more energetic and decisive in warning the unwary of the dangers. They ought to be prepared to explain the reasons for caution. Those who really do not want to be swamped spiritually in the astral war now raging will avoid all occult groups, all esoteric or secret societies, all meditation circles, all would-be gurus and outer heads, all confessionals and rituals. Aspirants for knowledge are certainly naïve and unread who imagine that they will be able to exercise the higher faculties of their minds (discrimination, discretion, etc.) if they place themselves in astral currents which the human will, trained to direct such influences, can use to dominate others.

As a matter of fact, however, organizations that appear to be open and above-board and with no secret section or "occult" claims may, also, be a mental and spiritual menace to humanity, for they provide large groups of persons impressionable in the mass, through whom insidious propaganda may be effected for reactionary creeds. Under cover, for instance, of patriotism (a sentiment that appeals to all high-minded persons) the same forces that work secretly against a country may use an open organization to propagate ideas that would ruin the nation by enslaving its people under ecclesiastical dominance, as happened in India.

Serious students of current tendencies and their dangers realize to-day, more than ever, the significance of H.P.B'.s Message, and the

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importance of her writings, much to the consternation of her old enemies. They are losing their sense of proportion in their frantic clutching at straws. Some instances of this are really ludicrous. For example, they have used that almost moribund body, the "British Fascists", to cry "Bogey" in a ridiculous pamphlet entitled: "The Theosophical Peril". This quotes from *The Patriot*, which cites in turn Mrs. Webster's books, and repeats all the silly old calumnies against H.P.B., whose mighty work will survive long after that ilk have passed into oblivion. The devoted human messenger whose hand tore aside the veils of ignorance, and let in sunlight where all was dark, who transmitted to aspiring humanity the "Voice of the Silence", with its sublime ideal of supreme human achievement consecrated to super-human, nay, divine service and self-sacrifice, can well afford to leave her justification, and triumph, to the grateful verdict of that final Court of Judgment—Posterity.

AN ORACLE
(From Porphyry)

By E. J. LANGFORD-GARSTIN

In God existeth a profundity
Of Glory, an illimitable depth
Of Flame, and from it goeth forth a spark
Which maketh all the glory of the Sun
And also of the Moon and of the Stars.
Mortal! Behold the little that I know
Of God; seek not, unpurified, to learn
More of His Majesty, for this is far
Beyond thy comprehension, be thou ne'er
So full of wisdom. As for us, who are
His ministers, how small a part are we
Of the immeasurable whole—of Him.

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW.—ED.]

"THE KABBALAH UNVEILED"

To the Editor of THE OCCULT REVIEW

SIR,—I am intrigued by Captain Langford Garstin's romantic proposition that Mathers' *Kabbalah Unveiled* was produced when he was "between eighteen and twenty-one years of age". I happen to have been acquainted with him personally—1886 and onward—when he was at work upon it in the Reading Room of the British Museum, under a contract from George Redway, then publishing at Covent Garden. He was about my own age—a possible year or so older, or even younger —and I was born *circa* 1857, of an English mother in Brooklyn, U.S.A. I was engaged upon several schemes in the same purlieus of research, and an occasional word with Mathers brought a sense of relief, for to me he proved the "scream" of the Room. I shall never forget our first meeting in the corridor leading to the sacred precincts. It was brought about, I think, by Fitzgerald Molloy, and Mathers in his greeting affirmed: "I am a Rosicrucian and a Freemason, so therefore there are things which I can say, and others which say I cannot." It had not happened that I was inviting him to unveil mysteries. A later occasion came when I did ask whether he had among his notes a page reference to the word ROSA in the Lexicon of Rosenroth, that work being either in use at the moment, or it was too late in the day to obtain. He replied that these things belonged to the Mysteries, and that hence he could not oblige. But he became confidential some time subsequently and said that he had a plan to join a French regiment in Africa, so that he could spend the rest of his life in fighting, "and that sort of thing". It came to nothing, however, so he exclaimed yet later: "Here am I who want to be out and fighting; and what can I do, therefore, but wear a red tie?" He wore it accordingly for quite a long period, indeed till I saw him staggering under a load of books, when he said to me in a stage whisper: "I am clothed with hieroglyphics as with a garment". Of a truth he was more than priceless, and in truth "very occult". Captain Garstin protests in vain; the words are literal quotation from Mathers' own mouth, and the mouths of those in his circle, ever and continually. I was quite familiar with his lingo in those days, and with all his grandiloquent poses. He went to the house of my relatives; he came to my own house; I called on him at the Horniman Museum; great days indeed, and the G. D. was running. O shade of Berridge and shade of Miss O'Connell—"very occult" indeed. And the *bête noire* was the unbelieving critic, who at all costs must be put on a false

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track. When Wynn Westcott spoke of "flinging dust", he spoke for himself only; they would have preferred powdered glass.

As to Mathers and his Latin, Captain Garstin may consult dear old Oldcott's THEOSOPHIST, to which I referred in the paper that occasions his remarks. About the Chaldaic and Hebrew texts, I fear that he must go further; but if he cares to evoke the Reverend William Alexander Ayton, that beloved ghost might give him some refreshing news, if it has not passed "beyond mortal thought, far in the unapparent".

Lastly, the fact remains that the *Book of the Revolutions of Souls*, by Isaac de Luria or Loria, forms part of the *Zohar* according to Mathers, from which it follows that he did not know the content of that collection. I am by no means the first who has pointed out this blunder; it was noted by Isaac Myer in his *Philosophical Writings of Solomon ben Yehudah ibn Gebirol*, 1888. Mathers made the same mistake about the tract entitled *Beth Elohim*. Captain Garstin may refer to p. 26 of *The Holy Kabbalah*, which I published in 1929. This work will dissuade him also from supposing my unacquaintance with the fact that Luria published nothing himself, except some Aramaic poems, and that "the great body of his doctrine" was collected by his disciple, R. Hayyim Vital—pp. 412, 413.

Faithfully yours,

A. E. WAITE.

THE RISING OF CHRIST'S BODY

To the Editor of THE OCCULT REVIEW

SIR,—Last year the Reverend Charles Tweedale sent copies of the thirty-first edition of his pamphlet, *Present Day Spirit Phenomena and the Churches*, to the 308 Bishops assembled from every quarter of the globe to attend the Lambeth Conference. As noted in *Light* (No. 2585), he particularly drew the attention of their Lordships to three theses, the second of which ran as follows:

> The mortal or physical body of Christ did *not* rise after death, as the Church alleges, nor does the physical body of any man rise. Only the spirit (or spiritual) body rises, and this can materialize.

Questioning the accuracy of this thesis, I wrote a letter to *Light*, which appeared in the issue of August 9, 1930, quoting this statement of the risen Christ: "A spirit hath not flesh and bones, as ye see me have" Luke xxiv, 39). The outcome of my letter was a discussion continuing for some weeks. In my summing up I observed, referring to the debated text: "If such were His actual words, then to interpret them as meaning that He had materialized in the séance-room sense of the term is surely to rob them of any signification whatever. Were there no difference in His return from that of spirits ordinarily, why did He particularly emphasize a distinction? After all this 'great argument' I remain puzzled; I 'come out by the same Door as in I

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went.' . . . It is with great interest, therefore, that I have read the lucid article by E. B. Gibbes, *The Mystery of the Rising of Christ's Body*, dealing with this very point, in that it clinches the argument, quite definitely it seems to me, in favour of the fact that Christ appeared to the disciples "in His physical body, and not merely as a ghost, or as a materialized figure".

Many Spiritualists, though one must in fairness admit far from all, seem anxious to divest Christ of His Divinity. Having endeavoured to prove Him merely human, they proceed to deny His miracles, on the assumption that miracles are in contradiction to the laws of Nature. Not until we know all those laws can this ruling be accepted. And to what actually *do* the laws we speak of amount? No more than a convenient set of rules, laying down, as a reasonable deduction, that because in particular conditions and circumstances certain things repeatedly happen, they will, *caeteris paribus*, occur again. The more materialistic type of Spiritualist dethrones Christ, makes instead a God of Nature. Regarded, on the other hand, as one with the Creator of all things, He would have command over, and not be subservient to, aught He had made. What would there be to marvel at, then, that He could walk upon the water and calm the tempest? They who seek to belittle Him, limiting His powers with such assurance, remind me of Chanticleer crowing at the Sun.

See the creature stalking . . .
The midge would outsoar the eagle!

FRANK LIND.

PROOFS OF ASTROLOGY

To the Editor of THE OCCULT REVIEW

SIR,—Perhaps I may be permitted to write a few words in comment upon your Reviewer's remarks in regard to the names of celebrities that appear in my book *The Astrological Aspects*. These, as a matter of fact, are not designed to have any evidential value, but to be so much pabulum for those astrologers who wish to carry the study of the various astrological contacts into the domain of actual life.

Much more valuable than anything that a professed astrological enthusiast could write are the *unconscious* testimonies to astrology provided by the writers of the biographies now so numerous. These authors constantly describe their subjects in terms that exactly fit the nativities of the latter. Read M. André Maurois' life of Disraeli, and you will find that everything he says, without exception, conforms to the current astrological descriptions of the statesman's natal positions. I will not venture to quote, for it would be difficult to know where to stop.

Furthermore, if one's object were the conversion of the sceptic one would resort to statistics, as do many students, particularly certain

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French and Swiss writers. But personally I am so impressed with the growth of interest in, and respect for, Astrology that it seems almost unnecessary to force the pace.

Moreover, once the evidence were collected, would the sceptic look at it? Does not the experience of many workers in fields outside the orthodox teach us that the scientist, so called, would either refuse altogether to consider the evidence or would question the *bona fides* of the compiler?

Astrology is, at the present time, in an exceedingly vigorous and healthy state, and I, for one, am perhaps sufficient of a fanatic to feel that it is for the scientist to approach the students of this ancient and noble lore, and not for them to beg the scientist to deign to examine astrology.

Yours faithfully,

C. E. O. CARTER.

SPIRITUALISM AGAIN!

To the Editor of THE OCCULT REVIEW.

SIR,—How the great lintel stones of Stonehenge (and other similar structures), were raised into position is a problem that engineers have not solved. Is it not very likely that these stones were raised by "levitation"? Granted that a table, weighing say 7 lbs., can be raised by the ectoplasm from a medium's body, there is no real difficulty. The principle is one and the same. Given the most favourable conditions (scientifically employed), and a greater knowledge of how to use ectoplasm and the force of levitation, there seems to be no insoluble problem. The great temple-observatory could easily have been built without the assistance of engineering devices such as cranes.

Yours truly,

INTERPRES.

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PERIODICAL LITERATURE

THE REVUE MÉTAPSYCHIQUE has opened a new volume, and M. de Vesme continues therein his critical study of stigmatic phenomena in the annals of Catholic sanctity, meaning the physical reproduction of the Five Wounds by which the Christ of Nazareth was pierced on the Cross of Calvary. He has considered previously the case of St. Francis of Assisi, and that of Veronica Giuliani, which he is led to regard as, on the whole, most prototypical among the canonized saints of the Church and also from the standpoint of "scientific documentation". His work is of value, not only as a fully informed summary, but for its serious and sympathetic spirit, joined to an unbiased judgment. It directs also those who would go further to works of repute on the subject, from which indeed it derives in part, to *La Stigmatisation* of Imbert-Gourbeyre, to Dr. Leonard Dei-Cloche, Agenor de Gasparin, Paul Richer, the memorable and encyclopædic collection of Goerres, and yet others. In the issue before us the story of Blessed Lucia di Narni in the district of Umbria begins, on its phenomenal side, in the year 1496, and cannot be said to end with her decease on November 15, 1554, at the age of 68, for her body was exhumed four years later, and again in 1710, proving on both occasions to be not only incorrupt but with the stigmatic wound on the side still open, humid and sanguineous. There are notices also of the Tyrolese stigmatics in the nineteenth century, the most interesting from a pathological point of view being Marie de Maerl, whose story is followed by that of the famous Catherine Emmerich and her revelations on *la douloureuse Passion de Notre Seigneur Jésus-Christ*, which were written down by Clement Brentano, illustrious as a writer of the romantic school at that period, and not unremembered even at this day. We have given a few examples only out of a considerable list, and it is to be understood that the study of M. de Vesme still awaits completion. He is of opinion that we know better now than many or most in the past about the nature and reality of stigmata, meaning, no doubt, that we have outlived on the one hand a long age of arid scepticism, which explained abnormal occurrences by the convenient hypothesis of delusion or imposture, and on the other, that age of faith which distinguished with fatal facility the hand of God in the sphere of Church miracle but diabolical intervention in the wide world of marvels that lay without. Psychical research has taught us something concerning the powers of the soul, its actions and reactions, while the science of Pathology has lighted up obscure places on which there shone of old the lamp alone of the Sanctuary. For the rest, stigmatic phenomena offer grave difficulties to those who approach them with open minds and realizing that which is involved. We refer to the undeniability of the facts; the utter self-abandon of the subjects; the ineffable devotion; the passion of spiritual love at white heat; the operation of super-fervid mind on body; the exteriorization of images conceived in thought; the production of physical wounds by these auto-formulated visions; the supreme unreason which led the

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subject to desire in his or her person the prize of suffering with Christ, whose traditional three hours' agony ended two thousand years since; the supposititious consent on the part of the Divine Master; the lifelong ordeal which followed; its nullity of purpose and the paucity of result to anyone. As to the last point, the most eloquent commentary is the case of Blessed Lucia, the nuns of whose own convent were so impressed and so spiritually guided by her perpetual marvel of sanctity that they rebelled against her rule because of its severity, and pretended to have seen her manipulating her five wounds with the help of *eau forte* and a penknife. It remains to be said that the most extraordinary precautions were taken by the Church in her case—as in so many others; from the Bishop of Narni, who first visited Lucia, the Grand Inquisitor of the Holy Office, the Bishop of Castro, and the Magistrates of Viterbo, to the Sovereign Pontiff, Alexander VI, who instituted a further process of investigation on the part of his own doctor, of a Franciscan prelate and the *Père-Maître* of the Sacred Palace. As the result of their report she was commanded to Rome, and was examined by the Borgia himself, surrounded by his Cardinals. The story does not tell us that he changed his life.

M. René Guénon presents in LE VOILE D'ISIS a summary account of an Arabian mystical work on the Shell and the Kernel. The one is the outer law and religion on its external side; the other is the law within, the essential truth and reality, religion at its heart and centre. The SEPHER HA ZOHAR bears the same witness, on the manifest and hidden side of the Sacred Law in Israel. M. Guénon affirms further, presumably reproducing his source, that Allah as the First and Last is also that which is without as well as all that is within, the whole truth and reality, in the absolute unity of God. The most arresting article in the last issue of the VOILE is, however, by M. Marquès-Rivière on the dangers attaching to Eastern magical processes and research on the astral plane. It is no new story that this is a realm of illusion, nor is it for the first time that it is said to be peopled by a make-believe hierarchy of shadow-forms and entities which pose as angels, as spirits, as guides, as great instructors, as departed spirits—assuming illustrious names and bringing news of the invisible world to those who are still on earth. But so far as we are aware it is for the first time that the putative Brothers of the White Lodge, Elder Brothers of Humanity, etc., have been classed categorically among these cohorts of deception. Obviously the hostile record stands at its value, and not less obviously those who might seek to test its accusations would find the task formidable. We can say only that M. Marquès-Rivière claims to speak on the authority of years passed in Thibet, and as the author of a work on Thibetan Monasteries, which we do not happen to have seen. He certifies on such basis that the Lamaic Church and the whole country seems to be under the domination of these astral forms and that those who are seeking realization on the plane of Divine Things may be counselled wisely to avoid the so-called astral, with all its modes and

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ways. However discredited at this day, it is to be noted that Eliphas Levi bore similar witness and proffered the same warning as regards such experiences more than sixty years since.

LE SYMBOLISME is moved at the moment over a question of the Bible in Masonic Lodges, its presence and its absence. It is not unlikely that M. Oswald Wirth, the editor, is under the obedience of the Grand Orient of France, so far as temperamentally he may be prepared to suffer any supervision whatever. We do not know ; but in any case that august body has long since removed the Volume of the Sacred Law from altar or pedestal. Yet M. Wirth feels restless on the subject and would carry matters further if possible, mayhap even into other jurisdictions. The alleged reason is that an institution so "universally humanitarian" as Freemasonry can recognize but one sacred writing, being that which "the Grand Architect inscribes on the conscience of every man". We have heard about this scripture from time immemorial ; but the more one thinks it over, the more is one left wondering as to what has been put on record. The truth is that, for once in a way, M. Wirth is using the same shibboleths that figure in the *Book of Constitutions* of 1723, *sub nomine* James Anderson. He intrigues us, however, when he tells of August Ficke, who was not content with pronouncing an Allocution at a Friburg Lodge, but seems to have substituted for the Bible a book of blank pages prefaced by the name of GOD in great letters of gold, as if to affirm after this manner a Grand Architect, and to leave all other questions open. But M. Wirth is dissatisfied still, and deems that a square and compasses might profitably replace the Divine Name. We venture on our own part to offer him one consideration, which can scarcely suffer debate in the sovereign reason of things. It is this, namely, that every corporate society possesses an inalienable right, within the law and the order, to lay down those conditions on which it will admit members ; and one of them in English Freemasonry is that every Candidate must be pledged on the Old Testament or some other Sacred Book, recognized as such by him. If he does not believe in any, he cannot cross the threshold. Now this is good, bad, or indifferent, as anyone likes to think, M. Wirth included ; but *donec de medio fiet*, this is one of the grand conditions, and those who object are at liberty to go where they please, including *ad inferos*—or to the Grand Orient of France. . . . L'ASTROSOPHIE in its recent issues may be commended to those who can tolerate (1) clairvoyant discoveries on the misuse of generative organs as a prime cause of tuberculosis ; (2) alleged indications of former lives in astrological horoscopes ; (3) counsels on the practice of Magic, which should be preceded by the acquisition of "all human sciences" and the study of Tarot symbols ; and (4) the claims of an alleged "new religion" —otherwise, *Culte Caodaiste*—which is said to have emerged in Cochin-and Indo-China, and is described as a medley of Confucianism, Christianity, Taoism, Buddhism and Modern Spiritism. The last is not a little curious, if we can rely on the account of its Rituals as furnished by

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the excellent Mr. Bao Phap. . . . LE CHARIOT also has something to tell us on Experimental Magic, sufficient indeed to suspend its study, which will be continued in a later issue. Meanwhile it appears that successful practice depends on imagination aiding in the education of the will, but fortunately not on the acquisition of encyclopædic knowledge. For the rest, LE CHARIOT not only continues to present its subscribers with two supplements, comprising respectively an extended work on Chiromancy and an Occult Dictionary, but seems to distribute also a REVUE MENSUELLE DU CLUB DES PSYCHISTES—the Club in question holding regular séances, and having at its disposition a seeress in possession of rare gifts . . . LUCE E OMBRA has been published at Rome for the last thirty years, and represents a *Societa Di Studi Psichci*, which includes Signor Ernesto Bozzano among its active members. He is contributing a serial account of *apport* phenomena to the official organ. . . . O PENSAMENTO and O ASTRO, its *alter ego*, continue to reach us from San Paulo, Brazil, with unfailing regularity, and are ever welcome. They are younger than our Italian contemporary, but have been in existence for twenty-four years and have always offered a remarkable variety of contents, in part reflective, metaphysical, even mystical, in part dealing with the phenomenal side, and yet finding ample space for the social activities of several movements with which the two organs are connected.

The putative "Right Reverends" of Adyar Theosophy are well to the front in the latest THEOSOPHIST, for Mr. G. S. Arundale has a theme on "right individuality for right government", in fifteen solid pages, while Mr. C. W. Leadbeater has so much to say upon Sacrifice that he has yet to conclude his theme. In the editorial notes Mr. C. Jinarajadasa tells those who will hear it that Mr. Krishnamurti "reacts to every problem which confronts men to-day". The kind of reaction may be exemplified by that gentleman's counsel, in pseudo-metrical form, addressed to the whole world, and demanding that weeds should be rooted out of its garden. Some old letters of Judge are appearing from month to month, their chief interest lying in the fact that they are written to Olcott. Mr. Ernest Wood has a study on the *Gita*, and derives the word religion from the Latin *religare*, which has been rejected long since by scholarship, though we have desired always that it could be proved etymologically sound. . . . The editor of WORLD THEOSOPHY tells us that "Ouija board operations are playing with fire", and that "there are no words" to describe the dangers of those who sit for development in spiritualist circles. This being so in both cases—or if so—the most notable point seems to be that so many have escaped. But we are doing more than play with fire if another writer is correct in affirming what we (?America ?the whole world) are face to face with the imminent possibility of another war. . . . We have received the first issue of a periodical entitled FACT, which appears in succession to another quarterly under the name of THE LINK, not unknown as such to a few persons in the past.

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REVIEWS

THAT ANCIENT WAY. By Kate M. Francis. Rider. 2*s.* 6*d.*

MUCH of the literature which purports to teach practical mysticism gives the impression of having been written for those who are, more or less, capable of teaching themselves, and who, with little or no direction, could, and would, find out the Path and follow it to the end. It is true that such books *are* addressed to the beginner; but they seem to be addressed from loftier summits and remoter sanctuaries than the ordinary individual either hopes, or wishes, to attain. We all know that, proverbially, it is the first step which is the most difficult and costly, and these literary initiates appear sometimes to have forgotten how their own first step was made.

Miss Francis, in the little volume which lies before us, has entirely avoided this tactical error. She begins, as it were, by showing the beginner how to begin, and keeps, throughout his gradual progress, her own place beside him—or, at any rate, well within his call.

As she herself says, she has "tried to set down simply the essentials, the consolations and joy, and yet the immensity, of the Quest", and in her simple and earnest chapters on the treading of the Way in daily life, the world-wide appeal of the Quest as shown in various forms of Religion, the practice of meditation and the possibility, in the midst of noise and hurry, of developing the Contemplative Life, she has contented herself with pointing out those features of the Journey which are likely to be of most service to the ordinary traveller and to come well within his range of vision.

Her own modestly expressed hope is that the book may help *one* pilgrim! It will probably help a *thousand and one* individuals, who have hitherto felt no inclination to become pilgrims at all, to set out upon their travels. For there are multitudes to whom such enthusiasm as hers will be just the right inspiration.

It remains to say that the little volume is most pleasingly produced, in type admirable, and with a paper-cover design the quiet but forceful symbolism of which deserves a grateful and admiring glance—and will assuredly get it!

G. H. M.

SOCIETY FOR PROMOTING THE STUDY OF RELIGIONS: JOURNAL OF TRANSACTIONS. No. 1. 8vo., pp. viii+40. London: Luzac & Co., 46 Great Russell Street, W.C. Price 2*s.*

A preliminary prospectus circulated, if I remember rightly, in 1929 was the first quasi-public announcement that a Society was about to be founded for the promotion of the study of Religions, and an inaugural meeting was held in February 1930. But Sir E. Denison Ross, now Chairman of Council, tells us in the present publication that it is a direct outcome of a Conference on "Some Living Religions within the Empire" held in 1924,

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and well within the memory of many, for it was attended largely and is represented also by the issue of its *Transactions* in a substantial volume. The Marquess of Zetland is President of the new Society, while among Officers and Members of Council there are many names which are especially familiar to ourselves and in the pages of this Review—for example, those of Mr. G. R. S. Mead and of Mr. W. Loftus Hare. The Society's first Course of Lectures was opened at Caxton Hall in September of last year, is still in progress, and will comprise thirteen altogether, all of them devoted to "Human Personality as conceived by the Great Religions"—by Iranian Religion, Upanishad Philosophy, Early Vedic Religion, Early Buddhism, Mahayana Buddhism, Chinese Philosophy, Babylonian Religion, Judaism, Christianity, Islam, Manichæism, Gnosticism, and in fine Sufism. This enumeration is made to indicate the scope embraced, but there is no opportunity here to specify the well-known scholars who have given their valuable help and thus ensured the success of the course. The *Journal of Transactions*, edited by Mr. Loftus Hare for the Executive Committee, contains three of the Lectures delivered last year, namely: (1) on Early Vedic Religion, by Dr. L. D. Barnett of the British Museum; (2) on Upanishad Philosophy, by Mr. Hare; and (3) on Early Buddhism, by Mrs. C. Rhys Davids. In these, as no doubt in the others, the purpose of the course is kept in view throughout. In the words of Dr. Barnett, we are shown the spirit of man working in . . . relation to the Divine"; in those of Mr. Hare, man is pictured as "a spiritual being of the highest parentage"; while in Mrs. Rhys Davids' discourse the question of human personality, and (1) how it was regarded by India before the coming of Sakya, (2) when he began to teach, and (3) what contribution was brought by him to the subject—these are her whole concern. The Society for Promoting the Study of Religions is a great experiment and calls for support as such, while that *Journal* which is its natural and inevitable outcome should, on the evidence of this its first number, be missed by no one to whom such study appeals.

A. E. WAITE.

IN DARKEST LONDON. By Mrs. Cecil Chesterton. New and revised edition. London: Stanley Paul & Co., Ltd., Paternoster House, E.C.4. Price 2*s*. 6*d*. net.

THIS is yet another edition—new and revised—of Mrs. Cecil Chesterton's wonderful story of her adventures among the homeless women of *Darkest London*. On the cover the Bishop of London expresses his commendation in the words, "I should like all to read it." In her own Foreword Mrs. Chesterton says:

"It is continually being said—with that fatal facility which obscures the truth beyond all hope of recognition—that for a woman who is willing to work, employment can always be found. Dislike of effort—bone laziness it is called—a vagabond love of a shiftless life, an ingrained determination to live on other people's generosity—these are some of the reasons advanced for destitution.

"I have never believed in these glib assertions. I have always known that things were very different, and I determined to put my belief to the test."

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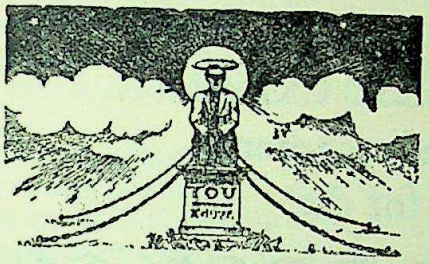

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How this intrepid lady carried out her resolve, wellnigh to breaking-point, is already known to many, but it is to be hoped that the ripples she set in motion will continue to flow on in ever increasing volume until they become gigantic waves of Love and Service on whose crests all the human derelicts for whom she pleads so eloquently may be carried into safety and find abiding shelter. Indeed, it is good to know how much has already been done, and that the "Cecil Houses (Inc.)" Women's Public Lodging Houses Fund came into existence in 1926 to meet the urgent need for sleeping accommodation for homeless women. Full particulars are given in an Appendix to this book, together with the Aims and Objects of the Fund.

It is earnestly to be hoped that these "Cecil Houses" may be established in the suburbs and in the provinces to meet the ever-growing need.

Her Majesty the Queen has expressed her approval of this great and beneficent work. The author pays a cordial tribute to the Salvation Army. And, indeed, I have always felt that something of the spirit of the earliest Franciscans—when the Poverello and God's Gleemen woke the world afresh to human needs—is to be found to-day in these gallant battalions of the grand old General, who "did not see why the Devil should be allowed to keep all the best tunes" !

Mrs. Chesterton's work is on the same courteous and sympathetic lines as those of the Salvation Army, in that no harassing and inquisitorial questions have to be answered by applicants for shelter and rest.

They have not where to lay their weary heads ; that is enough.

EDITH K. HARPER.

IN DEFENCE OF MAGIC. By Catherine Cook Smith. Rider & Co., Paternoster House, Paternoster Row, E.C.4.

MRS. SMITH puts forward a new conception of magic, postulating it as both natural and desirable as a means of deepening and intensifying emotion. The Indian in his magic-dances aims at inducing a more intense spirit of awareness, she says. Whether this is desirable without an equally rigorous training of the will is another story. Roman Catholics, auto-suggestionists and others may be surprised to find their practices classed as "magic." But though magic is a characteristic of Roman Catholicism, science, the author thinks, is the true field of Protestantism.

Western religions state that the cosmos is matter, to be conquered by science. Eastern religion claims that all is living. Westerners conquer by mills and dams, "Indians through the mystic inward will pitted against the cosmos". In these assertions Mrs. Smith somewhat ignores the modern scientific dictum that matter is energy—a statement in line with the teachings of the Ancient Wisdom—and that conquest of natural laws through the "mystic" or any other will would be highly dangerous and finally destructive. It implies occultism of the Left Path, or Black Magic. Occultism of the Right Path, or White Magic, controls natural forces by overcoming and transcending, never by antagonizing. Mrs. Smith makes no differentiation between the primitive magic of savages—derived from the subconscious—and the magic of Raja Yoga—inspired by the superconscious. She omits to mention that the keynote of Raja Yoga practice is the cultivation of a dynamic will. Like Coué, she exalts imaginative

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imagery at the expense of will, ignoring the fact that the making of *constructive* mental images must be preceded by an effort of will. Mental imagery undirected by will is barren and destructive. Evolution only comes by effort. The results of intensifying other faculties at the expense of will may be seen in our asylums.

Mrs. Smith explores a wide field, touching on many eastern and western cults, and describing various eastern magical rituals. We deprecate, however, her assumption that the savage who hypocritically apologizes to the animal he has killed is less cruel than the western game-hunter. An interesting and somewhat challenging book.

R. E. BRUCE.

A JOURNEY IN SEARCH OF OURSELVES. By Florence C. Peck. New York: The Lucis Publishing Company.

WE warmly welcome this sane and balanced outline of Theosophical teaching, which is here presented in a form especially applicable to these present times, when, as we hear from all sides, man is on the brink of a great spiritual awakening and an expansion of consciousness.

"The Law of Growth is the Law of Life", and the author stresses the necessity (recognized by all true mystics) of developing harmoniously the spiritual, mental and physical sides of ourselves. The heart, the mind, and the will must function as one.

She further reminds us that all life-forms upon this planet, both visible and invisible, are connected with the Great Central Life Force. Depletion in the human life-form, as everywhere else, is the shutting out of this vital Force, whose Source is God; for we know Him as "the Living Companion of our days" only if we will it. Both mystic and occultist seek the Spiritual self, but though their methods of approach are different, both are needed. Great stress is laid upon free-will and its concomitant responsibility. We must above all avoid the danger of inertia since every man must himself carve out his pathway. Yet—and with this we may well conclude—"never is a Soul confronted with that which a soul cannot master, and always is help available".

ETHEL ARCHER.

SHINING WINGS. By D. M. Macintyre, M.B.E., F.C.I.S. London: Cecil Palmer. Price 7*s.* 6*d.* net.

FAR duller stories than this have been written by people who wished to coax others to listen to their sermons, yet Mr. Macintyre would do well to remember that suspense is too important an element of interest to be lightly sacrificed, and that a few apophthegms can be more effective than pages of preachment.

His scene is Scottish island where a philosophical widower incurs the resentment of a business man who tries to injure him by complaining of his heresy. As, in his mouth, the vital principle of Christian salvation is "the vulgar doctrine of vicarious atonement", he does not seem quite undeserving of the dislike of Christians more dependent and more respectful to sacred tradition. He has a daughter who is a benevolent medium

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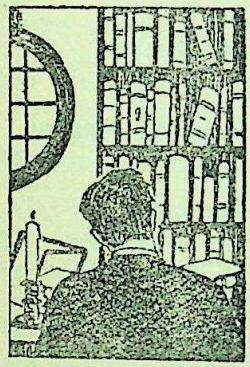

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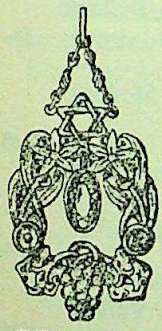

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while possessing a heart for Cupid's arrow. The novel is strongly in favour of spiritualism and the mental viewpoint of Messrs. Trine and Dresser.

A preface and an index entitled "References" show that spiritual teaching rather than romance was the author's aim. Among the interesting subjects touched on is the psychic relation of a dead wife to her successor, for the hero is far above the conception that remarriage is a simply terrestrial result of physical yearning, having sufficient justification in the discarnation of a previous spouse.

The novel is not devoid of humour, and if its heretic had not a minister of the United Free Church for his special friend, it might have made a brighter appeal to the frivolous reader.

W. H. CHESSON.

INTELLIGENT REVOLT AND OTHER PAPERS. By Dora E. Hecht. Rider & Co., Paternoster Row, London, E C.4. Price 3*s*. 6*d*. net.

THESE little essays are unequal both in manner and in matter. The peculiar phraseology of the first part, together with its obscurity of meaning leaves one unprepared for the lucidity and wisdom of some of the later papers.

The chapter on "Dreaming and Working" is particularly constructive and fresh in outlook. The author shows how "without dreaming no work may reach perfection, and without work no dreaming can become vital and alive". "Too much dreaming", continues Miss Hecht, "is apt to result in apathy, whilst excessive outgoing activity easily leads to some degree of devitalization and over-emphasis of unessentials." How often, if we cared to reflect, should we find this to have been the case in our own lives ! In emphasizing this point the author touches on a profound truth, and one which, if we realize and act upon it, must increase our efficiency a hundredfold.

In stating that one-pointedness results in happiness, the author has omitted the chief constituent of one-pointedness—interest ; and the chief constituent of happiness—unconsciousness ; that is to say, not a definite search for happiness as such, but towards a higher mode of thought, life and achievement, which brings about happiness as one of its results.

It is assumed that this age is the age of intuition, but occultists consider the present Piscean as the intellectual age, and the Aquarian, into which we are now passing, as the spiritual or inspirational.

When Miss Hecht says, ". . . Order is not always visible, nor is law confined to logical premises, and disorder in a very real sense may often result from too much attempted order and management", she is stating a truth ignorance of which has brought many people to disaster. Who does not know men of talent meticulously precise, and gloating over detail, who, in ruling lines and scheduling, lose grip of life as a whole and become buried beneath the mass of their own insignificant minutiæ until they are unable even to perceive essentials ?

Space forbids quotation from the interesting remarks on the concentration and one-pointedness of young children before this faculty has been stultified by mistaken discipline from adults.

Given ability to separate the grain from the chaff, there is helpful instruction in Miss Hecht's book.

R. E. BRUCE.

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TEN YEARS IN A LONDON SLUM. By the Rev. D. Morse-Boycott. Skeffington, 34 Paternoster Row, E.C.4. Price 2*s.* 6*d.* Paper, 1*s.*

THIS cheap reprint will introduce a wider public to Mr. Morse-Boycott's account of work in a London slum, which ought to dispose satisfactorily of the idea that clerical duties consist of a few hours officiating on Sunday, and sparse visits to sick old women.

The book would have gained in the eyes of the people for whom it is written by further details regarding actual daily life in Somers Town. How, for instance, shop girls take off their clothes on returning home, pack them in paper, and pin them with the ends turned in to avoid the bugs which live behind layers of plaster in the walls.

The little sandwiched bits of life are frayed at the edges. Mr. Morse-Boycott touches these derelict, often criminal existences at one point, from whence they swerve off again to unknown destinations. This must leave him, as it does the reader, with a sense of frustration and impotence.

The story of the wearied London parson who went to seek quiet in the country and found—the horrors, is amusing, though some might question his conclusion that London is quieter by night than the country.

We could wish the book were written in a less facetious vein. Earnestness suits Mr. Morse-Boycott better.

The writer tends occasionally to sentimentality and biblical modes of expression ; but his perseverance in trusting self-convicted burglars and forgers, though constantly deceived, is a tribute to the victory of his humanity over that practical common sense which can be so pitiless and cruel.

The chief interest of the book is that its author has lived cheek by jowl with the people of whom he writes.

R. E. BRUCE.

ROOMS OF MYSTERY. By Elliot O'Donnell. Author of *Women Bluebeards*, etc. London : Philip Allan and Co., Ltd. Demy 8vo. Pp. 282. Price 8*s.* 6*d.* net.

Do you suffer from insomnia ? If so, then we advise you not to choose this book as a nightcap ; the horrors and uncanny happenings that crowd its pages would likely cause you, unless you are abnormally strong-minded, to keep your eyes wide open and the light turned up all night. Mr. Elliott O'Donnell describes, in his last chapter, how he passed a night alone in a haunted lock-up shop (alone, that is, save for the ghost of a murderer) ; but few have such nerve as the author of *Rooms of Mystery*. At least one reader of this book is ready to admit that doors and windows opening by themselves, a bell-pull seen to come out and spring back of its own accord, the sudden snatching away of bedclothes from the occupant of a bed by some invisible entity, are experiences he can well do without. Nor is he anxious to see a bodiless head—its face fleshless, the empty eye-sockets covered with a kind of green mould, teeth, gumless and decayed, showing bare in a broad grin—floating in mid-air ; any more than a skeleton hand holding a lighted candle ; a spectral woman, with the head of a pig ; the apparition of a shadowy monstrosity having the body of a human but the extremities of a toad. Furthermore, he prefers not to have his rest disturbed by harrowing noises, howls and shrieks that outrival those of an

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oscillating wireless set. Still, it gives a thrill to read of such things, and Mr. O'Donnell is a past-master at making one's flesh creep. His account of how two loathsome hags killed little children and made their flesh into sausages, which they sold to unsuspecting customers, is realistic enough to give anyone a nightmare.

Rooms of Mystery is a volume that fascinates, perplexes, and at times makes one shudder. Decidedly no book for the nervous or morbidly imaginative.

FRANK LIND.

THE INVITATION TO PARNASSUS AND OTHER POEMS. By W. E. Bourne. London: Erskine Macdonald, Ltd. Price 3*s*. 6*d*.

IN these verses there is nothing occult, mystical or religious; and in spite of the fact that they often contain quite beautiful imagery one is left at the end with a feeling of positive emptiness, nor does one find oneself recalling a single line.

Perhaps this is due to the fact that the author produces no constructive thought, and such philosophy as he appears to possess confines itself to negation of belief in the hereafter. In spite of the many felicitous descriptions of Nature, the poems as a whole move us as little as the images in a troubled pool, which indeed in more ways than one they resemble—being beautiful but evanescent.

In "Envoi", the writer himself has summed them up:

> "Cling not to me Bright Images, for light! my soul's brief sparkle surely will be doomed in the deep drop t'wards death".

ETHEL ARCHER.

REVELATIONS OF A SPIRIT MEDIUM. Facsimile Edition, with Notes, Bibliography, Glossary and Index. By Harry Price, F.R.N.S., and E. J. Dingwall, M.A., Ph. D. London: Kegan Paul, Trench, Trubner & Co., Ltd. Pp. lxiv+327. Price 2*s*. net.

"SET a thief to catch a thief" is sensible enough advice, with this reservation—one should not condemn the presumed offender solely upon the incriminations of his captor. The revelations of an ex-nun are not acceptable as a criterion of the moral standard of most nunneries; a reformed pickpocket cannot be trusted as the best judge of an honest man. To Tolstoi, whose youth had ripened in debauchery, there was no such thing as a pure marriage-relationship: the warped rule will not measure straight. So a medium who has, on his own confession, built up his reputation as a psychic, during twenty years, upon a foundation of the meanest trickery, cruel and persistent fraud, may not be regarded as a reliable authority as to the character of mediums as a class. With which warning against the deception that may underlie the printed word we strongly recommend the reading of this *exposé* by all those desirous of purging Spiritualism of its lower elements. It is well to see the red light, where in the séance-room so much dark practice abounds.

Some of the methods disclosed by the author of this book (his name, like his work, rests under a cloud) are ingenious; many of his subterfuges would, however, in our estimation, scarcely deceive an intelligent schoolboy. Anyone having a sense of humour will appreciate the leg-pulling,

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the sly raillery, of this genial rogue. The uncomplimentary picture he presents of himself duplicates, very closely, the portrait Lewis Carroll has given us of a crocodile :

How cheerfully he seems to grin,
How neatly spreads his claws;
And welcomes little fishes in
With gently smiling jaws!

FRANK LIND.

THE GREAT PYRAMID OF GIZEH. From the Aspect of Symbolism and Religion. By Francis W. Chapman. London: Rider and Co. Pp. 244. Price 6*s*. 6*d*. net.

IT is beyond question that the author is imbued with a deep reverence for the things of the Spirit and a certain mystical insight into the fundamentals of true religion. But though there is much with which one can agree in his interpretation of the symbolism of the Great Pyramid, there is a marked tendency to allow an undesirable free play to speculative imagination —even though it be termed "mythomnemonic-conception"—and to indulge in etymological gymnastics of an unpardonable type. Apart from this the style adopted is, in places, exasperating in the extreme, as, for example, pages 147 to 153 inclusive.

As for the account of the initiation of a candidate within the pyramid in modern times, which is given at some length in the last two chapters, we can hardly believe that we are meant to take this literally, while the diagram produced by Neophas remains for us not the least confusing part of the book.

E. J. L. G.

OUR GLORIOUS FUTURE. A Novel. By John Hett. London: C. W. Daniel Co. 7*s*. 6*d*. net.

THIS work bears the curious subtitle of "The Miracle Child and the Battle of the Spirits", and its purpose, we are told, "actively concerns the whole human race", a claim which alone should ensure it a wide circulation! The "miracle child" is an infant who, within the first few hours of his birth, startled those near him by exclaiming "*Thank you all*", and followed up this amazing display of precocity by the remark "*Great!*" as he returned the gaze of his astounded father and mother. No wonder that when these facts became known "the imagination of the public caught fire and its flames flared all round the earthly globe".

The little boy lives to be twelve years old, after which he leaves the world "he had come to teach and lead into ways of love and universal peace" and rejoins the higher realms from which he had come. During his brief earthly sojourn "a spiritual revolution is created in man's mind."

I will not even hint how these things are arranged, which bring about the new Millennium. The reader must take courage and wander onward through the pages of this queer book for himself.

EDITH K. HARPER.

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THE
OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus iurare in verba magistri."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor, "THE OCCULT REVIEW," PATERNOSTER HOUSE, LONDON, E.C.4.

BUSINESS COMMUNICATIONS AND THE OCCULT REVIEW SUBSCRIPTIONS should in all cases be addressed to RIDER & Co., PATERNOSTER HOUSE, LONDON, E.C.4. Cheques and Postal Orders should be made payable to RIDER & CO.

SUBSCRIPTION RATES.—Twelve months, THIRTEEN SHILLINGS AND SIXPENCE. Payments must be made in advance

ADVERTISEMENTS.—All applications respecting these should be addressed: The Advt. Manager, "THE OCCULT REVIEW," 34, Paternoster Row, London, E.C.4. Tel.: Central 1462. RATES: On application.

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

Subscribers in India can obtain the Magazine from Thacker & Co., Bombay and Calcutta; or from *The Theosophical Publishing House*, Adyar Madras.

VOL. LIII JANUARY, 1931 No. 1

EDITORIAL

WHEN one reads of the long years of suffering and struggle which, in most cases, have to be faced by the religious mystic ere he attains to union with his Ideal; when one takes into account the voluntary austerities and self-mortification which so frequently accompany him in his search, the prospect of treading the same path is not an alluring one. The quest of the Divine takes on the aspect of a relentless battle, a fierce fight to the finish, with no quarter for the vanquished foe. Too often with the search for God are associated memories of what we have read of heroic sacrifice of self, and even of the glad acceptance of a life of martyrdom for the faith which burned so strongly in the hearts of the saints and heroes of the past. And God seems a long way off.

The path of approach to the Divine appears to be beset with difficulties which it is beyond our strength to surmount. A mere contemplation of the cheerless outlook sends us shrinking back to our accustomed corner by the fireside, where the pleasant trifles of ordinary life beckon with friendly familiarity. Here we are at home. Here is safety. With a sigh of contentment we settle ourselves to rest. The call to the strenuous adventure

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is for more heroic souls than ours. We are cast in a different mould. We will leave the high emprise of finding God to those who are made of sterner stuff. We are content to tread the old familiar paths, to go the common round. The beaten track at least affords companionship upon the way. Our fellows, like ourselves, may be cut to a somewhat ordinary pattern ; but we understand them, as they, on their part, understand us. We Robinsons and Smiths are decent, respectable and self-respecting folk, not ashamed to recognise our limitations. The quest for God, we tell ourselves, is not for us, and we do not feel that we are called upon to bother or to be bothered about it ; that is all. Sincerely we thank God for the comfort of our own familiar hearth. We stir the fire as we listen to the beating of the driven rain against the windows. We draw the curtains against the grey prospect which lies so dim and dreary beneath the leaden winter sky. The search for God entails our going forth into the storm, and the cosy fireside takes on a warmer and still more attractive glow in contrast. God seems a long way off.

Which things are in the nature of a parable.

NEW TIMES, NEW NEEDS

Since the bulk of existing records of high spiritual achievement in the past are concerned with the way of the religious genius, it is little matter for surprise that the erroneous conclusion should be drawn by the uninstructed that this is to all intents and purposes the only path. But why should we essay a task which is foredoomed to failure, in endeavouring to model our lives after a pattern long since obsolete ? The best it is possible to do under present-day conditions is, by the exercise of a certain amount of ingenuity, to adapt parts of the outworn system to our immediate requirements, with results which are not always entirely satisfactory.

But the way of the religious recluse is not by any means the only, nor even the best path for modern times. Among the systems of the past, that of Karma Yoga in the East, and the "practice of the presence of God," as it is called, in the West, are far better suited to the needs of our time. These call for no adventuring forth into unknown realms, no discipline of the outer life in the ascetic meaning of the term ; but they certainly do imply a radical change in the inner attitude of the worker. Indeed, this change of inner attitude is the simple secret of all true spiritual unfoldment.

Let us by all means, if we will, be content to remain spiritual stay-at-homes, but let us not forget that the spirit of the Divine

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is everywhere ; that its immortal radiance may be seen in the murky corners of the slums or in the busy city streets, as well as in the fields and hedgerows ; and that we may be blessed by a breath of its fragrance at the most unexpected times. The spirit of the Divine presses gently about us on every hand, and at every moment. It is not so much because we do not venture forth that we fail to see its glory, as that our eyes are closed to the hidden Beauty, our ears are deaf to the silent voice, our hearts too full of selfish cares to feel the tender throbbing of that Love which beats at the very heart of things.

Everything depends upon our attitude towards life, on the manner in which we view it. "Seeing life" is one of the most popular of diversions nowadays. But can it be said that the hollow pleasure-seeking for which this phrase is merely a euphemism, offers an opportunity—to paraphrase a well-known line of Matthew Arnold's—of either "seeing life steadily or seeing it whole ?" Is it not death rather than life which parades in its hollow mockery of joy, for the titillation of the jaded senses ? To see life, again, through the distorting spectacles of the prurient novelist is not only to see it at secondhand, but to gain an impression the opposite of the truth. Life at first-hand is the greatest Book of God for those who care to learn to read its pages.

With the growth of the power of perception the radiance of the hidden Divinity in man will flash out from the pages of God's Book with ever-increasing frequency and brilliance.

But how may we plain Robinsons and Smiths develop that perception ?

As a matter of fact, the problem fortunately resolves itself into the simpler one of fostering and exercising a faculty which is seldom entirely absent even from the apparently least promising among us. Who is there so dead of soul that never has the beauty of Nature, for instance, thrilled him with the sense of a still more ineffable and elusive glory lurking somewhere just behind the scenes ? Who is there so gross as never to have been touched by the innocent beauty of a little child ? Who is prepared to swear that never in his life has his heart been gladdened by the beauty of a spontaneous act of kindness or forgiveness ?

THE PATIENCE OF THE DIVINE.

We are not so dead as in our more despondent moods we may sometimes think we are. In spite of our own neglect, the Spirit silently and ceaselessly presses on the limitations of the lower consciousness, keeping the latent inner senses nourished and ready to

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awaken into active life. Once the soul becomes aware of the working of the Divine within it, and conforms itself consciously to the process, the blossoming of the inner man proceeds apace.

This new awareness and alignment of the inner life may or may not take the form of what is generally known as religious conversion. If it is associated with a belief in some particular creed it is practically certain to take this form. But it need not be associated with any specific religious belief at all, unless the profound and unshakeable conviction of the spiritually-minded, that the veil of matter is a shadow hiding an unknown Reality may be so termed. In any case, it may safely be predicted that providing the experience is a truly spiritual one, it will be characterised by that about it which is intimately sweet and sacred.

The opening of the inner eyes may come about in divers ways. In an arresting little volume by Hugh Redwood, entitled *God in the Slums*, it came about through the wonder of the work of the Salvation Army women in the slums. Frankly autobiographical, it describes in words both of amplicity and power, how the impulse came to offer his services in the sudden crisis of the London floods at the beginning of 1928. For the first time " the eyes of his understanding were opened, so that about him, plain to the vision on the sodden pavements of the Westminister slums, he saw the footprints of the Divine."

What came of that first contact, and how well the volume merits its sub-title, *A Book of Modern Miracles*, must be left for the individual reader to discover for himself. He will not be disappointed in the expenditure of a modest shilling. Suffice it for the moment to quote the author's concluding testimony:

" A mysterious Providence—the last three years have made me very cautious in the use of words like ' chance ' and ' accident ' —brought me into association with the slum officers of the Salvation Army; the special privilege of ' Big Brother '-hood, which has enabled me not only to see but to share in their work, while preserving much of the detachment of an outsider, has scattered for ever the choking clouds of distrust and controversy and shown me the realities. In the slums I have found again the faith of youth. How shall a man keep silence on such a mighty thing? ' I believed, therefore have I spoken.' "

Further striking claims, in each case firmly supported by duly attested facts, may be indicated briefly. " It becomes necessary," the author declares, " to insist, without equivocation

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of any kind, that in the slum work of the Salvation Army there is positive and continual evidence of supernatural collaboration."

Although inspired by the work of the Salvation Army, the book has obviously not been specially "written up" for propaganda purposes. Speaking of similar work in other fields which is waiting to be taken up, Mr. Redwood says :

FRUITFUL SOIL FOR BOLSHEVISM.

"There is a gap in the line here which needs to be filled, and quickly. Results which have attended certain isolated experiments suggest that if a crowd of Christian men were to undertake in the slums what has been well outlined as 'a crusade of determined friendliness,' there would be some astonishing happenings. The Salvation Army may or may not be the body which should make trial of it ; but why leave it to the Army in any case ? Why wait for a lead, while lads and men, increasingly demoralised by unemployment, are neglected by almost everybody except the anti-social agitator ? "

If only we will look for them we may see for ourselves many "footprints of the Divine." They are at our very door ; nay, may be found inside our very homes. We need only to face life with open mind and open heart. The rest shall be added unto us.

It is a useful practice occasionally to retrace in memory the course of one's own life and note the occasions on which we have been blessed with such glimpses. To dwell on them, in an effort to recapture their charm—which it is not always ours to achieve —is to strengthen the higher consciousness and make it ready for a further influx from above.

It is superfluous, surely, to detail precisely the sort of things to look for ; but in order that even those who run may read and not fail to understand, a simple example or two—which may utterly fail, however, to awaken any response in others—may prove of service.

Spontaneously the memory arises of a summer sunset. A brooding peace enfolds the countryside. Not a living being is at the moment in view. Suddenly and silently across the scene flies a bird which, speeding into the distance, becomes lost to sight in the glory of the single coral-tinted cloud which floats in the deepening blue. (In the case of the great Eastern mystic, Shri Ramakrishna, the beauty of a flight of birds was sufficient, even in his childhood days, to throw him into an ecstacy so exquisite that he fell to the ground unconscious).

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Another scene—the homeward rush-hour in the City. An obviously poor woman of the working-class standing outside a teashop, from which a young lad of the van-boy type emerges, carrying a paper bag. The mingled affection and pride of the boy as he puts his purchase—obviously a little gift—in his mother's hands. The woman's unaffected pride in the love and devotion of her son.

But why multiply needlessly these trifling details, and run the risk of appearing mawkish, when the reader can probably supply from the storehouse of his own recollections infinitely more appropriate examples ?

In order to keep the inner vision clear, it only becomes necessary to cultivate the habit of looking for the golden threads of life. These threads, which the hands of Fate are weaving before our eyes, move so silently and swiftly, that unless we are alert and watchful we are in constant danger of missing them.

RADIANCE AND HARMONY OF LIFE.

As the inner man unfolds his spiritual possibilities, the faculty of hearing establishes itself along with that of sight. Man learns to listen to the song of life, and to appreciate its melody. In a booklet which offers to mystic and occultist alike an inexhaustible fountain of inspiration and counsel*, the student is thus admonished :

" Listen to the song of life first in your own heart. At first you may say, ' It is not there ; when I search I find only discord.' Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but is there. At the very base of your nature you will find faith, hope and love. He that chooses evil refuses to look within himself, shuts his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked ; the great waters are there in reality Find them, and you will perceive that none, not the most wretched of creatures, but is part of it, however he blind himself to the fact and build up for himself a phantasmal outer form of horror. In that sense it is that I say to you, ' All those beings among whom you struggle on are fragments of the Divine. And so deceptive is the illusion in which you live that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know that it is certainly

* *Light on the Path* by Mabel Collins.

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within yourself. Look for it there, and once having heard it, you will more readily recognise it around you.' "

When in due time the faculty of speech in the spiritual sense slowly awakens, the student begins to show signs of becoming a man of power—power impersonal, to be used not for himself but for others, a power for which he is only the channel. At first he may scarcely be aware of it himself. Not a soul in the outer world may know. The earliest intimations may be brushed aside as the work of an idle fancy. It is well that it should be so. Humility presents an impenetrable front to that greatest of all tempters, spiritual pride.

With the dawning of the active power of speech the student enters the ranks of the brotherhood of the Spirit. Christ is born within him. He is of the company of Little Children. Not at once does he attain full spiritual stature. Henceforth his life is not his own, but that of the spiritual forces which work behind him.

There is here no question of psychic mediumship. There is no loss, even temporarily, of the individuality. Automatism is conspicuous by its absence. The development of the disciple leads to a consciousness more vivid, not less. In various ways he is subject to spiritual guidance, though he never goes " under control."

At this season it is peculiarly appropriate that the mystical birth of the Christ-spirit within the heart of the disciple should form the subject of a short contemplation. If the feasts and ceremonies of our Western religion mean anything to us at all, the opportunity at this time of year presents itself of entering into the deeper spirit of the Christmas festival.

LET'S BE PRACTICAL.

One of the greatest obstacles to the manifestation of the truly Christian spirit is intolerance. In too many cases the fact of belonging to one particular organisation is sufficient to set up a barrier against similar organisations. No recognition is accorded to the activities of kindred bodies, however praiseworthy they may be. The mystic, above all, will see beyond the petty limitations of the sects. All who are sincerely and unselfishly working for the spiritual or even social betterment of their fellows may be sure of sympathetic understanding or assistance. The mystic least of all will insist upon an inquiry into the particular denomination to anyone in need of material or spiritual help. Most frequently he himself will be found to be unattached, yet ready to lend a

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hand wherever his reason or intuition tells him that assistance would be welcomed. Having no axe of his own to grind, his judgment may be relied upon to be at least impartial. Open-minded, he is alert to see the good wherever it may be hidden. Open-hearted, his ready sympathy may be counted on by all who feel in need of comfort. Of worldly goods his store may be slender, but of true charity he is prepared to scatter in profusion.

Countless opportunities present themselves just now for cultivating the powers of the inner spiritual man, for breaking down the barriers of selfishness. But one must always be on guard lest growing perception stop short of action. The mere outsider, studying humanity with the aloofness of a visitor from another sphere, has far to go ere the active power of the spiritual life is awakened within his heart. When his hour does strike, as one day it assuredly will, he will realise with a shock that this aloofness is an utterly false seeming ; that Life is one, and that however blind or self-deceived we may be, the truth remains that separateness is an illusion, that not one soul lives to itself alone, and that Brotherhood is a basic fact in nature.

THE EDITOR.

JUPITER

By LEO FRENCH

I will extol Thee. Will praise Thy Name with cymbals in the Dance of Life, in the raising of each form well fashioned in Beauty's Image and superscription, will magnify and declare Thy Power, O Jupiter—Master-Artificer, Designer Infinite.

Thine the sap in each life-tree ; rising and falling it doth honour and serve Thee.

Secret Ichor, whose Gift is Immortality, burn through me : all of substance in me I give Thee.

I cast myself into the mighty furnace whose fuel and flames are sacrifice and devotion. Therein I meet and greet the forces of my own godhead.

Reborn am I in the Fire of the Master-Artificer, each pyre a womb of new life ;

Maker ! Unmake ! Remake ! I trust what Thou shalt do.

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THE ESSENCE OF BUDDHISM : ZEN

By BAYARD ELTON

"What is Buddhism? It is the realisation within one's deepest consciousness of the highest truth. It is seeing into one's own nature.

"What is the Buddha's Way of Attainment? It is called the Golden Path, and consists of eight stages: Right Ideas; Right Resolution; Right Speech; Right Behaviour; Right Vocation; Right Effort; Right Mindfulness; Right Concentration.

"What are the marks of success? Success is marked by experience of: Emancipation—freedom from the bondage of physical desire. Enlightenment—freedom from the illusions of the mind. Tranquillisation—freedom from the separative infatuations of egoism."

—DWIGHT GODDARD in *Zen.*

BUDDHISM is divided roughly into two great schools of thought, the Northern and the Southern. The Northern school is known as the Mahayana, and its influence spreads through parts of Northern India, through Thibet, China, and Japan. The Southern school is found chiefly in Ceylon and Burma, and is known as the Theravada. In each division the interpreters of the doctrine base their views upon Buddhist scripture and instruct their followers according to their interpretation. The Mahayana leans towards a liberal aspect of the teachings of the Buddha, and possesses more of a religious outlook than the Theravada. The latter is more strictly philosophical than the former, and adheres to a rigid simplicity in point of view. Each school has good and bad points, but both follow the foundation rules of Buddhist belief, and therefore it is seen that there is only one Buddhism in spite of surface differences.

There are, however, many sects flourishing within these two divisions, and a great deal of individual interpretation concerning minor points of doctrine exists among them. These various interpretations are the result of the natural differences to be found among races and peoples, and it is quite in order to suppose that diversity of political outlook and conditions of living are enough to cause a variety of opinions among Buddhist sects. But Buddhism is universal in its appeal. As a system of religion and philosophy, it is so wide in its scope, so true in its fundamentals, and yet so simple, that it retains its unique individuality in spite of such a tremendous variety of interpretation. Beneath the surface wrangling of the sects the real Buddhism remains as

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clear and as simple in its force and vitality as it was in the days of the All-Enlightened Lord Buddha, two thousand and five hundred years ago.

When the first Buddhist missionaries entered China from India the transcendental form of their teaching was not acceptable to the more practical minds of the Chinese, and in consequence a type of Buddhist thought was evolved to meet the requirements of a people that were constitutionally unable to understand the outlook of the natural mystics of Hindustan. This new form of Buddhism became known as *Ch'an*, a word derived from the Indian term *Dhyana*, meaning Contemplation. *Ch'an* Buddhism spread rapidly to Japan, and was there adopted under the name it is called to-day—Zen. It is, perhaps, a mistake to regard Zen as simply one of a number of Buddhist sects, as the whole idea behind this school of thought is too vast to be included in the small compass of sectarian doctrine. The Zen ideal is one that may be found all over the world even though its followers may never have heard of the term. Zen Buddhism is one of the most vital of all schools of Buddhist thought—it may be called, with truth, the essence of Buddhism—but in order to appreciate its methods and its teaching it is necessary to understand fully its unique point of view.

The four simple propositions of Buddhism, upon which the whole philosophy is based, are usually stated somewhat as follows :

1. The world is filled with pain and suffering.
2. The cause of this ceaseless suffering is desire.
3. The cure for this suffering is the quenching of desire.
4. The quenching of desire and the peace of liberation can only be reached by following the Noble Eight-fold Path consisting of Right Views or Ideas, Right Thought or Resolution, Right Speech, Right Action, Right Means of Life, Right Effort, Right Mindfulness, and Right Meditation.

The goal is Nirvana and release from the burden of continual re-birth in this world with its chain of suffering. Nirvana may be said to be a condition of peace and bliss so far beyond the bounds of human expression that it were futile to try to define it. "*Nirvana is.*"

Before Nirvana is reached, however, there is a kind of inter-

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mediate state which may be considered as a prerequisite. It is a state of spiritual upliftment in which is clearly perceived the unity of all life and the truth that underlies all the phenomenal universe. This is known as Enlightenment, and is the immediate goal of the aspiring Buddhist. The attainment of Enlightenment is a practical possibility at any step on the road to Nirvana, and it should be sought by every and any means. This fact was at once grasped by the founders of the Zen school, and they made this attainment their aim, instructing their pupils to leave all other considerations aside until Enlightenment was reached. Questions of doctrine, interpretations of texts, anything that was not essential to the unfoldment of the sense of Enlightenment, had to be put aside until after the attainment of the immediate goal. The disciples of the Zen idea were taught to be one-pointed in their aim, and any sign of mental speculation or of argument was promptly suppressed as being a waste of time and energy. The whole vitality of the school was directed to its one purpose.

There are ten fetters to be overcome by the aspirant. Ten obstacles stand in the path, and these must be conquered before Enlightenment can be reached at will, though it is a fact that a partial condition of Enlightenment may be experienced every now and again during the period of training towards self-mastery. The ten fetters may be described as:

1. The delusion of the permanency of the personal self.
2. Wavering doubt in the reality of the underlying Truth.
3. Reliance upon any outward rite or ceremony.
4. Sensuality.
5. Unkindness.
6. Desire for separate life in the worlds of form.
7. Desire for separate life in the formless worlds.
8. Spiritual pride.
9. Self-righteousness.
10. Ignorance.

The aspirant struggles against each and every fetter more or less simultaneously, but the greatest and the most difficult to overcome is the last in the list, Ignorance. For, in Buddhism, the term Ignorance does not imply merely a negative state of no knowledge, but it refers to a positive condition of the lower mind, a condition that is common to every thinking person, a condition

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that is as natural to the intellect as wetness is to water. The intellect is a great power, but it is a limited power, and its limitations are very rigid. Through the power of the intellect, an understanding of the outer world is reached, and ideas are formed based upon comparison and ratiocination. The intellect is separative; it seizes upon the differences between things, and its whole power is concerned with criticism and observation of detail. From this comes forth all that is known as reason, and upon it is built up the self-consciousness that knows itself as "I am"—something other and distinct from everything else. However admirable this separative faculty of the intellect may be in ordering the facts of the outer world, it is, nevertheless, productive of the great illusion, the illusion that the self-conscious soul in man exists as something apart from all other life in the universe. The universal life is One Life. There is but One Absolute Unity, and to regard any single thing or group of things as in any way separate from the Whole is to labour under the great illusion—to be held in the grip of Ignorance. Ignorance is, then, that tendency of the mind which allows it to be held in the grip of the great illusion, the heresy of separateness, and the destruction of Ignorance is vitally necessary in order to attain Enlightenment. To conquer it, a faculty higher than the intellect is required, and the activity of the mind is stilled to permit the light of the spiritual intuition to shine forth. This higher faculty may be regarded as a spiritual consciousness latent throughout the whole cosmos and only awakened in man by determined effort. Whatever its nature, it is a state of spirituality far higher and greater than the intellect, and has been called by some writers Cosmic Consciousness.

It would appear that this power is forced into increasing manifestation by the development of unselfishness, by the cultivation of sympathy and tolerance, and by the suppression of the personal egoism natural to undeveloped man. The lower, personal self is the seat of all obstacles to Enlightenment, and to overcome it successfully the whole mental outlook is altered and turned round.

The struggles and pains of evolution are the result of the efforts of the intellect to throw its ego-consciousness upon the screen of the Universe. Evolution is as much a fact in Nature as consciousness itself, but the pain and suffering that result from growth are the outcome of the ego conscious mind fighting to retain its personal attitude in the face of the Truth of Impersonality, straining to keep its separate existence against the

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Truth of the One Life, struggling to emphasise a false independence opposed to the Truth of the Unity of All. Only when the mind is stilled and ready to give up the battle is it possible for the spiritual intuition to illumine (though at first only partially) the understanding towards a condition of Enlightenment and Truth. The long ages, through which evolution progresses, at length culminate in a moment when the mind grows weary of the struggle—and it begins to question its own conclusions. A hint of the Truth dawns, and in despair at the realisation of its own futility and unable to find satisfaction in its sense of seclusion, it reaches out to something beyond itself and, eventually, finds —Enlightenment.

The birth of wisdom is the realisation of the Oneness of Life. Unity with all may have been logically admitted by the intellect before it is known as a truth beyond all doubt, felt and realised as a certainty, but the condition of Enlightenment is such that the sense of Oneness becomes part of the consciousness and is seen beyond all argument. It is a condition that may only be hinted at in words and phrases. Enlightenment is impossible to describe. It is sufficient that such a state should be recognised as possible of attainment, and that every effort should be made to reach it.

The ideal of the Zen school, therefore, is to develop the state of Enlightenment in its followers, and this is to be done as quickly as possible and by any means that may be found to conduce to this end. In a remarkably interesting work entitled *Essays in Zen Buddhism* (First Series), Mr. D. T. Suzuki has set out a number of instances of the methods by which the old-time Zen masters instructed their pupils. To the unenlightened mind, many of these instances read like accounts of the play-acting of a set of rude and brutal children, but the tree is known by its fruit, and the results would appear to have been remarkable.

Zen claims its origin from the Buddha himself through a long line of Zen masters, including the famous Ashvaghosha, Nagarjuna, and Bodhi-Dharma. The foundation of the school is said to have commenced by a realisation of Enlightenment on the part of a pupil of the Buddha, Mahakasyapa, who was with the Buddha when he took a golden flower in his hand and gazed at it in silence. The disciples stood around, waiting, when at last Mahakasyapa turned to him and smiled—for he had understood ! He had seen that a single flower, when fully comprehended, can be a key to the understanding of the mysteries of universal Life.

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When it is remembered that the state of Enlightenment is a condition that lies beyond the bounds of the intellect, and when it is realised that ordinary words and actions utterly fail to convey any rational meaning of the beauty and richness of this condition, it is therefore not surprising that those who have experienced it should pay little heed to conventional means of expression. Though it is a hopeless task to try to grasp with the intellect a state of consciousness that is entirely above and outside the understanding of the lower mind, yet Enlightenment may be regarded as a re-creating of the whole nature, and therefore any peculiarity in the methods of instruction may be condoned as long as the end is achieved.

Zen possesses a rule of life and a standard of morality based upon the teachings of the Buddha. Realising that Enlightenment can only be found through a development of the will to that end, through discipline, and through a killing-out of the personal nature, the Zen masters first devoted their instruction to eradicating all trace and hint of personal pride and self-righteousness in the neophyte; and only after the personal self was subdued did the aspirant receive further aid in unfolding the spirit of Enlightenment within his own nature.

Zen pays no strict attention to scriptures or reported sayings. It follows the injunction of the Buddha, who advised his disciples to heed nothing blindly but to examine every writing or statement in the light of reason and conscience. Zen instructs its followers to disregard the alleged infallibility of everything they do not fully understand—even its own teachings—and to develop their own powers of mind and intuition in order that all understanding may rest upon the certain basis of knowledge and not upon a blind belief. Zen never explains. It points the way to Enlightenment with a direct sign. It is a life to be lived and not a subject for academical debate. According to Zen there is no time to be wasted in argument, for it is practical Buddhism stripped of all that might be thought unnecessary to the attainment of Enlightenment, and its aims and ideal are summed up in four propositions, by the Nichiren Sect, as follows:

1. A special transmiisson outside the scriptures;
2. No dependence upon words and letters;
3. Direct pointing to the soul of man;
4. Seeing into one's own nature;

and it is considered that these four directions will guide the aspirant to Buddhahood,

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Life in a Zen monastery is a life of strict routine and poverty. It is a life filled with purpose and a sense of vigour. Zen upholds the sanctity of work, and attached to the monastery is a farm where the monks labour to earn their means of livelihood. The Zen monk does not spend his time in continual meditation, nor does he rely upon the hand of charity to feed his body. Work and meditation go hand in hand, and the daily round is planned and adjusted to the end in view—for the case of each aspirant is individual and different from every other. The goal is reached suddenly, in a flash! Years of patient endeavour may pass by until one day some noise or gesture, a word spoken by a master or some unusual incident, will break down the bonds of limitation, and in a moment the secret is understood—the soul finds Enlightenment.

In illustration of this, the following story is taken from Mr. Suzuki's book: Hakuin (1683-1768) is another of those masters who have put down their first Zen experience in writing, and we read in his book entitled *Orategama*, the following account:

"When I was twenty-four years old, I stayed at the Yegan monastery of Echigo. *Joshu's Mu*" (this being a certain exercise in contemplation) "being my theme at the time, I assiduously applied myself to it. I did not sleep days and nights, forgot both eating and lying down, when quite abruptly a great mental fixation took place. I felt as if freezing in an ice-field extending thousands of miles, and within myself there was a sense of utmost transparency. There was no going forward, no slipping backward; I was like an idiot, like an imbecile, and there was nothing but *Joshu's Mu*. Though I attended the lectures by the Master, they sounded like a discussion going on somewhere in a distant hall, many yards away. Sometimes my sensation was that of flying in the air. Several days passed in this state, when one evening a temple-bell struck, which upset the whole thing. It was like smashing an ice-basin, or pulling down a house made of jade. When I suddenly woke again, I found that I myself was Ganto, the old Master, and that all through the shifting changes of time not a bit of my personality was lost. Whatever doubts and indecisions I had before were completely dissolved like a piece of thawing ice. I called out loudly: 'How wondrous! How wondrous! There is no birth and death from which one has to escape, nor is there any supreme knowledge after which one has to strive. All the complications past and present, numbering one thousand and seven hundred, are not worth the trouble of even describing them.'"

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THE SURVIVORS

By ALGERNON BLACKWOOD

IT is, apparently, the little knocks that hurt—a bruised corn, a kick on the shin—while in the big crash unconsciousness follows before the pain is registered. Only a man who has been in a sudden smash can realise how oddly unexpected the physical reactions can be. A well-known Alpine climber, hero of incredible escapes, has described in particular falling down a couloir, colliding with the cliffs as he banged from side to side like a bouncing ball. He saw each collision coming, he took it, but the shocks did not hurt. He felt nothing more than an intense excitement, which he describes as a kind of electrisation of the body that was almost pleasurable. It is claimed, too, that the murderer in the electric chair feels nothing, since the electric current travels faster, by several fractions of a second, than the report the nerves carry to his brain. He is dead literally before he knows it.

Lindstrum certainly was aware of no physical anguish when his omnibus skidded, struck a lorry, hovered a moment undecided, then topped over with an awful, lumbering, slow heave. It crashed upon the pavement by the Kensington Gardens railings, making a thundering roar, of which Lindstrum heard nothing but the splintering tinkle of the breaking glass. He was on the top, on the side against the park railings. He saw these railings fly sideways into space, he saw the kerb rush up at him. A man and a girl, the only other occupants of outside seats, stood up and screamed. He met the paving-stones, he thinks, slightly before the body of the omnibus did. Head and left shoulder, he believes, struck the ground together. But he felt nothing; he had no pain; he merely, as the saying has it, knew no more.

So far as his senses were concerned, sight had registered accurately enough; it was hearing, a slower vibration, that had failed, for no other sound than this splintering of glass reached his ears. Then, presently, a man's voice was audible quite close to his face: "Gone west, I'm afraid, this chap! We'll take the others first. Hurry . . .!" There was screaming, too, but a little further off, the screams and shrieks of several voices. He felt himself being lifted and carried away a short distance and then laid down upon something that was softer, anyhow, than the paving-stones.

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"Gone west, indeed!" It made him smile. But he said nothing. Needing, he believed, no immediate attention himself, he let the doctor "take the others first." He was lying on some overcoats and tarpaulins. Some time obviously had passed since the smash.

He examined himself carefully all over, for it was not his first accident, and he knew how to set about it. "Lindstrum's luck," he remembered, and smiled again. Nothing could kill him. Thoroughly and slowly, he tried each joint in turn. There was nothing broken anyhow. He saw no blood, he felt no bruises. Externally, he was whole. Internally? That might be another matter. He tested this more carefully, filling his lungs as slowly as he possibly could. Any moment he anticipated a blinding, fiery sting, a ghastly spasm that would make him sweat blood. They did not come. He inhaled and exhaled to the full with comfort. Breathing was all right. He was uninjured inside and out. "An extraordinary escape!" he decided. "No man can die till his moment comes! Lindstrum's luck again!" He grinned. He sat up.

Looking about him then, he saw the crowd, the splintered bus like a huge red broken beetle, the policemen's helmets, a couple of ambulances. All this was not a dozen yards from where he lay against the park railings, and it made him shrink, as though the picture horrified, disgusted him. He disliked it, indeed, to the point of hating it. It gave him a touch of nausea as he stared, though he realised clearly enough that this rather violent reaction was nervous and mental, of course—an aftermath of shock. That red monster, people torn and broken beneath its great shattered carcase, the curious crowd, the busy, rather clumsy police, the splendid, quick doctors—it all produced in him this sensation of intense dislike, of loathing, of ghastly human futility, the futility of living and dying. It revolted him. He turned away, so that he saw the railings and the trees instead.

The trees were better, he decided, and as a gate showed handy, he made up his mind to go into the gardens, to get away, out of sight of the immediate scene. "They've forgotten me," he thought, "and, anyhow, I don't need anything." He chuckled to himself. Rising slowly, cautiously, and finding that his legs obeyed his weight normally, he walked through the gate without being noticed, and sat down upon an empty bench some few yards along the gravel path. Just as he left the road he saw two ambulances drive away. He thanked his stars he was in

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neither of them with smashed limbs, internal injuries, or concussion. "All the same," he reflected, "as soon as the crush is over, I'll look in at a hospital, just to make *quite* sure." He grinned again at his exceptional "Lindstrum's luck." He was not even trembling. "I'm O.K.," he said aloud happily, as he made himself comfortable on the wooden bench.

His thoughts turned naturally, yet not excitedly, upon his recent experience. There had been, nevertheless, a shock, he realised, a very severe shock. His physical machinery might be undamaged, thanks to his unknown gods, but his nerves and mind betrayed a difference somewhere, though exactly where and how he could not at first determine. There was a change in him, a change, moreover, that rather asserted itself. And while he understood that this was natural enough, he became, at the same time, aware of certain elements in the change that puzzled him. He tried to ascertain in what this change consisted—what, above all, were the elements that perplexed him. These remained, despite his examination, elusive, persistently elusive.

Memory certainly was damaged. He had forgotten his own name, and for the life of him could not recall it. The sense of time, too, was queer, irregular, and these two were doubtless connected, he reflected. Time and memory were closely related, of course. Despite his best efforts, he could not determine "what time" it was now, what his age was, how long ago the accident had occurred, how long he had taken to walk to this bench where he sat, nor how long he had been sitting on it. Something had telescoped, as it were, so that past and future now had new relations that rather obliterated their usual meaning. For a moment, indeed, he saw the accident, which he called past, coming towards him out of what he usually called the future. But more than that—seeing it coming towards him, he was able to prepare for it. And hence its failure to injure him as it otherwise might have done—which, he declared, was ridiculous.

These two deficiencies of time and memory his mind clearly realised, connecting them satisfactorily as cause and effect. This made it all seem natural. It *was* natural. Of that he had no doubt. Yet it was more than strange, he began to reflect, that, sitting now on this bench in Kensington Gardens, he was a little boy again, a young lad, a youth, a grown-up man, and a man of nearly fifty—yet all of these simultaneously, so that he could choose at will which period he wanted. It was, none the less, quite natural. Just as a whole biography lies between its book-

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covers simultaneously, while a reader may focus on one or another period merely by turning the pages, he was able, somewhat similarly, to be and see all his periods of life, or any one of them separately—which he yet knew was absurd. The mental shock was sufficiently obvious. He laughed. He felt rather happy about it, oddly happy. A new experience anyhow.

These changes, yes, he grasped clearly enough, and they did not alarm him because he knew they would presently pass. But there were " elements " in the change of another kind that puzzled and perplexed him. As he rested on the empty bench and surveyed the world about him he was aware that something in him reeled. For this world about him, this familiar world he had always known, had altered in an inexpressible manner. But how altered ? He could not, for the life of him, determine.

He stared about him, while breathing deeply, cautiously. He watched the people pass. In the distance a glint of the Round Pond caught his eye, with the tops of sailing boats, white and moving. He was sailing a boat himself, a child of ten years old again—literally. He lived in those particular emotions. He experienced them all over again, suddenly understanding that this was possible because they were always *there* : it was he who had moved away from them, while yet he need not have moved away from them. He did so because everybody else did so. Simultaneously, then, he was also fifty, grown heavy rather, worldly-wise, cynical. " Odd," he reflected, " extremely odd ! But it's right enough and natural." He was not, apparently, nailed down to any period.

Before him people were passing along the gravel path in both directions. He watched them come and go. Some hesitated, as though about to sit down, for the April day was sunny, with warm sweet air. It was natural to sit in the sun and rest a moment, and he wished they would use the bench. He wanted to speak to someone, to tell about his escape ; that really was his keenest desire, he discovered. He burned to tell about it. He was bursting to describe how the bus had overturned and crashed, and how he had escaped, not for the first time either. If only some of these people would sit down a moment so that he could get into conversation with them and tell them what had happened.

Among the dozens who passed, however, he saw no one suitable, no one to whom he could talk easily and naturally, no one who would not have thought him just a crazy sort of fellow sitting on a park bench in the sun, a little drunk perhaps, possibly a rascal

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even; a beggar, or worse. He saw no single group to whom, even had they sat down beside him, he could have spoken. He picked out no one suitable.

These people, as he put it to himself, seemed somehow unapproachable. That was the right word, yes—unapproachable.

"An unreal lot," he decided. "Not real—that's it. None of them ever been through anything. I'd scare them probably. Yes, scare them." Their very looks, he noticed, avoided him. "Duds," he concluded, smiling with a touch of pity. "Only half alive, these people!"

Had they altered somehow? If so, the terms escaped him. He gazed at the grass and trees instead, feeling bewildered yet still quite happy, and it was then that the alteration in these common things, too, asserted itself. Where altered? How altered? Again, he could not exactly say. They looked as usual in one way, while in another way they were unusual. There was this startling difference. What was it? He was unable to define it, try as he might and did. The trees—well, they were fiery almost, flame-like; the familiar, clipped grass contained some idea of sound, of music. All these ordinary, familiar things shared some new factor that was startlingly different, though he could not seize and label what it was exactly. How could they look the same, he asked himself, and yet be different?

He stared and thought, and stared and thought, and then, quite abruptly, he made a sharp discovery that was satisfactory. He knew it was true, along the right line anyhow: the usual chaos of familiar things betrayed a new meaning.

"That's it!" he exclaimed aloud, with some excitement. "Part of it, at least. I see—*more* of everything." A sort of convulsive joy and wonder flooded his whole being. This set him puzzling for what seemed many minutes. Just as he saw Time as a whole instead of sectionally, so he saw these common objects entirely instead of in broken parts. It made him laugh. He felt his happiness increase. The intensity of this new experience staggered him rather. He had always been a stranger in the familiar world he knew so well. Now, at last, he was to find out where, in it all, he really belonged.

The need to speak to someone, meanwhile, became so urgent that he could scarcely control it. The longing to describe what had happened, and how he had miraculously escaped, grew

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painfully. A dozen times he leaned forward to attempt it, but each time sat back without having uttered a sound. No one sat down on his bench, no one paid any attention to him ; all passed him by. They chose benches further along the path, but never his bench. He found himself at length regarding all these park strollers as mechanical automata almost ; they were so drab, so unenterprising, so dull, so un-alive. Until, after a long time, a young man came from the trees across the road and walked towards the bench in a straight line without hesitation ; and this fellow, Lindstrum saw in a flash, was different.

He was not so drab, so dull, so mechanical, Lindstrum realised, as the others. He walked briskly, as with purpose and decision. There was something about him—lean, thin-faced, alert, like a flying man—something less dun-coloured, something light, indeed, that almost shone. This effect, at least, of light there was about him certainly. The youth walked smartly up, turning neither right nor left, glanced with a quick smile at Lindstrum, and sat down at the far end of the bench.

" Nice day," began Lindstrum instantly, in a companionable way, for he could not wait a second longer. " Taking the air like me, eh ? "

The other grinned and nodded. " That's it," he said in a pleasant voice. He took out a cigarette-case, then put it back again unopened, smiling at his companion. Lindstrum likewise realised that he himself had no desire to smoke. He took a full breath instead, staring hard into his companion's eyes. What was this radiance in the eyes and face ?

Then out it burst : " D'you know," he began eagerly, " I've just had an extraordinary escape . . ." And he described the incident in full, bringing in his earlier escapes at the tail end. " I believe I'm the only survivor," he added, " if it comes to that."

The other listened attentively, a smile growing on his young sunburned face.

" Not so funny," he remarked when the end was reached. " Because, you see, I'm another—if it comes to that."

" What d'you mean ? " asked Lindstrum, his breath catching.

The other paused a moment. " I came over to you on purpose "—the youth evaded the question.

" How—on purpose ? "

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"Well—I saw you a long way off. I knew you'd understand."

Lindstrum stared. "I don't get you quite," he said.

"Probably not," replied the other. "At first, that is." He paused. "It's this way," he went on a moment later. "Some time ago—can't say exactly how long—a week or a month, or a day, perhaps—I crashed too. In the air, you know."

Lindstrum thought hard a moment. "Injured much?"

"Oh, about the same as yourself," returned the other, with a wide, curious grin.

"Same as me?" repeated Lindstrum, puzzled.

The other nodded. "All the others were pretty badly smashed up, you see. But I escaped."

"You escaped, eh? Like me?"

"I was the only survivor, yes."

Obviously the young fellow was telling the truth.

"Damned odd, isn't it," commented Lindstrum, "that we should meet like this on the same bench . . .?" and was going on to say a lot more that was in his mind, when a group of passers-by came to a halt at this very moment in front of them. They hesitated in the sun. There were four people, including an old woman and an old man, with two younger folk. They eyed the bench. There was room on it for two still, but not for the whole party.

"It's quite warm," remarked the younger ones, "and we've got half an hour to kill. Let's take a rest."

They measured the space available.

"Room for all of us," they announced.

The party of four, after some preliminary shuffling, moved closer. They sat down. They sat down in a row. The old man sat right through Lindstrum, and the old woman sat right through his companion at the other end.

Lindstrum and his companion exchanged looks.

"That's what I meant," remarked the young aviator, "when I said I was a survivor. That's why I came across to you. We're both survivors." And they resumed their talk as though no one else sat on that bench, continuing it where they had left off, and talking perhaps for hours, perhaps for days, perhaps for weeks or months, or even centuries. . . .

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AN ELECT PRIESTHOOD

By ARTHUR EDWARD WAITE

THE "dead secrets" of French occult history are coming forth gradually into the light of day, and the lesson of recent researches is one of great encouragement as to what may transpire in the future. There was a time when one thought that the past had buried its dead in respect of the thaumaturgic heresiarch Eugêne Vintras, his so-called "work of mercy" and his miraculous Masses. But a Parisian barrister, with a gift for unearthing archives, discovered a great dossier, and little is left of this mystery except the last problem, which is how the wonders were worked. There was another time when the end of all knowledge, and little at that, seemed reached on the subject of the eighteenth-century alchemist Pernety and his Illuminés d'Avignon, the custodians *ex hypothesi* of a Masonic Rite which was one of Hermetic dedications. But M. Joanny Bricaud went to work there and here, at Avignon more especially; he was favoured past expectation, and the results are with us. So also a silence of years on the talismanic problems of Martines de Pasqually and his Order of Elect Priests was interrupted once only, in 1926, by the publication of a correspondence between Willermoz, chief of a circle at Lyons, and a certain Baron de Turkheim. That it has been broken utterly at last, and this to some purpose, will be shown in the present study.

I have said that the subject is talismanic, and there is more than one reason. Under the auspices of their Grand Sovereign Pasqually, the Elect Priesthood figured as a Masonic Rite; but they did not come forward to exhibit any "system of morality, veiled in allegory and illustrated by symbols." They were Theosophists, and as such were depositories of Divine Secrets; they were Magi and practised Magic; but as such they held Sorcery, Necromancy, and Black Arts in horror; in fine, they were men of religion, and as such the Magic of their Invocations brought to them exalted beings who were not of this world: it seems even to have been held that Christ Himself gave teachings in their Lodge-Temples. But the subject was talismanic also in the eyes of many for a very different reason. For long years an interest in the School of Pasqually signified a concern in Louis Claude de Saint-Martin, the chief French Mystic at the close of

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the eighteenth century. Apart from him, it might have remained always among the byways of Masonic history, commemorated briefly in a few records but explored in none. The bibliography of the School, almost till this day, has been practically a bibliography of Saint-Martin. On the side of appreciation and criticism, the expository literature began so far back as 1852, with an essay on his doctrine and his life. M. Caro, its author, is utterly unknown now, but if his monograph was denied consideration, the latter had at least been earned if not obtained. The next evaluation was coincident with the first appearance of Saint-Martin's important correspondence with Baron Kirch-Berger in 1862, the same year being marked by M. Matter's suggestive study of the mystic and the circle to which he belonged. It is the work of most permanent interest which attaches to the name of Matter. Adolphe Franck followed in 1866. He has repute in the literary history of France, but he will be remembered by his Memoirs of Saint-Martin, even if his work on the Jewish Kabbalah passes into the limbus.

These early examples may be taken to stand in summary form for the existence otherwise and later of a not inconsiderable literature which has grown up on things Martinistic and has been grouped naturally and inevitably about a central figure, being that of the only French Mystic who can be held to count at his period, and he of whom Joubert said long ago that "his feet are on earth but his head is in Heaven." Now the precursor of this cultured and illuminated teacher was Martines de Pasqually, and the environment of his earlier life—from which, moreover, he never emerged entirely—was precisely that Masonic Rite for the foundation and development of which Pasqually carried a Hieroglyphical Warrant, and Lodges of which were established at Bordeaux, Lyons, Paris, and elsewhere. It was the comet of a season and burnt itself out quickly when the Grand Master passed from this life in 1772. The mysterious Warrant, which no one could read and no one has seen since he voyaged to St. Domingo, may have emanated from Unknown Superiors or may have been his own device. It matters little except on the score of sincerity—and even this might have survived at the period—because Pasqually, his personality, his influence, were the only warrants which counted, and they proved convincing enough for those who knew him.

It happens that all books, monographs, and pamphlets which constitute the critical literature of Martinism are long since out

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of print, while many are hard to obtain. It is this fact which readers must bear in mind as I pass on to speak of a monumental work which M. R. Le Forestier has added recently to his Researches on Masonic High Grades, more especially those of France, and to his thesis on the Illuminati of Bavaria.* It may be remembered also, if I am permitted to venture for once on a personal note, that this article is the work of one who is acquainted with all Martinistic literature, as well as with most references thereto and citations therefrom in French occult reviews and Masonic works. We must be dissuaded, however, from regarding M. Le Forestier's extended record as in authentic correspondence with its title: it is concerned with Pasqually, his Elect Priesthood, his theosophical doctrine and its sources, its organisation considered as a Rite of Masonry, its story from that standpoint, and the chief personalities who worked with him for its welfare and progress. It is therefore throughout and only a study of the Order of Elect Priests. The point demands registration because there was a wide field of Occult Freemasonry in France of the eighteenth century outside the Pasqually foundation, and it might require another volume of equal proportions to set forth at full length the pretensions and enthusiasms, the attainments, aberrations and follies of Alchemical, Magical, Kabbalistic, Magnetic, Swedenborgian, and even Mystical Systems which came to birth under the banner of Freemasonry between 1760 and the days of Revolution.

Within the limits of its proper subject, it remains that the author has taken all available materials in printed sources and has made an intensive study therefrom. The result is representative in a plenary sense. It is written with understanding and sympathy, underrates and exaggerates nothing, parades no personal opinion, and in fine omits nothing. It opens with a clear analysis of Pasqually's notable treatise entitled *Réintégration*, which contains the theosophical reveries of the Order in the form of a Commentary on Genesis. It unfolds therefrom the occult practices of the Priesthood, which constituted its title to existence, and subsequently goes in search of an origin for both in Bible and Talmud, Jewish Kabbalism, and the occultism of Christian centuries in Europe, including Rituals and Grimoires of Magic. Sidelights are sought and found in Pasqually's relation as a Theosophist with Catholic Christianity, old Gnostic heresies,

* *La Franc-Maçonnerie Occultiste au XVIIIe Siècle et L'Ordre des Élus Coëns*, par R. Le Forestier. Imp. 8vo, pp. 576. Paris: Dorbon-Ainé. 45 francs.

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and the Mysticism of the eighteenth century. The story of the Order follows, including a valiant attempt pursued in all directions to shed light upon the Priestly Rituals. There is no question in my own mind that M. Le Forestier's treatise is and will remain a standard work on its subject. It is to be regretted that in one instance, but, as it would seem, in one only, he has been content to derive at second-hand. It should have been possible surely to consult in France that important contribution to the subject which was made in 1801 by Abbé Fournié,* seeing that I have been able to meet with it here in England; but M. Le Forestier derives from Matter. It is to be regretted also, or is at least by myself, that there is so little understanding of Saint-Martin; but the reason is not far to seek; the author has none practically for that inward and mystical way which drew *le philosophe inconnu* from the Ceremonial of Divine Magia, so-called, to the experience of Divine Union.

It has been made plain that M. Le Forestier owes nothing to unpublished sources, but such have been known to exist, and that in considerable proportions, since Matter wrote on Saint-Martin in 1862. Some portions of these have been published by Dr. Papus, Steel-Maret, Albéric Thomas, and others. It is assumed or suspected that M. Joanny Bricaud, as custodian or president—so far as it survives—of the *Ordre Martiniste*, founded by Papus, has important unprinted memorials, and others in private hands are heard of from time to time. Presumably the most important of all—among those known to survive—came into the hands of Papus, being the archives of Jean Baptiste Willermoz, a part only of which relate to Pasqually and his occult foundation. While M. Le Forestier was at work on his memorable undertaking, it would seem that these documents were placed in the hands of M. Paul Vulliaud, author of *La Kabbale Juive* and a monograph on Joseph de Maistre, both of which were noticed long ago in the OCCULT REVIEW. It has come about therefore that the publication of Le Forestier's volume was followed quickly by that of M. Vulliaud on the Rose-Croix of Lyons in the eighteenth century.† The practical simultaneity may seem at first sight ill-starred, but the theses are not in competition, nor can a serious student of one dispense with the other. M. Vulliaud presents from his archives the correspondence

* The full title is *Ce que nous avons été, ce que nous sommes et ce que nos deviendrons*, published at London in the year mentioned above.

† *Les Rose-Croix Lyonnais au XVIIIe Siècle, d'après leurs Archives Originales*, par Paul Vulliaud. 8vo, pp. 392. Paris: Emile Nourry. 36 francs.

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of Martines de Pasqually with Willermoz and certain instructions to Elect Priests, all belonging apparently to the year 1774. His chief personal contributions to the subject are a notice of Pasqually, another on Abbé Fournié, and an extended study of Willermoz in respect of his Masonic career. M. Vulliaud has been challenged in *Le Voile d'Isis* for the ridicule which is heaped upon his subject and for reproducing all Pasqually's grammatical and orthographical mistakes. It matters little to myself, because he gives the documents, now *in extenso* and now in summary form. He gives them also in respect of several activities outside the present consideration—Protocols of the Strict Observance at Lyons, the Register of the Masonic Congress at Lyons, Records of a Society of Initiates arising out of *Le Loge de la Bienfaisance*, also at Lyons, and a prolonged account of séances at which a subject in the magnetic trance was not only placed in communication with departed spirits, but gave answers to questions, some of which belong to Masonry. Willermoz was one of the sitters but did not entrance the subject. Taken altogether, the collection is priceless, that is to say, on the side of history and of French Freemasonry on its occult side at the period.

In conclusion, my readers must not suppose that we have come to the end of all knowledge regarding the Elect Priesthood. By the orders of Las Casas, its last Grand Sovereign, then abdicating, the Archives of the Order were deposited with Savalette de Langes, President of the Great Masonic Lodge of Philalethes. They were delivered in sealed parcels and are not to be confused with the Willermoz dossier. What has become of them? May not these also in the time to come see light of day? As one who has devoted his life to research, I tend to believe that a star overwatches research and in most unexpected manners sees at last to its reward.

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THE THREEFOLD NATURE OF MAN

By JEAN DELAIRE

CENTURIES before Saint Paul described man as composed of body, soul and spirit, the ancient religions of India, Egypt and China had taken the threefold nature of man as the basis of their psychology, further dividing and subdividing those three principles until they had obtained a fivefold, sevenfold and even a ninefold classification. But however complex their systems, all were based on the fundamental fact that man is a composite being in whom spirit and matter meet and are temporarily united by means of an intermediate principle, the soul, or Ego.

How came the wise men of old to know this, and to know it with such absolute certainty that they made it the foundation-stone of their religious and philosophical systems ?

Strange to say, after some thousands of years this question is answered to-day by independent investigators in the laboratories of England, France and Italy. *They knew because they saw ;* they saw because they experimented. By means of the power now known as hypnotism, they were able to observe and to isolate these various principles, and so discover the exact relationship between them. And the modern exponents of that most modern of sciences, Psycho-physiology, know this because they also have experimented, and in doing so have re-discovered the ancient paths of approach to the mysteries of man. They also have seen the soul, have noted how it acts upon the body, and is itself acted upon by the still higher principle known as the Spirit, or Monad.

The old names still persist in the domain of religion and philosophy, but science prefers a more concrete terminology—a terminology which has been found to coincide in a most remarkable way with that used from time immemorial by the students of occult science. Where Saint Paul said "body," modern psycho-physiology says "physical body and etheric double" ; where Saint Paul said "soul," it says "astro-mental body" ; but spirit is still called spirit, the triple reflection in time and space of the three aspects (Persons) of the Deity, the Logos of our system.

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Classification of St. Paul.	Classification of Modern Psycho-physiology.
Body	Physical Body. Etheric Double.
Soul (Ego) ..	Emotional (astral) Body. Concrete Mind (Lower *Manas*). Abstract Mind (Higher *Manas*).
Spirit (Monad)	Divine Soul (Buddhi). Divine Spirit (Atma). (The classification of the last three principles varies somewhat with the different schools.)

Thus occult science perceives, interpenetrating the physical body, its etheric counterpart, or "double," the "ectoplasm" that plays so large a rôle in modern séance rooms, for it is of all human principles the one most easily detachable from its physical sheath. It is the vehicle of the life-forces which flow into man from the outer world, from air, sun and light-rays; hence the very serious dangers that beset the medium who habitually lends himself to the projection of his etheric double.

Interpenetrating the etheric double, in just the same way as the etheric double interpenetrates the physical, is the astral or "starry" body, the vehicle of the emotions, desires and passions, whose radiations form that brilliant aura seen by clairvoyants as enveloping the physical form in a cloud of swiftly changing colours.

This astral sheath is in its turn interpenetrated by a still subtler principle, the mental sheath or body, the vehicle of thought usually visible to clairvoyance as a golden nimbus such as medieval artists used to paint around the heads of their saints, and which is often depicted by Indian sculptors—as rays emanating from the head of the Buddha. It is claimed that these three principles, etheric, astral and mental, have been photographed by Dr. Baraduc in Paris, Dr. Kilner and others in London; and the serious student is referred to the books written by these pioneers. *

As the etheric double in its physical encasement constitutes

**L'Ame Humâine* and *La Vie Posthume*, by Charles Lancelin. *La Survivance de l'Ame*, by Dr. Fugairon. *Les Matérialisations de Fantômes*, by Dr. Gibier. *Les Fantômes des Vivants*, by Hector Durville. (All these are published by M. Durville, 23, rue St. Merri, Paris, IVe.) *L'Extériorisation de la Sensibilité, Les Etats Superficiels de l'Hypnose, Les Etats Profonds de l'Hypnose*, by Colonel de Rochas. (Published by the *Libairie Générale des Sciences Occultes*, 11, Quai St. Michel, Paris.) *The Human Atmosphere in Health and Disease*, by Dr. Kilner.

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the body, so the astral and lower mental principles constitute the soul, or Ego.

If it be asked, how do we know this ? the answer is simple : By direct experiment on hypnotised subjects—experiments so far-reaching in their results, so tremendous in their implications, that to all who have witnessed them, or who are at all aware of them, it is a matter of profound wonder that so little should be known about them outside the circle of scientific men engaged in this work.

For many years hypnotism has been employed intermittently in the hospitals of Europe and America for the alleviation of pain or the healing of certain nervous disorders, but without any idea on the part of the operator of the real nature of the hypnotic passes : only serious students of Occultism were aware of the significant fact that hypnotism, like magnetisation, simply consists in the forcible ejection, by the operator, of the subject's etheric double, together with the still subtler bodies which interpenetrate it.

At a spiritualistic séance where materialisations occur, exactly the same phenomenon is repeated, the only difference being that the place of the visible hypnotist is taken by some invisible entity who, by a still little known process, draws out of the medium his etheric body—to which the name ectoplasm has recently been given.

In the series of experiments conducted during many years by Colonel de Rochas and his colleagues, and quite recently repeated and extended by M. Lancelin, M. Durville and other French savants, the invariable procedure is as follows :

The subject is placed in a hypnotic trance, either by magnetic passes, by mere word of command, or even by silently willing him to sleep. His first condition is the one known as lethargy, a state which always intervenes between the different and quite distinct phases of the hypnotic sleep. Following upon this, there appears the phenomenon of somnambulism, a condition differing from normal consciousness merely in this, that the subject becomes extremely amenable to mental suggestion, and that his skin loses all sensitiveness—the first sign of the withdrawal of the subtler bodies. If now the passes are continued, the state of somnambulism is succeeded (after another interval of lethargy) by the second hypnotic state, known as that of *rapport* (contact), when the subject becomes oblivious to every-

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thing except the presence of the hypnotist, and the exteriorisation of sensibility is still more marked.

Another phase of lethargy then intervenes, followed by the third hypnotic state. The physical body of the subject is now completely impervious to sensation; in other words, his subtler bodies are almost entirely withdrawn from their physical encasement. After still another phase of lethargy the fourth state of the hypnotic trance becomes apparent. To clairvoyant vision this is in many respects the most interesting of all, for at that moment the ectoplasm definitely shapes itself into the likeness of the physical body, and is seen as a luminous, semi-transparent form standing at the left side of the entranced subject. The subject himself is now little more than an empty shell; his sensations, memory, volition—all his higher faculties residing in the astro-mental body—have been transferred to the exteriorised double.

Proofs of the objectivity of this phenomenon are of various kinds, and may be classified as follows:

1. All hypnotised subjects in the state of lucidity, or induced clairvoyance, when asked to describe the process of exteriorisation, do so in identically the same terms. This, however, might be due to unconscious mental suggestion on the part of the hypnotist.

2. The testimony of the trained clairvoyants, who are usually present at these experiments, confirm on all points the descriptions given independently by the entranced subjects; but the same objection as to the possibility of unconscious mental suggestion might also apply to their statements.

3. The use of photographic plates—a process which, although at times remarkably successful in recording the impress of the subtler bodies, as numerous photographs testify—is yet too much in the experimental stage to be altogether reliable. This method cannot therefore, in the present state of our knowledge, be looked upon as entirely conclusive.

4. The fourth test, however, affords a more definite proof of the objective existence of the exteriorised double; and it is this: If the hand of the operator is extended towards the place occupied by the double, a sensation of extreme cold is invariably experienced. "I felt as if my hand had suddenly been plunged in a refrigerator," records M. Lancelin in his book *La Vie Posthume*.

5. The fifth test is still more conclusive. If the apparently

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empty air is pinched at the place occupied by the double (the experimenter taking care not to be seen by the subject), there will immediately be a reflex movement in the subject's physical body. This is the phenomenon known as repercussion, which has been the cause of so much misunderstanding in the production of spiritualistic phenomena. This repercussion operates by means of the fluidic cord uniting the etheric double to its physical counterpart, and acting as the channel of the vital forces. This is the silver cord mentioned in the Bible, the breaking of which means the death of the physical body.

Another and very interesting method of proving the objectivity of the double is to hold (unknown to the subject) various strongly-flavoured foods, such as brown sugar, aloes, peppermint, etc., to the spot indicated by the clairvoyants as that of the double's mouth. At once the physical body exhibits reflex movements of pleasure, or of disgust, according to the flavour "tasted" by the etheric double.

To avoid all possibility of unconscious mental suggestion, these various foods are placed in opaque vessels of similar size, shape and colour, and handed by one of the assistants to the operator, who is thus completely ignorant of their contents as he presents them, one by one, to the etheric double. Yet this experiment has always been successful.

It has already been stated that the fully-exteriorised double takes with it both the astral body (or emotional principle) and the mental body (or thinking principle). In other words, the soul, or Ego, of the man is outside his body, but still united to it by the cord of fluidic matter already alluded to.

But the disciples of Colonel de Rochas went further still in their experimental work. M. Hector Durville, experimenting on the lines laid down by his great predecessor, noticed the curious fact that when the etheric double had been fully exteriorised, further hypnotic passes on the subject's physical body appeared to have no other effect than to cause extreme fatigue to the hypnotist. He then conceived the idea of making passes, not on the entranced subject, but on the exteriorised double. Almost immediately the clairvoyant began to describe the formation of another or *second double* slowly emerging from the first. This proved to be the exteriorisation of the astral body from the etheric, just as the etheric had previously been exteriorised from the physical; there was likewise, between it and the etheric double, a connecting cord of semi-luminous, subtle, matter.

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Another significant discovery made by M. Durville was that while the etheric double, the channel of the vital forces, ever remains in close proximity to its physical counterpart, the astral body may be sent to a distance, the link between it and the etheric double being of almost infinite elasticity. As the second double became more and more definitely formed, and also more luminous, the first (etheric) became fainter and duller in appearance; and when the astral body was sent to a distance by the hypnotist, the etheric double immediately re-entered the physical body.

Emboldened by the success of these experiments, and inspired by Dr. Baraduc's discovery of the mental aura (or emanation from the mental body, which he had succeeded in photographing), other savants tried to isolate the mental body by separating it from the astral; but the nervous reactions upon the entranced subject became of so alarming a character that they did not dare to push the experiments any further. Sometime afterwards, however, M. Charles Lancelin succeeded in isolating the mental body (the lower *manas* of theosophical nomenclature), and later on another distinguished savant, M. Lefranc, was able to isolate a fourth principle, which was presumably the higher mind (higher *manas*) or intuitional principle.

To a thoughtful reader, it must already have become apparent that hypnotism and magnetism, spiritualistic and kindred phenomena, are fundamentally identical processes, all of them consisting in the exteriorisation, either natural or induced, of man's finer bodies and higher faculties; in short, they are means to the temporary liberation of the soul from its prison of flesh. Sleep is nothing else, and death itself is merely a more prolonged sleep.

All who have carefully and sincerely, with no other motive but the finding of truth, experimented on the lines mentioned above, have come to the conclusion that the only difference between sleep and death is that in sleep the "silver cord" is intact, whereas in that longer sleep we call death it is broken. Actually there is no other radical difference between what is technically known as the phantasms of the living and those of the so-called dead.

To-day, therefore, it is not only religion which offers us a pious hope of immortal life, it is science—the psycho-physiology created by a band of earnest pioneers athirst for truth—which asserts that death is but a form of sleep, and will as surely bring with it another dawn, another and fuller day.

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IS THIS JACK LONDON?
His "Spirit" Talks With Upton Sinclair

(Part I.)

My friend Jack London has been dead fourteen years. Just before his tragic death, my wife, who had never met him, had an overwhelming presentiment that he was in trouble, and talked to me about it, until I offered to take her up to London's ranch, five hundred miles from our home. Then came Press reports of his death, followed by letters from George Sterling, declaring that London had taken his own life. Not more than two days after his death, and for weeks thereafter, my wife and I received telephone calls and letters from spiritualists in Southern California, telling us that Jack London was making efforts to communicate with us. My wife, who was as materialistic in her attitude as Jack himself, laughed at the idea.

But of late years my wife has discovered the faculties called "psychic," and we have carried on experiments which have proved to us the reality of telepathy.

I have satisfied myself that there exists in this Universe a mass of mental phenomena of which we have as yet very little understanding. I know that, as there are universes beyond our earth, and yet others inside the tiny atom, so also there is a universe of mind-stuff; innumerable forms of conscious, unconscious and half-conscious phenomena, about which we are beginning to catch hints. I know it is possible to get knowledge in ways outside those of our five senses, and apparently outside the limitations of time and space. I know that I have been brought into touch with psychic energies, but I cannot tell you whether they are survivals of old friends and relatives, or parts of my own subconscious life, selected out of the stores of my memory by a medium and shaped into the semblance of living organisms—somewhat as I myself, a novelist, take an assortment of ideas and feelings out of my own soul and mould them into a "character" which seems real and living to readers in a score of different lands.

It may be that before many years we shall know which view is nearer the truth; again, it may be centuries before we have minds sufficiently developed to understand these happenings. How long it will take depends in part upon our breaking down

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the prejudice of official science, which damns all these phenomena in a mass, simply because they are too marvellous for belief.

I invite you to a séance with a spiritualist clergyman and medium, Arthur Ford, and also to the subsequent discussions between Prof. Wm. McDougall, my wife and myself. I can't give everything, for the séance lasted more than an hour, and after it we three investigators spent three hours going over my written notes and considering every detail. But this article contains the essential points. Having finished it, I asked the patient and kind psychologist to go over it. He has no responsibility for my notes, but allows me to say that to the best of his recollection they are substantially correct.

The place of the séance was a reception room in the People's Spiritualist Church of Los Angeles; the time, three p.m., July 16, 1930. Before setting out for the place, I selected from my letter-files five letters from persons who have "passed over": Jack London, Eugene V. Debs, George Sterling, Georg Brandes, and Sir Arthur Conan Doyle. I wrapped each of these letters (the Brandes one a postcard) in a large sheet of green paper, and sealed each in a brown manila envelope. My wife and McDougall inspected them, to make sure they were intact. I purposely desired to avoid knowing which envelope contained which letter —this in the hope of excluding telepathy. At the last moment I realised that we should be lost without some way to tell one envelope from another, so I numbered each envelope with a pencil.

Mr. Ford is thirty-three years old, a graduate of Transylvania College, an old institution in Kentucky controlled by the "Disciples of Christ." He has twelve clergymen in his family, and became a clergyman of the "Christian" Church; afterwards he founded the First Spiritualist Church of New York. He is a good platform speaker, sincere, always interesting, frequently witty. He explained that his best work is done in trance, when he is "controlled" by a spirit called "Fletcher," a French-Canadian school friend who has "passed over." Even though we might not accept "Fletcher" as a real person, we were asked to pretend to do so, because that is the way to get results. We agreed, and Mr. Ford tied a handkerchief over his eyes, to shut out the daylight, and sinking back in his chair, began to breathe a bit more heavily, and to toss restlessly. Several minutes passed, and he was, presumably, in trance.

Suddenly the voice of Fletcher: French-Canadian accent,

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as it were superimposed upon the Ford voice. Mr. Ford had explained that this was to be expected, because Fletcher was using his speech organs. Said Fletcher: "There is a spirit present, an old lady; she gives the name Hardwick—no, something like that." After some stumbling he changed the name to Harden. "She did not know you; she died young." This was addressed to me. My maternal grandfather was named Harden. I had never heard of a Sally; I wrote to my mother and learned that I have a cousin of that name. I am now trying to find out whom this cousin was named for.

Next Fletcher addressed "the Professor." "I see a spirit, Rebecca, Becky—beautiful—your mother or grandmother, she calls you Willie." Said McDougall: "Correct. My mother." Said Fletcher: "She is not as big as you—small—black dress with white spots, dark, long sleeves." McD.: "I don't remember that." F.: "She has a white collar, white hair, she died a long time ago. She has eyes like you. Her throat was wrong, her lungs wrong." McD.: "She suffered with bronchitis." F.: "She died of that." McD.: "That was not her principal trouble." F.: "I hear a word, little, something Scotch or Irish." McD.: "Tiny?" F.: "No—a little bit, something like that—Smalley." McD.: "Smalley was my mother's maiden name." F.: "She wishes you would make up your mind that you have the evidence of spirit life. There is Sandy or Andy—Andrew in her family. She opens the Bible and points to Isaac. They are Bible names—she loves the Bible. Isaac is her father—no, *your* father. There is Laura in the spirit world."

Prof. McDougall knows of no Andrew in his mother's family, but he has a son named Angus. He knows of no friend of his mother's named Laura; but the mother's name was Rebecca, and the father's was Isaac McDougall. In subsequent discussions with my wife and me, the psychologist pointed out that the medium had had two days' notice of this séance, and who was to attend it, and might have got the data from "Who's Who." Prof. McDougall did not imply that Ford had done this; but as he might have done it, the evidence was invalid. The same thing applied to the name Harden, furnished to me; from "Who's Who in America" you may learn that my mother's name was Priscilla Harden.

But next day, when I came to investigate, I made a curious discovery; no reference book known to our librarians gives the first names of the mother and the father of William McDougall!

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"Who's Who in America," gives the initials, while the English "Who's Who" gives nothing. I examined every volume back to 1913, when the name of William McDougall first appears; then I asked two reference librarians, one in the Pasadena public library, the other in the Los Angeles public library, to see if they could find the names. They searched encyclopædias, magazine articles, and books, but failed. McDougall himself cannot think of any possible source of this information. We agree that these "Bible names," Isaac and Rebecca, are unlikely for a mother and father of the British cultured classes.

Fletcher turned to Mary Craig Sinclair, my wife. "Here is something strange—who is Phœbe? Her father calls." M.C.S.: "I am Phœbe." F.: "That is not your real name." M.C.S.: "No, a nickname." F.: "Is your father in the spirit world?" M.C.S.: "No." "There is someone who is fond of you and has passed on. I hear 'Sister Phœbe.' Have you a brother who has passed on?" M.C.S.: "No, but a sister." F.: "I get the name Jess. Yes, Kimball—Kimball—no, the last part is not right—this man wants to give it Kimbrough." M.C.S.: "The other is correct, too." F.: "Uncle Jess Kimball says about Phœbe that her real name is Mary. He says something about trouble with his leg, his right leg. Does that mean anything to you?" M.C.S.: "No, but I know a person named Kimball."

Now anyone may learn from either the English or the American "Who's Who" that the name of my wife is Mary Craig Kimbrough. But where are they going to learn the fact that when she was a little child, nearly forty years ago, her father used to call her "Phœbe" in play? You will note Fletcher hearing "Sister Phœbe," and inventing a dead brother to account for it; but the truth is, the father would recite a nonsense verse: "Oh, Sister Phœbe, how happy were we—be"—and this gave annoyance to the little girl, for the reason that there was an old negress, an ex-slave on the plantation, called Phœbe, and the child did not want to be called after her. I, myself, had never heard the name, and was surprised when my wife claimed it. In order to get that name, Fletcher must have had a spy service, capable of getting at two days' notice a bit of information from the memory of an eighty-four year old planter in the Mississippi delta.

The "Jess Kimball" requires mention. My wife has a woman friend, Jessie Kimball, and Jessie's sister, Esther, slept in a certain room in our home before she died. After her death my wife told me she could hardly bear to go into that room. "I just feel

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that Esther is there," she said. "I don't know how to account for it, she is there all the time, and wants to talk to me." I am not assuming any "spirits"; but does it not seem plain that Fletcher got an association train out of my wife's mind? Kimbrough, Kimball, Jessie Kimball—and possibly even farther back—Esther, Bible names, Rebecca, Isaac! Certainly I assure you of this—Mr. Ford had never conversed with my wife prior to the séance. He may have read about "M.C.S." in my books, but nowhere have I written about "Sister Phœbe" or Jessie Kimball.

I wrote to our friend Jessie Kimball, explaining this series of incidents, and asking her to forgive me a personal question: has she had any trouble with the right leg? This brings the reply: "For some time my right big toe bothers me. When I sit down to read my toe has the most unpleasant feeling, as if it were tightly bound." You may call this an odd coincidence if you prefer; but I ought to add that this item of information was assuredly not in the mind of myself or my wife at the time of the séance. Except for a casual meeting in a public gathering, we have not seen Mrs. Kimball for a couple of years.

Now Jack London! Fletcher turned to me. "There is a person here you knew in life—John, called Jack. He talks about writing. His name is London. On the earth plane he read a spiritualist book, *Roving Stars*. He is the nearest to you." There is a defect in my notes here; (there was something to the effect that Jack had been changed in the spirit realm; on earth he had been antagonised by me, or had antagonised me. But we both wanted to upset things.) Said F.: "Did you go on a boat trip with him?" U.S.: "No, but he went on one." F.: "He went, to fight out a great conflict with himself. He calls you Upton, no, something shorter, like Uppie. He says that you have a letter from him here. Is that so?"

Now this was certainly a striking circumstance. How was Fletcher to guess that I had a letter from Jack London with me? To be sure, I had five legal-sized manila envelopes in my hand, but I had not spoken of them, they might have been empty, intended for note-taking, or they might have held other objects than letters. No word about the contents had been spoken in or near the place. No one but my wife and I knew what the envelopes contained; and our conversation about them had taken place in our home.

I answered the question: "I have a letter." Said F.: "Give it to me." Said I: "I am sorry, but it is sealed up in one of

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these five envelopes, and I don't know which one." Said F.: "Give me them all." He took them in his hands, and thereafter, through the rest of the séance, he would turn them over and over, holding one separately. He said: "There are others here, more personal. The people are all over here"—meaning that the writers of the letters were dead. U.S.: "That is correct." F.: "There is one named Eugene. It is Eugene Debs." U.S.: "That is correct." F.: "It is very confusing. They get all mixed up. You should have kept the letters separate. But no, you could not have done that. Your vibrations, they come, too. When Debs wrote this he was very—he was entering towards the end. He says"—and here is another defect in my amateur note-taking; I am not sure whether it was Jack or Gene who was supposed to say: "I have brought a man, Ben Wilson. He is here." Fletcher made the remark that Debs was "ugly, but a beautiful soul," and then he said that Jack's daughter had had "some cheap publicity" and Jack was sorry about that, it was "tawdry." This was presumably a reference to a divorce.

I had chosen this particular letter from Jack London because it had been written during the cruise of the *Snark*; it had been mailed in Hobart, Tasmania. Later on Fletcher said of it "a short note, some plan not finished, a bread and butter note, you understand! Thanking you." The letter contained an apology for not writing, on account of illness, and said that Jack had picked up a copy of a new novel of mine in Hobart, and in thi she was "in luck." The reference to *The Star Rover* is obvious; this book is a favourite with spiritualists and occultists. There is a Ben Wilson, an old friend of London's, still living; he tells me his grandfather, deceased, had the same name, but did not know Jack.

As to the Debs letter, it had been written in Atlanta penitentiary, near the end of Deb's life. Fingering over the envelopes, Fletcher came back to it, saying as follows: "Eugene, in the letter, is trying to say he had no real bitterness, he would be happy if he could accomplish all—he had written—he wanted to do something that was not personal, but for a cause." Some of the obscurity in the above might be due to my notes, which, being taken in longhand, were incomplete. The subject of the Debs letter is as follows: Debs was distressed because of a rumour in the penitentiary that I had sold out *The Jungle* to the Chicago packers and the book could no longer be had. Debs had said to his fellow-prisoners, he would "stake his head" that the story

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was a lie, and he asked me to mail it for him and tell where *The Jungle* could be bought.

Let us finish with the letters, which Fletcher kept coming back to. "One from England—something business, asking rights—something about publishing." The letter from Sir Arthur Conan Doyle informing me that he had read the manuscript of *Mental Radio*, and did not think I could find a publisher for it, but would have to let the best part of my evidence be published by the British or the American Society for Psychical Research.

Again Fletcher said: "One other from Europe—German or Scandinavian. It is this one"—he held up the envelope numbered "four." "Or this"—he held up number five. (Upon examination, after the séance, the envelope containing the Brandes postcard was found to be number four.) Fletcher continued: "The Scandinavian one is congratulatory, the writer is enthused. Does his name begin with a K?" I answered no, and Fletcher said: "I can't get it." The postcard from Brandes, who was a Dane, contained two paragraphs, the first acknowledging the receipt of a book, and the second saying: "I was rejoiced to see the handwriting of a man whom I have long time admired, and shall read your book when, after months, I return."

(*To be continued.*)

FRAGMENTS

By A. B.

EXPERIENCE.—In the crucible of experience all our ideals, our mental conceptions, our mental sacrifices, our love of humanity, must be tested. Until then they are not truly our own, but if they stand the test of experience they are ours for ever, for what is experience but the bringing to birth of that which we have conceived within.

SUCCESS OR FAILURE.—There is no failure until there is a possibility of attainment.

PEACE.—Peace is the turn of the tide, it is the point when the individual begins to give up the seeking of anything for the separated self, when he begins to know himself as one with all that is.

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A PHASE IN MAN'S EVOLUTIONARY PROGRESS

By F. A. LAMPRELL

IF we accept the theory by which man, through the medium of countless lives, arrives at that state known as the Perfect Man, he must at some time find himself a philosopher. There is, perhaps, no word to which a greater number of meanings have been given than to philosophy; it might not be too much to say that every philosopher has a more or less different interpretation. To me, philosophy stands for the reconciliation of material manifestation with immaterial fundamentals, or in other words the reconciliation of the changing to the changeless and by which the relationship between the two is seen to be but One throughout. Seen from this viewpoint, it follows that philosophy at some time must, of necessity, be a study of deep concern to the pilgrim. Man cannot be satisfied continuously with the changing phenomena of material existence; with all its varied and multiple attractions there is that part of himself to which physical matter cannot appeal and which at some time becomes sufficiently dominating to demand attention. At such a time philosophy claims him, and this once attained never actually leaves him. Once this break has been made from material conditions there has happened a thing of the greatest portent, and it is with a phase in his life from now onward that I propose to deal. It is not my purpose to offer any opinions on the different attitudes taken up by neophytes in philosophy to this abstract subject; they vary according to the philosophers themselves, and are naturally as varied as the "make-up" of the individuals themselves. There is, however, the one type which I have in mind and to which what I have to write refers, and that is the earnest philosopher. Those who dabble in philosophy as a passing cult or conventional novelty are not entertained here and have no part in my remarks; it is with one who devotes himself seriously and in deep earnest to the solution of the riddles of life here, and their application to permanent existence, that is my concern, for he is a philosopher whatever may be his interpretations of what he finds.

Philosophy, broadly speaking, may be said to be represented by very many schools of thought, but all can be said to represent

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a process of attainment; each school is working for an attainment of its objective, be that objective either an end in itself or a stage in a process. In this process, therefore, the philosopher finds that every action, be it solar or planetary, is something for him to consider in the light of his philosophy. All the forces and expressions by which he is surrounded have a meaning for him; the seasons of the year, the mineral, vegetable and animal kingdoms in all that he sees of their lives, both in relation to themselves and to others; the four—or we can say now the five—elements; all the manifestations of what is generally called Nature; and finally, that which affords him the greatest scope for analysis and deepest concern in his inquiries, *i.e.*, mankind. Life is henceforward a problem for him for solution wherever he finds it, and until his philosophy is complete, to be understood by him. There is no event, either the most important and far-reaching, or the least significant and circumscribed, but should be explained by him in its cause, effect and purpose, and until this can be done satisfactorily his philosophy affords only an insufficient answer. It is seen, therefore, what a great task awaits every would-be philosopher, and it is not surprising that initial attempts so often end as such. The "taking things as they come," or it's "God's way," are much easier conclusions, but many, finding themselves unable to accept the easy method, demand of themselves an explanation, and then become philosophers. It is with the task itself and his own attitude towards it that I am now concerned to explain the meaning to be attached to the title of this article.

The task is prodigious, and the more it unfolds itself the more stupendous it appears. Sometimes in the philosopher's early days the reconciliation of effects to causes, and the reasons therefore, appear to be complete and his philosophy to have an answer for every problem. There is the enthusiasm of this possession answering life's problems which one is very susceptible to, and in consequence a too-ready answer for the inquiries created by certain happenings. These early days are very happy ones, comparatively speaking, but there has been an insufficient searching, and the enthusiasm first experienced becomes subdued and gives place to the calm of reasoning. This is well, because experience has been too brief and only by experience is the real test supplied. As I remarked earlier, every happening in the philosopher's experience demands a solution from him as to its cause, and the reason for both cause and effect as applied to a process, and this being so, the philosopher's life becomes fuller

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than before, while at the same time his particular philosophy is being subjected to a severe test. Material existence in its ever-changing phenomena universally, nationally and individually, shows very clearly that however much man may desire to consider his own part alone, his philosophy must have an answer; for events which are not, strictly speaking, shall we say, his concern. His outlook and the necessities he imposes upon his philosophy broaden and his difficulties multiply. The greater his responsibilities to others become, and the more he associates with and experiences of his outside world, the more problems are presented to him. The most trivial happening, as well as the most important, are playing their part in a world-process, and although impermanent, are the handmaidens of a process which leads to spiritual attainment. The philosopher is not in the position of some religionists who are content to leave it to God, or of those who do not trouble about reasons but accept happenings as happenings and nothing more, and will praise or blame as they choose. With the waning of his first enthusiasm comes the test. It appeared very simple in those days to say, for instance, " material possessions are of little concern to me ; all I want are the bare necessities " ; or, " whatever ill or injustice befall me is not really so, it is apparent only " ; or again, " whatever happens to me is due to Karma and is for me to accept in the calm of true philosophy and to extract the lesson conveyed therein." It is an actual necessity that these tests should be made, *and it appears that the moment for Karmic debts coincides with the tests which follow the embracing of philosophy by the one concerned.*

The philosopher is to realise that theory is incomplete and that what he was eager to accept as theory must be understood in practice if the lesson is to be complete. If, up to this moment, he has ignored the deeper meaning of physical existence, he has doubtless committed most of the errors of ignorance, which have created a character needing corrective discipline which alone can wipe off past debts as well as build better qualities. Now is the time of which I wish to write: as these tests assail him his protective armour is his philosophy, and he needs all that and even more. Now he realises what a fountain of truth there is in that commonplace remark " An ounce of experience is worth a pound of theory," for it is easy to talk of suffering, but very difficult to bear it. The burden of physical existence seems to be so much heavier than it used to be, and this is not difficult of understanding. In the old days he was in a position to meet these troubles differently, because he was

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much less scrupulous than now and the opportunities of evasion and diversion were readily accepted, and they smoothed away much of his difficulties. He has a two-fold task now; not only must he endeavour to accept his sufferings and ordeals with composure and the philosophic equanimity that they are due to Karmic adjustment, but that whatever may be the character of the action of others which has imposed pain upon him, his own response shall be influenced by good intentions alone. Such a time as this is generally accompanied by a falling-off of old-time friends and associates. Links with a past which was so different to the present must either snap or weaken, for the very simple reason that our philosopher's own vibrations have now become out of tune with them. At the moment of such snappings or evidence of weakenings it is possible he does not feel their loss, but they constitute among much else a cause of trial for him in reflective moments when he feels heavily burdened. If his philosophy eschews material values he will be tested probably with loss or ill-success generally, both in possessions and earning-power. No man who enters upon this path can pursue a business or social life founded upon present-day morality without finding himself antagonistic to much that goes by the name of business or social custom. Even his family life is touched, because philosophy in its true meaning will not allow any plea of exception to its principles since all are brothers. Not only are his actions subjected to a scrutiny by himself but also his thoughts, because the latter, even if known only to himself, are as much a part of himself as the former, and in one sense even more important. Another concern is food and drink; he may have been a man of average appetites, but even this average contains much which is undesirable. Formerly these may have provided many opportunities of diversion when ill at ease, very often "cheering himself up," to use a colloquial term; now, however, his attitude towards food and drink among so much else becomes changed, and he renounces in these things what formerly gave him much pleasure. Coarse recreations no longer are indulged in, much of which in many forms is part of modern activities.

In all his renunciations, however, he calls upon himself for the exercise of tolerance towards others who so indulge or who may show intolerance towards him for not indulging. Possibly our philosopher may endeavour to mould his life according to one of the Great Ones of the past and to live up to some high example set by a Teacher. At least, however, our philosopher's life is now one full of responsibility in every thought and act, and

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throughout he calls upon himself for unselfishness in all motives, and his daily task is to fit himself with increasing improvement so as to carry out his ideals with success.

In a short article it is only possible to be brief in describing the ordeals and aspirations of such an earnest philosopher, to describe in full detail would need considerable space. Broadly speaking, however, sufficient has been written to arrive at the time with which I am chiefly concerned, and that is when he feels the enormity of the task he has undertaken and questions his ability to carry it out, and the disappointment, depression, not to say despair, and even uncertainty of his philosphy, assail him. He has given up one life and finds himself deprived, so to speak, of past ambitions and enjoyments before he has found the consolations and strength of the new life. This is the moment of the supremest test yet encountered, and now more than ever before he realises the relentlessness of Time. Those things which he readily gave up have not completely left him as he thought, but in many ways insidiously remind him that by so depriving himself he is faced continuously with his arch-enemy—his own personal self. This is the incubus which bears him down and from which he is struggling to escape. Repeatedly he cries out for strength, but the more he struggles and the greater the strength he uses, the more still he seems to need, because the burden, instead of becoming lighter appears to be pressing heavier upon him. In these days there is most probably a weakness which he suffers from, *i.e.*, self-centredness. His life is a struggle all the time with his lower self, and he concentrates too much upon his own concerns. It is on the one hand evidence of earnestness towards the task he has undertaken, but he tries to do too much struggling himself, and if he would let the Warrior* within him do some of this fighting it would be easier and fuller in its results. There is much that would right itself if he would allow it to do so.

And now there follows a time of uncertainty and doubt; much that he accepted enthusiastically now presents to him queries which did not arise before, and this is aided by disappointments in people whom he considered above the normal, and by others with whom he comes in contact. It is part of a necessary experience that at this stage he should be disappointed with others who are seeking spiritual knowledge and find unlooked-for virtues in the material and worldly-minded, because on the one hand he sees the frailty and imperfection of individuals

* "Light on the Path."

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to express higher truths, and on the other hand that there is so much goodness in the world that it reveals itself where he did not expect to find it. In this period of uncertainty, however, there is a tendency to turn from his disciplinary philosophy in the direction of materialism. The process may be of a very subtle character and various guises may cover it : our philosopher may persuade himself that there is duty to his kith and kin, that he is of more use to the world in general by being materialistic and that he can be materialistic while still preserving his spiritual aspirations and thought-activities. Again, it may be that he thinks there is need for expressing himself scientifically, politically or commercially, or perhaps there is some new entirely social movement into which he throws his activities, but in whatever direction these activities may be he will probably think that he can still preserve his spiritual activities. Lastly, he may say, "I am not yet ready for more than the life of a materialist, although I may do a little good here and there." Any or all of these arguments may influence the bringing about of this retrogression.

What, then, does this change stand for, and how far permanent is it ? It is, in my opinion, a very necessary change and its duration dependent upon the nature of the man himself ; in other words, sooner or later he will emerge from it with necessary experience and the vigour for further effort. Generally speaking, it may be said to be attributed to the aspirant endeavouring to climb too rapidly, and to have set before himself ideals at present beyond his powers. While there may be some truth in this statement, we should not omit to take a more analytical and comprehensive view and see what the future may hold out. Short views are at all times pregnant with risk of overlooking potent eventualities, and in our philosopher's case this is particularly so. What has really happened is in the nature of an inevitable reaction such as may be looked for in any effort in which matter with its inherent dual nature is concerned. Our philosopher has not escaped this, because his spiritual aspirations are made through his personality, and until his physical self has been disciplined so that he is no longer subject to the severity of reaction he is subject to the workings of physical law. It would appear that our philosopher is thrown back upon his old self, but in this there is only an appearance. The seed of awakening to a higher outlook has been sown, and however much he may appear like his old self, he is not so, and it is rather in the character of what may be paradoxically termed a healthy relapse, than

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anything else. His old and partly-returned ways will soon cease to afford any satisfaction, and he will again emerge therefrom into added wisdom and experience. The first step has been made, and that is in the realisation that however much the changeable world may afford pleasure so long as man looks for happiness in the changing, there is none to be found when man has ceased to look for his place amid variety. And so our philosopher turns from the allurements of man-made and unsatisfying attractions to a world of greater permanence in which he seeks for knowledge of that which underlies this physical change. He realises, however, that the physical world, with its duality in its active and reactive character is not one to be put on one side in his search for the solution of the Riddle of the Permanent, but one to be understood. The nature of its allurements once understood and overcome, cease to trouble, and their lessons give strength instead of weakness as when yielded to.

Tests are necessary at all stages of the pilgrim's progress and should be expected, no matter how far we progress; we may not unfairly suppose that Gods have their tests in the never-ending unfoldment of the Immanent Powers. This physical planet, while affording on the one hand a great testing experience, also offers illimitable scope for such service as the philosopher may give, and its general activities and opportunities have a value such as can be appreciated only by one who is determined to understand their purpose and to serve that purpose. The philosopher is no dreamer, and if he aspires for knowledge of the fundamentals of his greater existence, he also realises that his physical self is not a useless and undesirable thing, but one by and through which this greater consciousness is to be attained. Until physical incarnation is fully understood and the philosopher becomes one with the purpose of it, there is, in my opinion, an obstacle to the essential progress which has to be made. In this lies the future of co-operation of East and West in our struggling life on this planet Earth, for they are complementary.

Will some philosopher say that I have misnamed my pilgrim when I call him a philosopher, and should have designated him a Yoga initiate? If so, I can but refer him to my definition of philosophy at the beginning of this article.

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CORRESPONDENCE

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ILL-OMENED MOTOR ROADS

To the Editor of THE OCCULT REVIEW

SIR,—In reference to the repetition of bad accidents on certain roads, the question is frequently raised as to whether there exist evil spirits, delighting in blood and death, who whisper a message of madness into a driver's brain, so that caution, or even common-sense, is forgotten.

There is at least one explanation, well known to students of genuine occultism, which fully accounts for this recurrence of accidents, and it is, in the manner of speaking, spiritual, if one takes that word to mean something just beyond the physical plane of life; certainly psychological, and also historical, though that word must be understood in a limited sense.

To take the last word first, there must have been a beginning in these accidents on a particular spot. Someone, by rank carelessness, was the occasion of a bad accident. Let us suppose that the individual in question killed himself, or herself, crippled a passenger for life, and killed or crippled three or four people in the rammed car. This is the historical event which starts all the trouble, and now we come to the "spiritual" element in the case.

I think that most people with any power to think at all realise the power of thought. But as yet very few are aware of the fact that thoughts are things, and that sufficiently intense, concentrated thought results in the production of a perfectly definite form, charged with the impulse or thought which brought it into being. This thought-form is, of course, invisible to ordinary physical sight; but it is none the less fully capable of acting on the mind of anyone coming within its range, and its strength and longevity are dependent on the intensity of the thought which brought it into being.

The psychological element consists in this. Such a thought-form, by its nature, tends to drive anyone influenced by it to commit an act similar to the one which brought it into being. But—and this is a most important point—it cannot have, and in fact never does have, the slightest power over anyone who has not in his or her make-up an innate tendency in the direction concerned, who does not possess a weakness of the specific kind necessary, be it in the way of reckless driving with a supremely selfish disregard for the welfare of others, or of suicide, drink, or whatever it may be. Also, a generally weak, undecided character might be influenced in almost any direction, as

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we know. But a strong mentality, more especially if it be an unselfish one as well, is practically immune from these nuisances.

In our hypothetical case, we have to start with our reckless driver and his companion, both drunk, not only with cocktails, but with the intoxication that comes from high speed, and, naturally, completely indifferent as to the effect of their enjoyment on others. One can see them laughing in great delight at a startled pedestrian only just escaping them by a hair's-breadth. Such folk would not be capable of anything strong or exalted in the way of thought, but obviously there would be an intense feeling of reckless enjoyment in their minds, such as those minds were, and supreme, active selfishness. All this produces a combined thought-form, heavily charged with impulses in the way described.

The other party may or may not have been of the same way of thinking. If they should be, they will have produced a similar thought-form, which on the crash would naturally coalesce with the other, just as two globules of mercury coalesce when they meet. The laws of nature are just as definite and unalterable above the physical plane as on it.

Then comes the crash, and as the folk taking part in it suddenly realise what is happening, another combined thought-form is created in a flash by the terrific intensity of feeling and emotion of all concerned—horror, furious anger, terror, despair, every sort of thoroughly undesirable emotion imaginable, all bursting out in a moment of time, with the intensity and violence of a dynamite explosion, but with this difference: once an explosion is done, it is done; but this conglomeration of dreadful emotions, by its very terrific intensity, achieves in a flash relative permanency. Also, because it was due to the thought-form born of selfish recklessness, this second one would in all probability join forces with the first, and when the dead, the wounded, and the wreckage had been removed from the spot, the thought-form would remain, ready to discharge its impulses, like an electrified Leyden jar, on the next passer-by amenable to that sort of influence—unless, by good luck, no such person comes by until it has worn itself out and fallen to pieces. The permanence of such a thing is only relative, but, of course, a fresh discharge of similar emotions and thoughts in the immediate neighbourhood will give it fresh life.

It must not be supposed that such a thing is evil, in the ordinary sense of the word. It is no more evil than the Leyden jar mentioned above. It has been brought into being by certain actions, and the impulse that brought it into being gave it certain specific powers which it uses automatically, given the right conditions.

These conditions are the arrival within its range of a person with an appropriate weakness of character, or lack of self-control, when at once the violent impulse to do something reckless without any regard

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to consequences flashes out and enters the consciousness of the new arrival, who at once throws all caution and common-sense to the winds. Then, if anyone happens to be in the way: "Another bad accident on the K——n by-pass road!" and the thought-form, having done its work and received a considerable access of strength and vitality from its latest victims, settles down to wait for another one.

There is no need to invoke the malice of evil spirits or devils, neither of which have any existence in the theological sense. These thought-forms can do all and more than could be done by any suppositious "devil," and with far greater certainty, as the "devil," being a reasoning entity, would certainly get tired of waiting if the right type of victim did not turn up, and try somewhere else, whereas the thought-form can be relied on to stay at its post and do its duty without fail as long as it holds together.

There is, of course, a possible and often probable extension of this principle of active thought-forms, which would entail a rather lengthy explanation, but which is not necessary for the present purpose. In all cases the basic condition, without which no action is possible, is as stated above.

The remedy is to exercise very strict self-control when travelling on such ill-omened roads, and at all times to keep in the front of one's mind the effect of any action on one's part upon other people. A thoroughly unselfish, altruistic turn of mind creates as strong a thought-form as the other, and one which affords the strongest possible protection against those of a dangerous or undesirable nature. The remedy does not seem particularly difficult or arduous. It is a pity that it is not tried more often.

Faithfully yours,
GRAHAM HOPE.

TO HIM WHO CAN READ ARIGHT

To the Editor of THE OCCULT REVIEW

SIR,—Always before the eyes of the faithful few, and open to the gaze of every earnest student of the occult, a Great Symbol of absolute truth incarnate presents itself. It is the Rosy Cross.

To look upon it is to love it, to understand it is to be enlightened, but to possess it is to be initiate. None but the fearless dare approach it; only they whom it has proven can attain it, and he who doth attain it is a Rosi-Crucian.

There is no fraternity who may claim its mysteries to exclusion. All have equal claim who understand it, yet every Rosi-Crucian hath an open right and duty to propound his knowledge.

No obligation to a Brotherhood is necessary to be termed a Rosi-Crucian, yet he who boasteth so, he may of right alone be called a Rosi-Crucian *Student*.

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Many receive instructions from the Masters though they know it not. Many are Rosi-Crucian Students in the Spirit, though they dare not claim so. Many who act on impulse in a certain manner, obey an order from the Rosi-Crucian centre. Great Lodges and Offices on this plane are non-existent to the Rosi-Crucian. Yet he alone knows the solitary Chapters of the Brethren in silence.

Every Rosi-Crucian is his own Lodge and Chapter, and in co-operation with the Logos is a self-sufficient law.

Who is there that hath seen a Rosi-Crucian and hath known him on this plane? On finer planes of matter is the Rosi-Crucian *found*, but he may be *met* in the world.

The darkness is his origin, and his end is silence: but his darkness is that light which blinds the ignorant, and renders him obscure, as also that which is silence to the vulgar is, to him, the throbbing of the Cosmic Heart and Life Stream which he alone can hear, and unto which he travels.

Whoever seeks in earnest shall find him. Whoever lays in wait shall be eluded. They, least of all, who grasp, shall be enlightened. They shall find indeed: but find deception.

Who reads, and readeth truly, here is our message:

To every man who helps our work, may God be with him. And to thee, Brother, Peace Profound.

"AMANUENSIS."

SWEDENBORG AND REINCARNATION

To the Editor of THE OCCULT REVIEW

SIR,—In a work entitled *The Kingdom of Heaven as Seen by Swedenborg*, the author (J. H. Spalding) quotes Swedenborg to the effect that "pure Divine truth without an admixture of human frailty or error can not exist in the conscious mind of either man or angel." It follows, therefore, that Swedenborg's teachings must be read in the light of this dictum. If we are the products of creation by evolution then all knowledge must be progressive. Swedenborg or his instructro may have considered the knowledge of reincarnation premature for the masses of the West in his day, while it has become necessary now by the general acceptance of a belief in evolution.

The above-mentioned work contains a synopsis of Swedenborg's teachings, and a perusal will show that it needs the doctrine of reincarnation to make it fit into the scheme of things.

There may have been interior reasons for excluding the teaching of reincarnation from Christianity in the fourth century.

Yours truly,

H. L. P.

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PERIODICAL LITERATURE

THE HIBBERT JOURNAL is of considerable and varied interest, but one of its best papers can be noted only in passing, because the subject lies beyond our circle of concern. It is a study of Thucydides, by Professor Carleton W. Stanley, Professor of Greek at the McGill University, Montreal. He regards the historian of the Peloponnesian War not only as the real "father of history," rather than Herodotus and as one whose record has been "marvellously confirmed by all subsequent investigation," but as a great Athenian patriot and a profound intelligence, "gazing not merely around him in one of the greatest ages of history, but also before and after, down long vistas of the past and future." Between these statements, which open and close the monograph, the thesis offers its evidence and would send one at least of its readers back to the study of Thucydides, did time and preoccupations permit. Mr. J. H. Tuckwell's appreciation of Indian Philosophy comes to us with a strong appeal. It is the contribution of one who believes that "the essential pantheism of her religion" will save that convulsed country from the disintegration which appears to threaten her. But the reference is to a "higher pantheism which discerns the divine Atman, or Self, in all things, and all things in the divine Atman, or Self." It is affirmed to be the most universal and practical of principles, "a sound metaphysical basis for what we term a state," understood as an "archetectonic" creation, "an entelechy," an organic unity which persists while individuals pass. However this may be, we are concerned more especially with another aspect of the subject, the result in experience of the realisation of self in unity, the deliverance accomplished thereby, the emancipation of the individual soul.

That which Mr. Tuckwell denominates the "authentic voice" of India on this theme has been heard by him in almost a plenary sense, and he brings its messages, in part a transcript from Vivekananda, Radhakrishnan and Dasgupta, but with something of his own findings. It is a way of salvation for those who can reach thereto and abide therein; it might well save India and other threatened realms, could we conceive a State ruled by such a principle; but this surely is the stuff of dreams. Mr. Tuckwell, after all, is like an ambitious and promising student pondering over a new and pregnant theme; but he is followed by Mrs. Rhys Davids, whose consideration of Man and his time-immemorial history is called otherwise "a study in the Wisdom of India." Now, this Wisdom has been her life-long study; she knows all its aspects and all the records of these. But her proposal is in reality one of emigration from India, from the doctrine of "Thou art That." She prefers to look upon man

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as a wayfarer through many worlds, with a right of way in all and exercising that right to fulfil the Law of his Becoming. In virtue of this Law and of the process which is called Becoming, it is not to be said now that the " Man " is " That." Yet is he " That " in the germ, and to become " That " is the end of all the process. We cannot help thinking the study is hampered with many difficulties of expression which are not essential to the subject ; that some very real difficulties are passed over utterly ; that it might take a volume to convince us on the metaphysical possibility of a " germ " of " That " ; while, for the rest, we feel that the whole wayfarer story was summed up in those few lines of Wordsworth which tell of our coming from afar.

Mr. H. P. Cook raises the question : " Who really put Jesus to death, and what manner of death did He die ? " He makes a searching examination of New Testament accounts and allusions, which suggest the interweaving of " two distinct and conflicting traditions : one pointing to the Romans and Pilate, and thus to death on the Cross ; the other to the Jews and Chief Priests and to hanging or stoning or both." The paper has a few strong points, is quite tentative, and asks for further research. It will be needless to remind readers that the New Testament narratives are narratives of Crucifixion and nothing else. The debate raised is whether they are inventions as such, having substituted the passion of the Cross for the extreme penalty of Jewry. The motive of such an exchange does not emerge.

We learn with satisfaction from the SUFI QUARTERLY that a new study of the Blessed and Admirable Ruysbroeck has appeared recently in the French language and is the work of a lady, the Baronne Melline d'Asbeck. A citation from her preface suggests that the old Flemish mystic has been stripped of his mediæval terminology, as a result of which the inward sense and concepts of his work are held to emerge in harmony with " the most actual of our systems and the most recent of our spiritual ambitions." The statement itself calls for translation into other terms, and fortunately the need is supplied by an epilogue which seems to be printed in full. It appears therein that Ruysbroeck has said in the language of his particular epoch what has been said in all tongues of the world, otherwise, " Thou art That," on which affirmation we have just seen that Mrs. Rhys Davids has offered a new commentary. Ruysbroeck, however, was not a doctor of pantheism, and opposed the pantheism of his period. He was a great doctor of the Union attained in experience, and the capacity for this experience in the soul of man is perhaps after all that " germ " to which Mrs. Rhys Davids refers. We are not satisfied with her expression, nor do we think that " capacity " is preferable to the " germ " formula. We are not satisfied at the root of things by the notion of attained union in place of fundamental identity ; but it is idle to say that Ruysbroeck's distinction is a mediæval vesture of words. It is the distinction between a standpoint which the militant

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orthodoxy of the period contrived to suffer and that which it was armed to exterminate.

Miss Ursula Bloom contributes some "Thoughts on Religion" which are pleasant reading; but we question whether they will satisfy the surface-reader, or those who think more deeply. There is not for her "one single shred of evidence" that we do not "go on" after death, and much to show that we do—our intuitions, for example. This will not prove very helpful to the first class, who "find no motion in the dead." The alternative class, on the other hand, will not be satisfied by a supplementary thesis which tells them that "we are all part of the Infinite," for the Infinite has no parts: *non pars est sed totum.*

The last article in the issue is an admirable study of Major Yeats-Brown's *Bengal Lancer*, from the standpoint of its "effort to interpret Indian Yoga philosophy." It is excellent in every way and commands our unreserved agreement, from the first page to the last.

There is more than one sense in which ANTHROPOSOPHY must be said, for us at least, to stand alone among the quarterly reviews of the day. We look for it with anticipation and read it with respect, and a certain quality of interest. It is about to complete a fifth year of consecutive publication, and having regard to its special nature, it seems to us almost a miracle that it has so far won its way, while we are lamenting the suspension of THE QUEST after twenty years of struggle. The latter was qualified frequently as a *succès d'estime*, and never paid its way on the basis of circulation. It seems to us the loss-in-chief of the higher journalism which has befallen in this twentieth century. We know nothing of the circumstances under which ANTHROPOSOPHY came into existence, but the fact that it is maintained therein is a *succès de force* which deserves great credit, and we offer our congratulations to the editor, Mr. D. N. Dunlop, whom we knew once upon a time in theosophical circles. It must owe much to his sustained effort, and he sees to it assuredly that all articles reach a certain level and connect with the subject-general to which the review is devoted. Among those in the latest issue, that of Dr. W. J. Stein on India affirms that "the nature of the impulse given by Buddha appears in its full depth and truth" only in the light of Christianity. That of Mr. E. C. Merry discusses the Beatitudes and finds that they "point to the progressive development" and ascent of man into the freedom of the Ego. That of Dr. Suchantke opens a series on the Threefold Nature of Man; but it is that of the human organism and not the old distinction between body, soul and spirit. Finally, there is a study of Martianus Capella and his book on the Seven Liberal Arts, the only contribution which can be said to lie by possibility within a circle corresponding to general and independent interest. It is to be observed that every subject which finds a place in ANTHROPOSOPHY has reference to the late Dr. Rudolf Steiner as

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source of inspiration, ultimate authority, and final court of appeal. For those who cannot look at him from these standpoints, the unceasing reiteration is wearisome and produces the opposite of the effect intended. They may follow Miss Ita Wegman, M.D., through pages and pages in the first place of the issue, excogitating the supposititious work of St. Michael on the basis of Dr. Steiner's adventures in vision. But it will bring them no conviction, more especially when they hear—on the same authority—of a high spiritual intent in the "Chymical Marriage" of J. V. Andreas, the same being a *ludibrium* written at sixteen, as its author tells us; and when they hear also that the Comte de Saint-Germain, an amateur and highly unsuccessful diplomatist employed, but quickly thrown over, by the French Court and Mdme. de Pompadour, had a private proposition "to create a new social order out of a religious impulse." So far as we can follow such imaginings they have no foundations, and what then of the vast speculations beyond all checking and concerned with the cosmic order or schemes of human redemption? Who shall take seriously the dogmatic affirmation of Dr. Stein, reflected from the founder of Anthroposophy, and believe that "on Golgotha the Redeemer atoned —on behalf of humanity and of the earth—for the iron that had been poured into earthly evolution"? We build us many Houses of Faith and many are the woof of dream; but the records concerning some seem to have a touch of nightmare.

ATLANTIS is by no means the only French review which exists to promote research into those problems and mysteries of the past which belong to traditions of the West. L'INITIATION was founded by Papus with this express object in days that now seem remote, and after a useful career was succeeded by LE VOILE D'ISIS, which proposes the same intention, or did at least formerly. The Friends of Atlantis must be congratulated on their official organ, which not only keeps us in touch with all that is written concerning the vanished continent, but even with the views of those who regard Atlantis as a purposed myth. They correct the old adage, *ex oriente lux*, by ascribing a western origin to civilisation. The latest issue points out that the oldest poems of the Vedas are not regarded now as anterior to the seventh century B.C.; that Buddha was posterior to Thales; and that the *Ramayana* and *Mahabarata* belong to the beginning of the Christian era or thereabouts. . . . LE VOILE D'ISIS gives extracts from a Pehleir MS. at Copenhagen as evidence that before and above the Ormuz and Ahriman of Iranian tradition there was and is the illimitable Zurvan, corresponding to the Unity which produced the Binary, according to other myths. . . .

The indefatigable M. Henri Durville has produced the first number of yet another periodical for the promotion of his *Ordre Eudiaque* and the ultimate creation and endowment of a Temple to be called *Eudianum*, of which we have spoken on several

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occasions previously. It must be said, however, that his latest schemes seem regrettable even for a professional French adept. LES FORCES SPIRITUELLES seems likely to create a scare on the subject of spells, bewitchments, sorcery, and the general apparatus of Black Magic. It is alleged that all these devilries are being practised in France, and the *Ordre Eudiaque* exists—among other things—to offer protection against them. It issues medals and insignia which guard and heal like talismans. The *Eudianum*, when it has come into being, will do similar work on a more efficient and larger scale. It will be also an initiatory centre, where students will graduate for adeptship in the traditional science of the past. Presumably M. Durville will be installed as Grand Hierophant, and the curriculum will embody his understanding of the problematical subject. We remember this prolific writer's enormous volume on *La Science Secrète*, and we do not feel encouraged. . . .

Another Parisian venture is a BULLETIN DES POLAIRES, of which six issues have appeared as official organs of a Polar Brotherhood—*Fraternité Polaire*—the most curious perhaps of denominations which have come within our circle of knowledge. It carries, however, a high significance. We are told that from time out of mind the Symbolical Mountain of Initiation has been termed Polar, and that the primordial tradition which is the source of all others, is affirmed everywhere to have had its seat in hyperborean regions. Let it pass as such, though we have dwelt among these subjects through the moons and the years, but have not heard the claim till now. It follows that the Polar Brotherhood seems with us for some purpose and may take ultimately all scales from our eyes. They should be well qualified, for they are in touch with "the Rosicrucian Initiating Centre in Mysterious Asia," by the orders of which they have established their fraternity and founded its BULLETIN, which must bear always on its cover a white hexagram on an azure ground. It is so done accordingly, the willing obedience being doubtless a test of merit. The Polarians are out otherwise on instructions to make war unceasing against "impostors and false illuminés." Our place is surely with them, and we feel warranted in taking their word when they tell us (1) that they are non-dogmatic; (2) that they do not use telepathy; (3) that their practical system has no part in trance, clairvoyance, or other psychism; and in particular (4) that they avoid Kabbalistic Divination.

Among other recent foundations, the *Cosmic Dawn* of Los Angeles talks of the Great Mystery and the Hidden Way; but we regret that it has nothing new to offer on these enthralling subjects. There is also the GOLDEN DAWN, a title which recalls the Hermetic Order of that name, which had a chequered history in the last quarter of the nineteenth century. The new venture appears in London, and although not very distinctive, it bears the stamp of sincerity.

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REVIEWS

THE TEMPLE OF THE BODY. A Book of Prayers and Meditations, sent by The White Brotherhood through Mabel Beatty, C.B.E. London: Rider & Co. Crown 8vo, pp. 128. Price 2s. 6d. net.

The Temple of the Body is a fine title, which should be the outward mark of an inward grace. Beautiful these prayers and meditations are indeed; they illumine the inner reaches of the soul, shining through the encompassing shadows in the Silence of the Sanctuary like holy tapers; more by suggestion, an appreciation of the value of the unuttered word, than by direct statement do they open the inner eyes. We are made to see that in treading the Path of Realisation, through Self-knowledge, we each must come at length to the feet of the Divine. So to say little and tell much is the essence, the very breath, of Wisdom; none can by raking in the dull embers of learning, humid with earth, stir up the smouldering spark of the spirit into a leaping, living flame, unless first be poured out, as here, on the altar of the heart the oil of faith. Upon this altar must be laid the sacrifice of the carnal Self. Too often, we fear, burns there, fragrant in our nostrils, only the incense of our own pride; thus Satan enters as Hierophant.

FRANK LIND.

DE ELECTIONE GRATIAE AND QUAESTIONES THEOSOPHICAE. By Jacob Böhme. With a biographical sketch, translated from the German by John Rolleston Earle, M.A. London: Constable & Co. Pp. lxx. + 327. 10s. 6*d*. net.

ELEVEN years ago Dr. J. R. Earle published his translation of Jacob Böhme's *Six Theosophic Points*, a work recommended by Miss Evelyn Underhill as a general account of Böhme's doctrine and as an introduction to his works. He now issues through the same firm his English version of the illuminated cobbler's discussion of the profound problems of Grace and Election, supplemented by a short general account of his view of Divine Revelation, under the title of "Quaestiones Theosophicae," the whole prefaced by a translation of Dr. H. A. Fechner's "sketch" of Jacob Böhme's life. Concerning which "sketch" let me say that, full of interest as it is, one could wish that the learned author had adopted a less patronising tone towards the subject of it and his academic deficiencies, the latter being a stumbling-block only to pedants. Of Böhme's doctrine as a whole Dr. Fechner concludes that it is the point of union where the naturalistic theosophy of Paracelsus, the Lutheran mysticism of Schwenkfeld and the decidedly mystical theosophy of Weigel, intersect and find their solvent unity. This judgment suggests a synthesis rather than a creative activity.

"The words of Scripture are true," says Böhme, "but an understanding must go with them, and not an outward imagining in which men exercise their fancy about a strange God who dwells alone far off and high up in a heaven. We will point out to Reason in a brotherly way how Scripture is to be understood when it speaks of the purpose and election of God;

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and we will give to Reason the true understanding as to how election takes place and what the purpose is." That is an admirable statement of the high theme of the book, which will be its own recommendation to those to whose interest it appeals. As to the actual translation, it could not be bettered, I believe. Dr. Earle's English is virile and idiomatic: it is not for nothing that he is the son of a professor of Anglo-Saxon. And he inspires the assurance of being in close touch with the original. But I am cross with him for remaining so austerely aloof: one would like much to hear *his* views as to the significance of Jacob Böhme.

CHARLES WHITBY.

THE BOOKS OF THE SIRENS, with LOVE AND THE MIRROR. By Rathmell Wilson. The Caxton Bookshop. 2s. 6d. net.

A FEAST of humour, poetry, sentimentality and cynicism is provided in this reprint which, considering both bulk and intrinsic interest, is uncommonly cheap at half a crown. It contains, for instance, a set of drolleries about a sage and a monarch admirably neat in invention and graceful in phrasing. Mr. Wilson's fancy easily evokes the flowers of Bohemia and aptly animates cosy corners. He does not shun the surface of tragedy and want; his satire does not forget the dominance of the flesh or the monotony of monogamy. But he does loiter among dismal things, and in *Love and the Mirror* we find him arranging a sugary ending like a candied confectioner. One cannot read him seriatim without perceiving and admiring his worldly wisdom and the accurate descent of prettily-feathered arrows upon the target of life. He has, like Wilde and Gilbert, a stylistic constructiveness, to which, however, he is not always true, and he has a talent for depicting girls which betokens rare sympathy with the feminism which exists apart from the physiology of sex. Death, by the way, is female in one of his fantasies; Life is "my dear lady" in another.

W. H. CHESSON.

THE RETURN OF CAPTAIN W. G. R. HINCHCLIFFE, D.F.C., A.F.C. By Emilie Hinchliffe. London: The Psychic Press, 2, Victoria Street, S.W. Pp. 90. Price 2s. 6d.

WITH this evidence as to the persistence of personality beyond the grave, a large section of the public must already be familiar; Mrs. Hinchcliffe's story has been widely circulated in the Press, apart from her own extensively toured series of lectures. Spiritualists will, however, be glad to have by them this full and concise record of *The Return of Captain W. G. R. Hinchliffe*; others, to whom the tale is not "twice told," should they at first be sceptical, lifted to giddy heights above the groundling flights of fiction, will come to earth sorely shaken in their attachment to the material.

A frontispiece portrait of Mrs. Hinchliffe, herself not very sharply defined, with an "extra" that is little more than a smudge, fogs rather than solidifies the issue. The spirit, we surmise, was willing—but the negative is weak. Or is it the reproduction of the photograph alone that has not "come up" to expectation?

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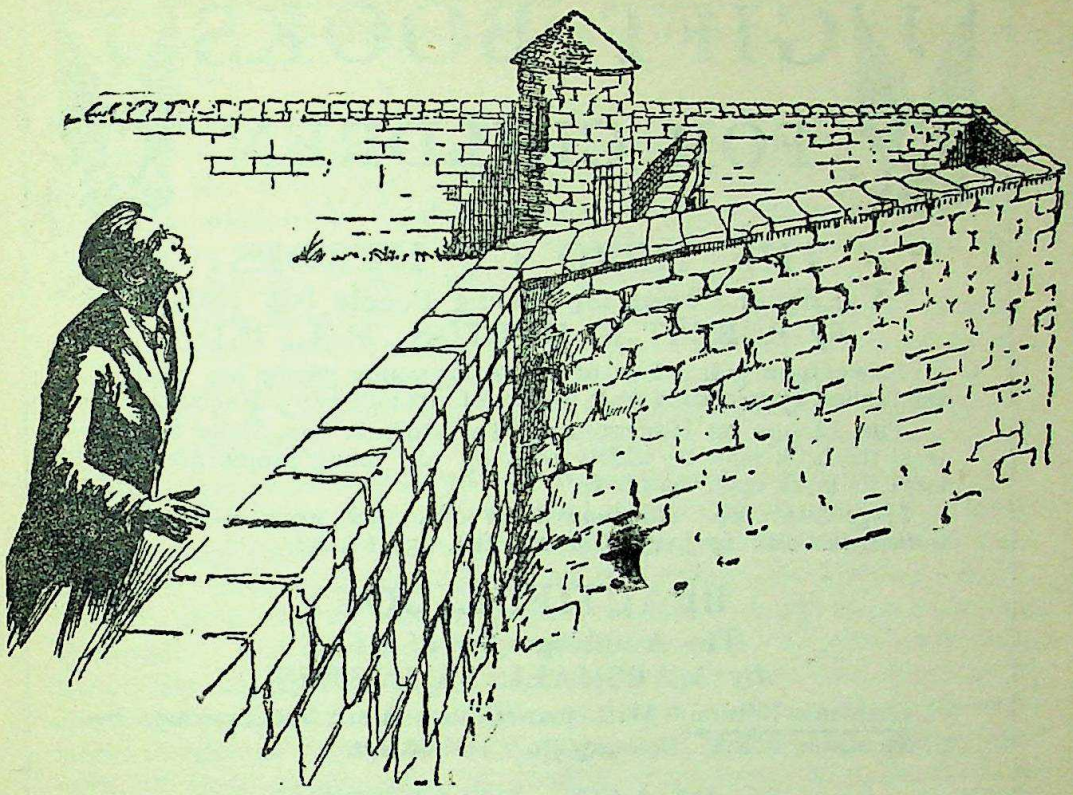

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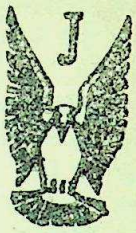

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THE PEOPLE OF THE BLUE MOUNTAINS. By H. P. Blavatsky. Cr. 8vo, pp. 227. The Theosophical Press, Wheaton, Illiniois, U.S.A. Price $2.

MANY a reader who does not know H. P. B. in her less studious moments will welcome the re-issue of one of her works where the lighter touch is evident. She earned part of her living, in her earlier days, by skilful journalism, such as the chapters of this well-written volume reveal. They were first written as contributions to a Russian magazine; later sub-edited, and translated into English for this book form.

The "Blue Mountains" are the Nilgiri mountains west of Madras, which were only penetrated by white people as recently as a century ago. Where there was any mystery, any hint of magic, there was H. P. B. She relates how she spent some years in the endeavour to elucidate the mystery of the Todas, that still mysterious hill people who dwelt on the mountain tops, eight thousand feet above the sea level. Where government agents utterly failed, she succeeded, and her explanation as given here is more complete and convincing than any other that has been advanced. She traces the history of the Todas, who number exactly 700, no more and no less, with their repulsive dwarf neighbours, the Kourombs; and relates instances of their power of astral projection, hypnotism and other sorcery. Incidentally she makes some illuminating comments on English rule in India; and equally devastating remarks on various religious prejudices: "We know and could name Jesuits who, with all their power, tried to confirm the natives in their faith in the Might of Satan rather than permit their conversion to Protestant Christianity."

H. P. B. was a keen observer, a patient and tenacious student of phenomena, and a great lover of artistic beauty in the landscape, though it is true that few sensitive people could fail to be impressed with the glories of the Nilgiri Hills. Here, then, is a work for young people who show signs of interest in the occult, before proceeding to tougher material. It will surely awaken response in those who are ready for teaching.

W. G. R.

THE GOD WITHOUT AND THE GOD WITHIN. (Adyar Pamphlets, No. 139.) By C. Jinarajadasa, M.A. Madras: Theosophical Publishing House. Pp. 38. Price *Annas* 4.

From the moment we perceive Life as a dual process, that of the God without calling to the God within for unity, then every experience is a step forward on the true path. Upon this point Theosophy is quite clear. What it fails to explain is: How came the fly in the amber? God imprisoned in Illusion, behind bars of His own forging, implies a defect in Divinity. Unless *Maya* is an essential expression of the Infinite. The circumference of a circle is purely imaginary, yet without a boundary there can be no centre; sound is in the womb of silence, though utterance is but an empty breath. Both grain and husk produce the Bread of Life. The statement that "the world process, even if it enshrines a *Maya*, is of use to the Divine Nature, in enabling it to release Itself from Its imprisonment," does not lead us very far.

FRANK LIND.

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WINE FROM THE TAVERN: Inscribed by Nargis, Pupil of Inayat Khan. Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Price 2*s.* 6*d.* net.

EMERSON in one of his Essays, speaks of "The identity of Mysticism in all periods," and in this beautifully written book the assertion of that lucent-minded American, with the soul of an ancient Greek, is amply justified. "From the beginning of Time God has spoken to humanity through His Son. From the foundations of the world all Great Souls who have reached the stage of 'at-one-ment' with their Father in Heaven, are called Sons of God," so states Nargis, and it is deeply interesting to follow the intimate similarity of the Sufi faith with the Christian ideals, but the mystical expansion of the former into a condition wherein the "Self" becomes, as it were, immersed in this general Whole, creates a picture a little difficult for the Christian to follow. The *active* mentality of Western peoples is so different from the quiet and gentle musings of the East that it inevitably visualises a future condition in which activity is ever present in one form or another. The author remarks: "The Mystic is sometimes thought of as a dreamer, or visionary, raised so far above the ordinary daily life of man, as to be incapable of understanding its many difficulties, hence the mystic path holds little attraction for the man of the world."

"Wine," we are told, "is the knowledge of Divine truth; the Tavern is the Pilgrim's heart, where love, exhilarating, as is wine, abounds." I find in the Quietism of Fénelon and Madame Guyon a kinship with the mystical self-renunciation of Sufism.

EDITH K. HARPER.

FREEDOM—AND BROTHERHOOD. By Dorothy Mary Codd. Cr. 8vo. pp. 46. Theosophical Publishing House. Price 1*s.*

IN the six chapters of this simply-written booklet, Miss Codd discusses a theme that has again become prominent in occult matters: the theme of coercion, of threats, of punishments, and other offences against human freedom. Softly, but lucidly, she states her position, making a gentle protest against those who would impose their ideas, their ethics, their systems, and all their limitations, on other people. Yet she does not forget to show that freedom is not synonymous with licence: that because some tyrant may be "free" that freedom by its existence throws the shadow of slavery over the unfortunates whom he oppresses. There is no possibility of giving freedom: it must be earned and then taken. Obedience to stupidity is a grave error against true brotherhood; and public opinion (so easily manufactured in these days of monopolised newspapers) is often a pestilence. The author pleads—and we would join her plea—for a sane individualism, to educate beings who will unite voluntarily in co-operation for the common good, yet without seeking to impose by force, physical or social, their opinions on others. Teachers and priests who cramp young minds, commit a greater sin than those who cramp their limbs. A wider and more extended expression of these things may bring a welcome renaissance in certain schools of occult study.

W. G. R.

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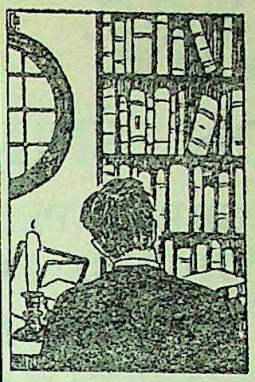

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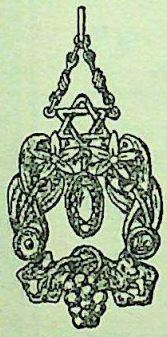

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LITERATURE AND OCCULT TRADITION. Studies in Philosophical Poetry. By Denis Saurat. Professor of French Literature in the University of London; King's College. London: G. Bell & Sons, Ltd. Pp. 246. 12*s*. 6*d*. net.

PROFESSOR SAURAT is well known for his careful and scholarly studies in the field of literature, particularly in relation to philosophical poetry since the Renaissance. In the present volume he outlines his general theory that among the great representatives of the latter, though with variations due to the character, intelligence and environment of each poet, is to be found the expression of a body of common ideas related to neo-plationism and various occult doctrines, such as the Qabalah and Theosophy, but original in its essence, which represents the mind of modern man. The more detailed studies which support his theory are to be found in some of his other works on Milton, Blake and Victor Hugo, but the wealth of quotations here presented to the reader—not merely from these three authors, but from Goethe, Shelley, Wagner, Whitman, Nietzsche and, above all, Spenser—analytically treated and illustrated by copious extracts from the Zohar, should be sufficient to enable a judgment to be formed on the hypothesis submitted.

Broadly speaking, we are disposed to agree that Professor Saurat has made out a tolerably strong case for a certain parallelism. Certainly with regard to Spenser it is easier to admit a strong Qabalistic influence than to account for many of his ideas in any other manner. On the other hand, the more we are disposed to accept any direct connection between such philosophical poetry and an occult tradition, the less we find ourselves able to agree with the thesis that anybody of common ideas of which it may be the expression is original in its essence; and even apart from any such relationship we are unable to detect much that is original in the accepted sense of the word.

For ourselves we must confess to a better knowledge of the Qabalah than of the poets, but we feel that in dealing with the latter an undue emphasis is given to sensual and antinomian characteristics. This, in our opinion, is certainly the case with regard to the former, and indicates a fundamental misconception of Zoharic doctrines in which, we regret to say, the author is not alone. We must also record our emphatic disagreement with the statement that if the poets were not themselves occultists "it is mainly because of their superior culture." Nor can we admit that "occultism is the place of refuge of all vanquished religions and philosophies." Furthermore, we feel that such sweeping generalisations as "philosophical poets are not mystics" and "mystics are, above all, sentimentalists and generally mediocre as regards intellect . . . (while) philosophical poets are intellectuals . . . great masters of logical subtleties, rationalists to the very core" are not likely to commend themselves to the majority of readers capable of appreciating a book of this type.

In justice to Professor Saurat, however, such criticisms should not be allowed to deter anyone from reading this remarkably interesting work, which undoubtedly throws much new light upon the ideas of the poets, and suggests an interesting field for further investigation.

E. J. L. G.

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EGYPTIAN CIVILISATION, ITS SUMERIAN ORIGIN. By L. A. Waddell, LI.D., C.B., C.I.E. London: Luzac & Co. 8vo, pp. xx + 223 (including Index). Profusely illustrated. Price 12*s.* 6*d.* net.

MENES or Manj, uniter of the two crowns of Upper and Lower Egypt notwithstanding the finding of his "tomb" (here deciphered as his "cenotaph," page 69) by Sir Flinders Petrie at Abydos in 1900, has hitherto been regarded as a product of myth; he is, according to the very latest text-book on Ancient History, "a conflate personage of legend." Now comes Mr. Waddell with abundant evidence as to the truly historical character of Menes, whose genealogy he painstakingly traces back through seven centuries to the first Sumerian or Aryan king. The valuable discoveries reported in this book issue from a comparison of the King-Lists of the Early Aryans in the Puranas with the records of the Sumerian Mesopotamian kings on their inscribed monuments and in the official Mesopotamian King-Lists. Quite conclusively is shown the identity of the Mesopotamian world-emperor, Manis-the-Warrior, the eldest son and successor of the Sumerian world-emperor King Gin or Guni, with "Manas-the-Uniter," the Prabhu (or Pharaoh); called in the solar version of the Indian epic chronicles "Manja-the-Shooter," the son of Kuni or Sha-Kuni, *i.e.*, "Sargon-the-Great." Manis-Tusu, we are told, corresponds to Akha-Manj; Tusu, which means in Sumerian "War or Fight," being the equivalent of the Egyptian *Akha* or *Aha*, "The Warrior" (a borrowed Sumerian root, signifying "Fight, strike down"). From *Tusu*, Mr. Waddell points out, is derived our English word "tussle."

A treat for the student of Egyptology, this erudite work more than repays the expenditure of a little mental energy. FRANK LIND.

THE SPLENDOUR OF LIFE. By Edward Corse Scott. London: Rider & Co. Pp. 222. 7s. 6d. net.

THIS is really an excellent book, full of sound common sense, happily phrased and thoughtfully written. The author endeavours throughout to look facts squarely in the face, and does not slur over the difficulties he encounters in so doing. By some he may be accused of being an incurable optimist, but we would venture to suggest that he is the right kind of optimist, and that the world would be an immeasurably better place if there were more sympathy for such views. Mr. Scott is sufficiently broad-minded to realise that what may appear reasonable to one person will not necessarily seem so to another, and there are certain points in his book with which we cannot find ourselves in agreement. We do not, however, propose to dwell on these, for the simple reason that they do not, in our opinion, detract from the general appeal that the book should make to most thoughtful people. The author is a careful observer of Nature, and is manifestly a great lover of Truth and Beauty everywhere, and the reader will find much to stimulate thought in seeing how Mr. Scott discovers these in the most unlikely places. The book is not written for scholars, but for the plain, straightforward man, and should make a particularly great appeal to youth. At the same time there are many scholars who, if we may judge from their works, might well be benefited by seeing what Mr. Scott has to say on a variety of subjects.

E. J. L. G.

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STUDIES IN MATTHEW. By Benjamin Wisner Bacon, D.D., D.Litt. (Oxon.). Pp. xxvi x. 533. London: Constable. Price 18s. net.

THE investigation of gospel-origins, by which is usually meant the endeavour to determine the sources of the canonical gospels, has, it is claimed, reached certain assured results, particularly in connection with the synoptic problem. Few scholars now question the priority of Mark, and the literary dependence upon it of Matthew and Luke.

In *Studies in Matthew* Dr. Bacon deals very thoroughly with the sources and contents of this gospel. He rejects altogether the early tradition of a Hebrew, or Aramaic original. "The scholar must either renounce entirely the right to judge of ancient writings by their form and content, or else admit that Mt is not a translation from any other language, but originally composed in Greek" (p.9). Certain legendary elements of a Judaic character are accounted for by the incorporation at a later date of parts of a Nazarene (Jewish-Christian) Aramaic paraphrase of the Greek text. Dr. Bacon holds strongly that Jewish-Christian influence was secondary. As far as he is concerned, the Mother-Church of Jerusalem, the Church of the Apostles, had no written gospel of its own until, on receiving copies of the Greek Mt published among Gentile-Christians; the Nazarines altered and adapted it to suit their own requirements. The corpus of ancient testimony to an original Hebrew Mt, the source of our Greek gospel, is boldly set aside as a delusion based on a misunderstanding of the well-known statement of Papias (A.D. 140–150), that "Matthew complied the logia in the Hebrew tongue and everyone used to translate them as he was able." "Travellers like Pantænus," says Dr. Bacon, "who chanced upon the *Aramaic rendering of our own Greek Mt* (the italics are mine) current among the Nazarenes of Mesopotamia and known to modern scholars as the *Gospel of the Nazarenes* (*Ev. Naz.*), were exposed to the temptation to invert the relation between the two, calling the targum the original and the Greek Mt the translation. Of course the Nazarenes themselves did their utmost to promote this misrepresentation . . ." (p. 478). This is to cast an unwarranted aspersion on the Jewish-Christians, and is symptomatic of the literary Judæophobia which characterises so many Christian investigators of gospel-origins. I have been able to point out myself, in *An Old Hebrew Text of Matthew*, certain evidences of Greek mistranslation from Hebrew (quite apart from O.T. quotations) which go some way towards proving that Dr. Bacon's sweeping assertions, however supported by a weight of learned arguments, are not borne out by the facts. Indeed, the whole question of the Jewish-Christian gospels is badly in need of fresh study, and Dr. Bacon (Appended Note VI) discloses one direction in which research could be profitably extended, viz.: in the elucidation of the dual structure of Ev. Heb. as consisting both of a Life of Christ and an Acts of the Apostles.

The ultimate aim of these studies is to clear the way for a more exact Life of Christ, and there can be no question as to the abiding value of Dr. Bacon's scholarly contribution towards this end. Not the least valuable part of the present volume is the fresh and highly competent translation of the Matthæan text with marginal notes of the conjectural source of each passage. The book should find a permanent place in the library of every student of Christian problems.

HUGH J. SCHONFIELD.

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L'Homme et Le Monde. By Hans Driesch. Translated by M. Gabriel Gobron. Paris: Les Éditions Jean Meyer (B.P.S.)

In this work, which treats of the consciousness of man and his knowledge of the Universe in which he lives, clear indication is made where science ceases and hypothesis begins—so we are informed in the preface. It would seem, after a considerable amount of talking, that the advanced scientist of to-day is in practically the same position in regard to all that matters as was primitive man; he has merely arrived there by another route. He experiments with electrons and protons, knowing what he wants will be achieved; the savage experimented with his bow and arrows and was equally successful. That there is a Real of which the apparent we experience is but the shadow seems a self-evident fact, since the very idea of an appearance is itself suggestive of a reality. The interior world of mankind, dream-life, in which the departed meet with him once more, suggests an after-life, and the hope of this after-life plus a feeling of dependence is the basis of all religion.

This briefly is the state of primitive man.

In the chapter which deals with the *I* and *not I* it is pointed out that the very fact of knowing is an aspect of the REAL, and concerning religion we are told: "Love for the Most High founded upon Knowledge, Love of the Mind of God, is the last word of Philosophy, that is to say the comprehension of the essence of the Real translated in thought by man." By means of great art, especially music, one may lose oneself in the Intuitive Love of God, a love which is based upon conception of the essence (of beauty). *L'Homme et Le Monde* is a work written with exceptional clearness, though the average reader may find the metaphysical disquisitions rather "stiff" reading.

Ethel Archer.

Practical Theosophy. Lectures delivered in Chicago, U.S.A., in 1910, and subsequently at the Annual Convention of the Burma Section in 1914, by C. Jinarajadasa, M.A. Madras: Theosophical Publishing House. Pp. xii 68. Boards, *Annas* 12; cloth, 1 *rupee* 4 *annas*.

"Bring up a child, and *away it will go!*" wrote Mark Twain, with cynical humour. Well, in very many cases, the child is not to blame: its untrammelled spirit revolts against the acceptance of mechanical and threadbare precepts, from embracing a righteousness devoid of brightness and beauty. Show the child that true goodness is far from unattractive, but lovely and well worth-while, and he will likely, with his pure eyes, reach the light of dawn sooner than you. An early grounding in Theosophy will, Mr. Jinarajadasa is persuaded, teach the young how best to live, both to personal advantage and for that of others; the fruit of such training, ripening in business, science, art and politics, must finally regenerate the world.

Mr. Jinarajadasa, although practical, yet lifts his head among the stars, and we are with him in his ideals. *His* Theosophy is as healthy as a breath from the sea.

Frank Lind.

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VOL. LIII MAY, 1931 No. 5

EDITORIAL

PAUSE for a moment and watch the jostling homeward-bound throngs as they pour into the huge railway stations during the rush-hour in any of the world's great cities. Watch the stolid porters and ticket-punchers, to whom, it is clear, they represent merely so much human freight; but put a Shakespeare or a Dickens at some point whence this pulsating mass of human hearts may be observed, and what a boundless field of inspiration will be found to lie before the inner vision! To the unevolved, life offers little in the way of inspiration and presents only superficial problems; but once the song of life causes the slumbering inner self to stir, and its eyes to open, then the struggling multitudes are seen as countless living souls in varying stages of development. The majority appear to be sleeping still; some are partially awake; while in the eyes of a few may be discerned that radiance which comes from another world. Then it is that the heart of the watcher makes it known that spirit is greeting spirit across the void. The divine responds to the divine.

At the ticket barrier a youth and a lass for a moment or two obstruct the flowing tide. That lingering handclasp and tender

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gaze, where they do not bring a smile of cynicism, are treated with amused or pitying tolerance.

But surely there was something more than crude passion, something more dignified than mere "calf love" which for an instant so transformed the commonplace features of the little typist! Not always may the divine be glimpsed, but that it is not seen more often lies within ourselves. It is not that it is so far away. We are prone to be too preoccupied with self. Personal preoccupation is stamped upon the faces of the majority of the passers-by. Weariness, anxiety, discontent have left plain traces. It is the exception to see a face through which the light of the spirit glows.

If only for a moment, the youthful lovers are carried above themselves, all too soon, alas, to slip back to the normal level of unilluminated, uninspired existence. Occasionally signs may be read in the steady eye and reposeful countenance of a soul at peace, as in the case of that elderly man with the upright bearing, whose firm unhurried tread stands out in such marked contrast with the feverish haste of the crowd. And there is a quality of sweetness about the smile of the Salvation lass whose Self-denial box is too seldom heeded which hints at something known to those whose eyes have beheld, maybe but once, that Light which burns behind the veil.

TOIL WITHOUT HATE

Upon the majority care and strife have left their imprint. Toil-worn they all may be; but honest toil, even if excessive, never stamps the features with bitterness and hate. By those who know where to find them two zealots may easily be picked out from among the crowd of workmen on the station platform. Burning eyes in gaunt, drawn features characterize each of them. In their spare time one is an ardent "hot-gospeller" and the other an equally "hot" social worker—a Communist. Fanaticism has set its seal upon the pair; but who can fail to note the difference of expression on the faces of these men!

The prevailing mood of the crowd is restlessness and discontent. For the most part lacking any interior anchorage, the teeming masses are swept aimlessly now in one direction and now in another by every passing current. Into the hands of the unscrupulous psychology has placed a weapon whereby they may be exploited to the limit. An artificial "class hatred" is being deliberately fostered to subserve the hidden ends of the enemies of civilization and progress. The powers of the mind are being

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grasped and used for purposes of destruction. An object-lesson is here afforded for the serious occult student whereby the incentive to consistent effort in the opposite direction becomes intensified to a point where action becomes imperative.

To the occultist, "class" is, or should be, judged by different standards from those which govern the distinctions made by the political materialist. Not always do the outer circumstances of a life offer any reliable index to the stage of development of a human soul. Unconsciously, perhaps, this is at the root of the conviction of Jack that he is as good as his master. Inwardly he may be; and indeed he may be his superior in everything except the possession of capital or wealth. It is said of one of the greatest that He was a carpenter.

The soul that has obtained its sight, however, cannot fail to see beyond mere "class" distinctions. Humanity is one. Until this fact is realized in the deepest recesses of one's being the eyes of the spirit are closed. Even science is beginning to perceive the underlying unity of consciousness. The more the deep recesses of the "subconscious" are explored, the more apparent become the limitations which are imposed by the material conditions under which it finds expression. To the disciple of the elder spiritual brothers of humanity the careworn, struggling masses are "other fragments of the divine" which either blindly or more or less consciously toil beside him. His goal, indeed, is to realize, even in the dark prison of embodied life, that they are part of himself, in no wise to be separated, his karma inextricably interwoven with theirs.

WHEN STRUGGLE MEANS GROWTH

That strife and competition constitute the keynote of their lives, is due to the fact that for the greater part the crowd are as yet unawakened to their higher possibilities. The higher ego is being slowly formed in the womb of experience and time. Not yet its task to "kill our ambition". Competition, rivalry, ambition, are necessary incentives for sustaining effort in the world of personal life, although not for ever will these suffice. Take from the spiritually unborn the incentive of personal desire, and the life is left void. It was Aelfrida Tillyard who brought home so forcibly, in her novel, *Concrete*, the ultimate futility of any Utopia not built upon a spiritual foundation. Remove the mainspring of life—and for the evolving soul personal desire is indeed the mainspring—then it withers like a tree in which the sap has ceased to flow.

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There is a distinct danger that the reins of government, not in one continent alone, should fall into the hands of the spiritually blind and, in some cases, of the spiritually evil. It is the latter from who it is impossible to absolve the guilt of an unscrupulous use of the power put into their hands by a knowledge of psychology. The unenlightened on every hand are being offered dope. Better that they should cling to "outworn creeds" than that they should be deliberately kept blinded and led into the arid wastes of spiritual negation. In almost every department of life the insidious influence is at work, side-tracking, deluding, misleading. Art, music, literature, politics, religion—none are exempt. Wherever the attempt is seen to be made to belittle the spiritual significance of life—and the attempt is being actively pursued on every side—there, surely, lies the duty of the true occultist to speak unequivocally for the faith which is within him. Where faith has given place to actual knowledge, then, indeed, is silence the one sin which may not be pardoned.

Happily the incarnation of awakening or awakened souls is the privilege of no one social class ; and there are grounds for holding the belief that the ranks of the workers are sufficiently permeated with the "little leaven" to ensure that, once they are made aware of their danger of becoming the victims of exploitation, they will realize the desirability of paying more attention to the spiritual rather than to the purely intellectual or even merely social status of any candidate for civil or political authority and power. If the insidious forces of disintegration are at work, the forces of unity and spirituality are no less active. The issue has been joined ; the initiative for the time being perhaps lies with the hostile forces ; but the outcome of the battle is assured, if only from the fact that the white forces work with the stream of evolution rather than against it.

As showing the tendency of the knowledge of psychology to be turned to questionable ends, Professor Warner Fite, of Princeton University, in a noteworthy volume of essays on the significance of consciousness, recently published by Messrs. Williams & Norgate Ltd. under the title of *The Living Mind*, price 10/6, has some pertinent observations to make with regard to modern advertising. He makes no secret of his personal prejudices in the matter, however, and declares that "when I see a man pointing at me from the middle of a signboard, with perhaps an impertinent question to boot, I feel that if only he would stand there *in propria persona*, I would barter my soul for the privilege of giving him a shot from a Colt ·44".

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"Yet I doubt", he continues, "whether the sense of personal affront is quite so exasperating as the consciousness of living in a world characterized by so much stupidity, vulgarity, and triumphant mendacity".

ASSOCIATIVE PSYCHOLOGY

Deliberately, and with "malice aforethought", the law of association is brought into play by the advertiser. Certain ideas are invariably presented in company with each other; and the implication which is conveyed is repeated as frequently and regularly as possible. The question of the truth or justice of the claims implied is a minor consideration, hence the triumph of mendacity! The claims may have little or no foundation in fact: it does not matter. The constant association of a particular article of diet, for example, with the one word *health* may, for the particular individual, hold little or no truth; yet it will be impossible, say, to think of *Bovril* without thinking at the same time of *strength*. Or take another instance: a certain cigarette and a handsome man in an elegantly tailored evening-suit are invariably presented together, subtly conveying the suggestion that such a brand is the natural and indeed only possible choice of the "refained"! The fact that in reality they may be the most popular choice of the city clerk or typist in no way destroys the advertisement's "pulling power".

Watch the political cartoons, especially at election time, and note the subtle suggestions conveyed in the caricatures of the leaders of the opposition party. As Professor Fite observes, "The psychology of advertising . . . is nothing more nor less than the . . . psychology of association; and in the process of association it is the brain that does the work and not the mind." Note the distinction. Use, in fact, is being made of a subtle form of hypnotism. This point is brought home more intimately by noting that it is only when one is insufficiently wideawake that the advertiser gets his way. In other words, his methods prove successful in direct proportion to our ignorance of their *modus operandi*. So far as the advertiser is concerned, the moment one stops to think about his advertisement "the game is up". Why should we be any more bound to "fall" for the psychological laws wielded by the advertiser than we are bound to fall on behalf of the law of gravitation?

The whole position is admirably summed up by Mr. Fite in the following words:

Whether by design or by a sort of natural selection, it seems that the habitat of the genus advertisement is to be found exclusively in those parts

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of our life where we are not disposed to think. One may wonder, indeed, why people ever read advertisements. And the answer is, "They don't, when they have anything better to do." Compare the alert business-man who grapples with the problems presented by his morning's correspondence with the same "tired business man" who, having exhausted the reading matter of his paper . . . turns wearily to the advertising pages before he yields himself to bed. Try to realize the almost hypnotic effect of a long train ride. . . . These are the moments, the moments of vacant-mindedness and absent-mindedness, when the advertiser is doing his work. At such moments thought lies limp and prostrate before the law of association.

In other words, in such unguarded moments we are open to suggestion. We would not qualify the "hypnotic effect" with "almost"! It is a question of unconscious, and frequently conscious, hypnotism.

MASS SUGGESTION

The use of suggestion in advertising and publicity generally, whether in the realm of politics or commerce, is spreading rapidly, and signs are not wanting that in various ways the public is being consciously "worked". Is it a mere coincidence that so many distractions are offered nowadays for the purpose of inhibiting calm thought? The cinema, wireless, jazz, dog-racing—on all sides the public is being offered dope.

We live in an age when the fate of nations depends more on the broadcasting of slogans than upon the exercise of common sense. The mob unconsciously is being trained to echo and repeat mechanically sets of phrases which are pressed upon them as being gospel, but which revolt the intelligence of any sane thinker. The wirepullers appreciate to the full the use of repetition and dogmatic assertion. They have no use for argument, for reason, for calm thought. That party wins which makes the most noise. It is accepted as an axiom that to shout, and keep on shouting, is the surest way to win. Never mind whether or not the nature of the shout is true or not; all that is required of the leaders is that they should "get away with it". In the hectic scurry which characterizes modern civilized life, comparatively few find time to examine their change to see whether they have been handed spurious coin or not. And just now there is scarcely a department of life where the coiners and forgers are not busy.

While the victims of exploitation remain unaware that they are being "worked", i.e. being trained to passive response to subtle suggestion, everything goes according to plan; but once let their eyes be opened to the facts, and further exercise of craft will become impossible.

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A great deal has been written and said on the question of secrecy in occultism. The real secrets of the spiritual life, with which alone true occultism is concerned, are never in danger of being exposed, for the simple reason that until the time is ripe the necessary power to perceive them remains undeveloped. The real secrets safeguard themselves ; but the secrets which are open to the average intelligence, such as the misuse of the power of suggestion, should be broadcast and made plain to the meanest mind. Only so is it possible to put the innocent on guard, and to make them immune from the insidious attacks of what in essence is black magic.

It would be interesting to see what Professor Warner Fite has to say about the systems of "salesmanship" and "magnetism" which flourish so freely in his country. A more blatant and unscrupulous misuse of hypnotic power it is difficult to conceive. Unlike the professional hypnotist, the "salesman" is obliged to work without gaining the initial consent of his subject. Consequently the mental pressure exerted must be doubly intensified, and the suggestion driven home with the force of a battering-ram. With the spread of knowledge of the methods of the "smart salesman", however, the crafty use of "undue influence" will become more and more difficult, and fewer people be landed with goods which they never intended to buy.

Professor Fite, however, is less concerned with the specific problems involved in psychological malpractice than in the question of the significance of consciousness itself. This, indeed, is the central theme of his work. He is an ardent champion of the personal view of consciousness. He has no use for the contemporary behaviouristic school of psychology. "To me," he says, "consciousness is a reality : possibly the only reality."

CONSCIOUSNESS THE ONLY REALITY

Consciousness, he points out, is no mere name for a series of events in an order of time. The distinguishing characteristic of consciousness is that it is superior to time. Here is precisely the view of the occultist with regard to the great deluder. By a supreme effort of will, following upon a course of steady mental training, or "meditation", a new order of consciousness marks the successful achievement of the occultist, as it does also of the mystic. The awakened soul learns to live not in time, but "in the eternal".

Professor Warner Fite offers some pertinent considerations with regard to the facile distinction commonly drawn between

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"head" and "heart", the separation between "ideas" and "emotions". "These 'emotions' and 'ideas' ", he writes, "are presented to us as entities quite as hard and tangible as their metaphorical representatives, 'the heart' and 'the brain' ; and they seem to be quite as definitely located in different parts of the soul as the heart and the brain are located in different parts of the body ; only, it seems, rather less in communication. The more I meditate upon this distinction of 'emotion' and 'idea' the more I am compelled to wonder. When I try to imagine an emotion divested of idea, or an idea divested of emotion, I seem to find nothing that is either spiritual or intelligent. Yet upon this mythological division, as I see it, is based an absolute separation between a world of taste and feeling and a world of knowledge."

It is amusing to note the efforts of the intellectualists and the intuitionists to prevent themselves from becoming contaminated by each other. The one claims to be more "intelligent" and the other more "spiritual". Yet how is it possible to conceive spirituality without intelligence ? Is not the scale of evolution marked by a steadily growing awareness, an intensification of consciousness ? The fundamental spiritual struggle is for greater consciousness of living.

"The heaviness of the flesh", says Mr. Fite, "is the heaviness of darkness and confusion among groping instincts ; and the freedom of spirit for which we all yearn is the freedom of a clear self-consciousness with regard to our desires. To live, not by the blind impulsion of instinct, but by the light of a clear consciousness of living—this it is that marks us off, though still not absolutely, from all other creatures ; and this I take to be the distinctive mark of 'life', 'freedom' and 'spirituality'."

This struggle for freedom, indeed, is the primal urge of evolution. It is in order to conquer the lower worlds that spirit suffers limitation and subjection to the material plane. Man, indeed, is more than the animal because of the god within him, and more than the gods (devas) because of the animal within him. At first the god is content to let the animal usurp the throne. Then, with the growth of selfconsciousness, comes some attempt at the direction of desire.

In the course of his intensive yoga training the occultist is counselled to "kill out desire . . . ". The phrase has purposely been left unfinished because it is in this manner so often quoted. "Kill out personal desire"—yes. In *Light on the Path* the student is urged to "kill out" specific personal desires, such as desire for

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comfort, desire for sensation, and so on. Yet in juxtaposition with these counsels are placed others for the purpose of bringing out by contrast the underlying spiritual truth. "Kill out ambition", he is told, yet in the next breath he is urged to "work as those work who are ambitious". "Kill out desire for sensation", yet "learn from sensation and observe it, because only so can you commence the science of self-knowledge".

THE DIRECTION OF DESIRE

The whole point of the counsel, in fact, is that the student should direct his desires into spiritual channels. To "kill out desire", the mainspring of embodied existence, is a sheer impossibility. Desire, and desire ardently! "Desire power ardently", but "the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men". "Desire", then, "only that which is beyond you; desire only that which is within you; desire only that which is unattainable."

Then comes the explanation:

"For within you is the light of the world. . . . It is beyond you, because when you reach it you have lost yourself. It is unattainable because it for ever recedes."

Above all, the aspirant is counselled to desire possessions; but "those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally. . . . Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of love which is your only true self."

The mystery of consciousness, however, is scarcely soluble by academic psychology. Each soul must read this mystery for itself. No one else can do it. As the commentator to *Light on the Path* remarks in the latter part of that treatise: "To a deaf and dumb man a truth is made no more intelligible if, in order to make it so, some misguided linguist translate the words in which it is couched into every living or dead language, and shouts these different phrases in his ear."

The utmost any spiritual guide can do is to lead us to the Fountain of Living Waters; we must drink for ourselves.

THE EDITOR.

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REMARKABLE FINDS IN AN ATLANTEAN PORT

By E. M. WHISHAW

FOR the last sixteen years I have been studying the prehistoric remains which abound in and around the immemorial City of Niebla in the Province of Huelva. For Niebla is none other than the *Ilipula* or "City set on a hill" of the Iberians, the imperishable walls and forty watch-towers of which still proudly look down on the *Ibai-oria* of the first builders, the river we now know as the Rio Tinto, nightmarelike with its waters dyed every shade, from blood-red to golden yellow, by residues from the mineral-impregnated mountains of Aracena, where lie the richest mines of the Old World.

Ibai-oria in Iberian means "the Yellow-red river" and it is easy to see how, in the course of ages, the two words became one and gave us the name of the Iberian peninsula. For it is a fact the evidence for which is visible, that as far back as the post-Glacial epoch when the Mediterranean littoral of Spain became habitable by man, there was a flourishing mining industry at Niebla, the minerals having been smelted before fire-resistant retorts were known, in caves in the limestone plateau on which Niebla stands, as has been shown to have occurred in the Great Mumbwa cavern in Northern Rhodesia in the Palæolithic period, by the Italian Expedition excavating there last year. That industry is stated to have been introduced into Central Africa by a people of advanced culture coming from what is now the Libyan Desert, and, as I will show, it must have been the same race who taught mining to our primitive Iberians ; for we have here incontroverible proof of their identity.

I am the foundress and directress of the Anglo-Spanish-American School of Archæology, which has been honoured since its inception in February of 1914 by the patronage of H.M. King Alfonso. I thought I had reached the apex of my anthropological ambitions here when, thanks to a generous donation of funds from His Excellency General Dawes (who afterwards paid us the compliment of a special personal visit), I was able to excavate no less than three of our rock-kilns, still full of slag of a class immeasurably older than any other known in Andalucia, besides installing a convenient little laboratory to display the numerous

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artefacts and other relics of an industry that flourished here so many millenniums ago. I certainly could not hope to go much further in this line of research, but probably nothing is so fertile in surprises as this new science of anthropology, and our next discovery was that these Palæolithic Iberian miners knew how to read and write, and engraved their stone tools with words and phrases in the alphabet used in prehistoric times by the Atlantes or Libyans, of what is now the Sahara. Any doubt as to this will be solved by a glance at the comparative Tables of the prehistoric Libyan and Iberian alphabets given in my book, *Atlantis in Andalucia*, from the wealth of such signs found here and those given by that indisputable authority, the late Dr. Oric Bates, of Harvard, in his epoch-making work, *The Eastern Libyans.*

But no attempt at translation was made in my tables, for I, like nine-hundred-and-ninety-nine out of a thousand present-day archæologists, was then profoundly ignorant of the meaning of these Atlantean-Andalucian signs. It remained for Dr. Julius Brouta, Doctor of Philology of the University of Louvain, to teach me, and all working with me, that the mysterious and sadly-neglected Basque language is no other than the survival of the Iberian-Atlantean, introduced here, in ages past counting, from the Atlantean Empire in North Africa. He argues, and naturally has completely convinced me, that Plato's description of the lost continent as an island was merely poetic license ; for if that had been so, how could we have found its Palæolithic script on the rocks in the Libyan desert and on the slopes of the Atlas ? And with the utmost ease he translates our signs from Iberian into Basque and thence into Spanish or English, or any other of the scores of tongues which he speaks, reads, and writes. I must not, however, enlarge on this fascinating branch of our researches now, for I have still more sensational discoveries to relate, while Dr. Brouta will shortly publish in London a book entitled *The Language of Atlantis*, which conclusively proves the correctness of his theory as to the origin of Basque.

After a stay at Niebla long enough to enable him to collect a mass of Iberian inscriptions, beginning with one on an artefact imbedded in our Palæolithic escoria, and continuing through the ages right down to the Arabic occupation—for the natives still talked their own language, as Dr. Brouta shows, when Musa Ibn Noseir came to Spain—the distinguished Belgian philologist departed, to continue working at his book, and I thought we really now must rest on our laurels, for I saw no more to reach out for. But how very little we know yet about Spain in pre-history, and

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the inconceivable treasures of science she offers to those who have eyes to see and ears to hear !

Of course I recognized that the old Stone Age people who colonized Ilipula from Atlantis exported the gold, silver and copper they founded in their rock-retorts in vessels coming for the purpose from the ports of Atlantis, whose maritime commerce extended to all parts of the world, not excepting the two continents we now call North and South America, where are found not only prehistoric buildings of marvellous beauty and symmetry showing the Libyan or Atlantean polygonal tradition in their architecture, but also—which is still more convincing—a close relationship between the Maya, the Iberian, and the Libyan or Altantean alphabets.

And my latest and most sensational discovery is nothing less than the Port whence these Palæolithic ships sailed in the post-Glacial period of human culture in Spain.

By grace and favour of the Town Council, who have paid me the high compliment, possibly unique in the case of a foreign lady, of electing me "Adopted Daughter" of Niebla (equivalent to the Freedom of the City in England) I am given the sole right to take sand from a great bank on the Tinto two miles below the town, for a contract to supply the Rio Tinto Company with 7,000 tons annually for building purposes. As a rule we expect the sand removed to be replaced by winter floods pouring down the precipitous ravines of what the Romans called "the vitriolic river", but now we have had three successive years of drought, and my staff, who make a steady living at the work, were getting into despair as the available sand grew ever less, and larger and larger patches of what we took for the ancient river bed began to appear.

How I failed to see that geological impossibility of a square mile or so of flat natural sandbank on the north side of a river flowing lustily over a bed of rough slate at a considerably higher level at the foot of steep cliffs on the south bank, I cannot explain. Doubtless a legitimate scientist, duly provided with titles and diplomas, would have appreciated the absurdity of such an idea years ago. I can only suppose that my feminine intelligence was insufficient to realize the problem presented thus, in addition to the endless subjects of study which absorbed my energies, mental and physical, in the immediate neighbourhood of the town. I *had* noticed that the river, save in flood, is walled off from the edge of the sand on the south by the ruins of the prehistoric canal described in *Atlantis in Andalucia*, and I supposed the name *Las*

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Angarillas (the place of separation or division), which dates from Roman times, as a Roman mill of that name still standing close by shows, had reference to the Neolithic portworks with which the canal connects three kilometres or more upstream. I had also been intrigued by finding a very perfect sun-altar cut in the rock on the north bank, alongside an obviously man-made way down to the sand, and always hoped the day would come when I could seriously investigate this.

It has now come, but I can take no credit to myself for it, unless for the thorough training in observation that I have bestowed on the staff of my School, who work in the excavations when I can provide money for these, and raise sand for the Rio Tinto Company when the archæological purse is empty.

The head of them, much depressed at the scarcity of sand, was carefully examining a space left clear by the diggers. He cannot explain why, but so it was. And he noticed a sort of crack in the layer of dry mud and massed pebbles forming the supposed ancient river bed. It was only a thread of a crack, but something made him give it a blow with the tool which he held. Instead of striking hard rough slate under the surface, he found that it was not slate or rock at all, but another layer of sand, of better quality than that from which so many thousands of tons have gone up to the great mine, and of such depth that at the date of writing, ten days after the first discovery, we have found no signs of the bottom.

He tore back to Niebla on his bicycle to ask permission to put some of the men to *excavate*, as against mere digging, with all haste to complete the piece-work of the day. Although he had no idea what the age of the work might be, he recognized at once that it was of archæological as well as business importance, and he knew it would be necessary to put on our most careful excavators to sift the sand and secure for my inspection whatever relics of antiquity might be found at the new and much lower level thus exposed.

It happens that, with two exceptions, the foreman being one, my best excavators are of the remarkable race known locally as *Morenos* (dark people). From their physiognomy, family names and folklore, it seems clear that they are descendants of the Nubian mercenaries who came over under Rome. So I have had five of my Nubians digging and sifting this new-found layer of sand; and to date, out of several hundred artefacts of greater or less perfection collected by them from the sand as they sift it

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there is not a single one later than Palæolithic. We know them well. They lie thick at the bottom of the small streams debouching into the Tinto on the north bank. But there they are, mixed with polished Neolithic darts, wedges, rubbers, and what not, with Bronze Age potsherds, fragments of Roman bricks and vessels, and dainty Arabic glazed pots and toys. Here *nothing* save Palæolithic objects has appeared. There seems no room for doubt that this deep layer of sand was laid down in the great hollow constructed to harbour the Atlantean shipping by some tremendous flood coming up the estuary of the *Ibai-oria* from the sea, in the climatic convulsions of the post-Glacial period, when the last remains of the Empire of Atlantis disappeared beneath the sand of the Sahara of to-day.

Amazing to relate, save that in Spain nothing in the way of folk-memory is too far-reaching to exist, I now learn from the grandparents of my Nubians that the traditional name of our sandbank is THE PORT. My foreman told me of a place half a mile down stream to which the spring tides still rise, which is known as "The Farm of The Port". On hearing him tell me this one of my Nubians who stood by said that his father said that his grandfather always said Las Angorillas was The Port and that "in old times" ships sailed up where now all is sand. If events show that I am correct in thinking the port was destroyed in the post-Glacial period, we shall see that our Niebla folk-memory of it has survived the chances and changes of at least 12,000 years.

Two tiny objects of incalculable importance have appeared among the Palæolithic artefacts. They are of a class of stone unknown to my men, indeed it is suggested that they might be fragments of escoria from the rock kilns hardened and rubbed smooth by some process not to be explained. They are quite small, the largest, which is three-faced and shaped like a wedge, is only 42 millimetres high, the other, which is circular, is 17mm. in diameter. Both are hollowed out, the first on each of its three faces, the second on one only, to receive Iberian or rather Atlantean signs and figures *cut in relief*, of microscopic size, and painted with a luminous matter which no rubbing or washing affects. Most of the signs are worn down and indecipherable. But on one of the three faces of the larger stone, or amulet, there is a perfectly designed and proportioned figure of a woman in flowing robes with her arms raised as if in adoration. The height from the upraised hands to the feet is just 16 millimetres.

What an amazing school of art must have been that which

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could produce such work as this! I have in my collection a Neolithic polished stone of similar minuteness with the figure of a dancing woman and Iberian signs, which Dr. Brouta has translated. This also displays luminous paint very similar to the Palæolithic, but the technique is worlds apart. The Neolithic woman is painted on the stone in the flat, and from her posture she might be a courtesan. The Palæolithic figure is carved in relief and then painted, and the dignity of her attitude can only indicate a priestess.

This and the little circular amulet or talisman, were found respectively on the 3rd and 6th February. That neither was overlooked speaks well for my excavators.

And now I ask my readers: If Italy thought it worth while to spend untold gold in recovering two Roman galleys after a couple of thousand years under water, is it not worth while to help our international School to excavate THE PORT of tens of thousands years back? The cost will be trifling in comparison with other investigations of such a kind.

But our international centre, working under the authorization of Royal Orders necessary by the Spanish law, depends entirely on voluntary donations and at present, owing to the world trade-crisis, its purse is empty. We need no large sums to carry on this excavation; even £100 at this moment would enable us to clear a space a good many metres square.

Would not the students of Atlantis who subscribe to THE OCCULT REVIEW like to take part in bringing to light the first actual material proof yet found in Europe, that the Empire of Atlantis was no myth, no mere dream, no "fantasy only of interest to freaks" as the head of a famous London publishing house wrote in regard to my book *Atlantis in Andalucia*; but a solid tangible fact?

We who are digging up the relics of the Atlantean colonisation of Southern Spain are not occultists; our daily work in the excavations is too engrossing to allow us to breathe that rarified atmosphere. But if the occultists help us with money to pay our diggers, we on our side can offer them precious proofs of the lofty aspirations of our Niebla Atlanteans, whose aphorisms and sage counsels, as translated by Dr. Brouta, display a level of thought and intellect among the men who used and wrote on those stone tools incredible to the scoffers who think Spain was a nation of savages until the Phœnicians "discovered" her mineral wealth 1,300 years B.C.!

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We offer to those who believe in Atlantis, as we do, a chance to discover the actual remains of a ship sent here from the capital, not less, and perhaps much more than 12,000 years ago. For the waters of the Tinto have this property : whereas they destroy metal of every kind they preserve wood. And we know that they were "vitriolized" before our great sandbank was laid down, for even our exquisite amulets bear traces of the typical deposit of copper which makes drinking these waters a short road to another world. And it is precisely this quality in them which preserves wood from decay.

An Atlantean ship in an Atlantean Port ? Is not such a chance irresistible ?

[The following additional information has been furnished by the author of the above article, since the manuscript was received. "Another if much more weather-worn amulet has appeared, with the same priestess, only varying slightly in the outline of the drapery. . . . The material is now definitely pronounced slag from our Palæolithic smelting retorts, but we have yet to discover how it was treated to make it imperishable, for as we find it on the Camapie, it is quite friable once we get below the weathered surface. . . . We have also found a stone model of a boat. . . ."—These extracts are from a letter dated March 3rd, 1931.—ED.]

PASTORAL

By TERESA HOOLEY

Pan met Lord Jesus in the spring,
"And who art Thou ?" asked he.
"The Loving Shepherd," Jesus said,
And Pan leapt high with glee.

"I am the god of shepherds" cried
The goat-foot lewd and old ;
"God of the wethers, the labouring ewes,
And the white little lambs in fold.

"Meet it is that together we walk."
They trod the April hills—
The cloven hooves and the piercéd Feet,
Among the daffodils.

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THE BUDDHIST DOCTRINE OF NON-EGO

By BAYARD ELTON

BUDDHISM holds almost a unique place among religions in that it does not attempt to explain ultimate truths. The assertions of other philosophic and religious systems concerning the origin and goal of evolution, the beginnings and endings of things, may have their place in mankind's ceaseless search for logical satisfaction in trying to understand the universe, but Buddhism is too wise to attempt to formulate in words and phrases THAT which is infinitely beyond all human thought.

The result is that Buddhism has come to be regarded by many as a system of ethics without any foundation of constructive philosophy. It has come to be considered as a negative and pessimistic doctrine based upon the truth of life's unhappiness and with the sole aim of freeing its followers from pain and sorrow. And, in great measure, this is correct. But the reason for such an attitude on the part of Buddhism is, firstly, because the whole doctrine possesses the object of developing in its adherents the power to discover and to perceive things for themselves ; and, secondly, because the Buddha realized very well that all questions of ultimate truths were quite outside any hope of satisfactory answer and proof until the necessary power of inner enlightenment was developed. Buddhism says, in effect : Follow the Noble Eight-fold Path to Enlightenment first, and only then can you expect to understand Nature. In the meantime, do not worry about things that are admittedly beyond the power of the human mind to grasp. Observe life as it is around you, and seek Truth. Face facts, and discover your own powers.

The teachings of the Buddha are founded upon a right observation of life. They are the result of a fearless search for Truth, and, though they are not supposed to be final and ultimate, they are nevertheless correct as far as they go, and therefore worthy of study and attention.

One of the doctrines that has aroused much controversy among Buddhists and others is the teaching of Anatta, translated as No-Soul, Non-Ego. It is the teaching that there is no such thing as a separate and unchanging soul behind or within anything manifest in the universe. Gods, there may be ; human beings,

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there certainly are; animals and plants are likewise evident; yet none of these things possesses a permanent, separate soul or Ego. All such supposed soul is illusion.

The Buddhist analysis of human nature reveals a body, a number of emotional states, and a number of mental states; all of which comprise the personal ego-consciousness of a man. But none of these things is in any way permanent. They change constantly. The body wears away; the emotions are in continual flux; and the mind with its powers of perception, sensation, and reason, is in constant flow and change of state. If there be a fixed and eternal soul in all this, then Buddhism has not been able to discover it. However, in passing, it should be noted that Buddhism does not deny the "soul" in an extended sense of the word. One may speak of the soul of art, of music, of humanity, in a sense that Buddhism would readily accept. What is denied is the unchanging little soul that is supposed to exist in the body and whose future is a thing of doubtful enjoyment in a materially humdrum paradise.

The Buddha, himself, remained silent when questioned as to the reality of the Ego, and he kept this silence up to the end of his life, refusing to make a definite statement on the matter. In one instance it is recorded that the monk Vacchagotta asked a definite question of the Buddha: "Is there, or is there not the Ego?" and was answered by silence. Afterwards, the Buddha explained to his disciples that such a question was not able to receive a direct reply as the truth of the matter could not be set forth by a simple "yes" or "no". In another case, the Buddha was asked a number of questions pertaining to ultimate truths by the monk Malukya, questions including the nature of Nirvana and the existence of the Perfect one after death. The Buddha again refused a direct answer, saying that such themes were outside the purpose of his doctrine, which was only concerned with the attainment of enlightenment by his disciples and with the releasing of the world from its burden of suffering. Again and again the Buddha emphasized the importance of his teaching as a means of gaining freedom from sin, disease, and the suffering of existence. Throughout his long life he urged his followers to seek enlightenment and wisdom for themselves, but any attempt to draw him into metaphysical discussion was ever met with—silence.

On the one hand it has been considered that this silence of the Buddha was the result of a belief that there is nothing in the

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whole universe other than the material and semi-material things we are able to perceive and to measure in a "scientific" fashion. The Buddha has been considered an atheist and a philosophical materialist; his silence being due to a desire to avoid damaging the morale of his hearers by an open confession of agnosticism. But, on the other hand, it is admitted that Buddhism accepts the doctrines of Karma and Re-birth, and what is then re-born if not some sort of "soul"?

An acceptance of these two great doctrines of Brahminism implies the denial of a purely atheistic view. Karma, the law of cause and effect, and its companion theory, Reincarnation, have no rational meaning whatever unless the reality of some entity is admitted. Such reality may be relative in as far as all things are relative in the universe, one to another, but so long as the total "illusion" of the scheme of life retains its power over the disciple then the reality of such entity remains a fact.

Between these two positions many arguments and much discussion have been flung back and forth, and Buddhism is divided into two great schools of thought, the Thera-Vada and the Mahayana, upon this point. There are, of course, other differences between these two schools, but this is the chief mark of distinction. The Thera-Vada inclines to the view that the "soul" or Ego in man is but a name for a number of passing states of consciousness, these states being due to Karma and possessing no individuality of their own outside a Karmic continuity. In this view, the Ego simply does not exist; all that exists is a collection of transitory qualitites bound together in a common experience of suffering. The Mahayana school holds to the reality of the Ego in its fundamental union with the Absolute Life of the whole universe. This school teaches the unity of all Life and the eternal reality of One "Thatness", as is taught also by the writers of the Vedas. Such would appear to be the opinion of each of these great schools of Buddhist thought. Individually, a Buddhist is at perfect liberty to read into the teaching of Anatta what meaning he chooses, and it is probable that there are many followers of both these schools who would disagree with the apparent interpretation of this matter. It must be admitted, however, that the ordinary and popular view of the question in both the Mahayana and the Thera-Vada, differs, the one from the other, in such fashion.

Yet there is but one Buddhism. And the understanding of this teaching of Anatta, if outside the power of human argument,

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may be sought in the levels of wisdom that lie above and beyond the separative limits of the concrete mind. The silence of the Buddha may perhaps be considered as an admission that matters so deep and important as the reality of the soul are quite outside the province of the critical intellect with its unending desire to dot the "i's" and cross the "t's" of Truth. Unquestionably there is a great amount of distortion and degradation in expressing in human manner the transcendent truths of Idealism; and the obvious distaste for metaphysics shown by the Buddha rested, no doubt, upon a bitter experience of wrangling and argument met with in his travelling among the Yogis and Brahmins. Before his enlightenment, the Buddha spent six years among the wandering mystics of India, and the futility of metaphysical discussion was deeply impressed upon his mind ere he gave expression to his teaching.

Had the Buddha been an atheist or an agnostic he would have admitted it. He was no type of teacher that feared to give open confession to his faith. Courageous and straight in his views and in their expression, his words would soon have shown plainly enough the materialistic nature of his thought—if such had been the case. Conversely, had the Buddha entertained a belief in the personal gods of Hinduism, the orthodoxy of his day, and a faith in the immortality of the personal soul of man, then he would have said so. But he maintained silence on these points. What does such an attitude imply?

It implies, as said above, a consciousness of the stupendous nature of the questions and a realization of the impossibility of human words to express the Truth. It implies, moreover, a profound understanding of the mystery that is hidden in the words "God" and the "soul". The Buddha's wise counsel to his disciples that they should first seek and attain enlightenment and inner wisdom before concerning themselves with these deep matters has an echo in the words of the Christian Master: "Seek ye first the kingdom of God, and all these things shall be added unto you".

There is a story of the Buddha and his monks that throws light upon the correct attitude to take towards these matters of ultimate truth. It is said that once, when a party of monks were walking with the Buddha through a small copse, during a time of the autumn when the leaves lay thick upon the ground, the Buddha took up a handful of leaves and asked: "O Monks, what do you consider to be more, the leaves I hold in my hand or

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those still lying upon the ground ?" "The leaves upon the ground, Sire, are more." "Even so, O Monks, the facts at the disposal of the Buddha are more than those actually needed for the attainment of Nirvana."

However one may regard the doctrine of Anatta, the fact remains that a cardinal teaching of Buddhism is the necessity for the total destruction of the personal self—only across the dead corpse of egoism can the aspirant to Enlightenment proceed successfully upon his way. Therefore this doctrine of the non-reality of the Ego, this teaching of No-Soul, is of great importance in achieving a selfless attitude. It cannot be too often repeated that Buddhism is a practical and not a theoretical system ; it is a means to the attainment of inner wisdom, and is formed upon a principle of attending only to those facts which directly apply to the goal and the path that leads thereto. All other considerations, all other facts that do not fall within this definite limit, are outside the scope of Buddhism, though they may well have their places in other schemes and philosophies. Such an attitude on the part of Buddhism cannot deprive Truth of its richness of meaning nor of its infinity, for the Buddhist knows that the goal is One even if the paths thereto are many.

THE SUICIDE

By F. COBLENTZ

(*Psychically Recorded*)

Seeking the heavens by a nearer gate,
He did not know what roads he left untouched.
He did not see his own soul lie in wait,
Till he had felt the latch removed—too late !

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TRIBUNALS AND MAN'S OPPORTUNITIES

By C. A. F. RHYS DAVIDS

OUR greater religions differ *inter se*, among other ways, in the emphasis they lay on what our feeble imagination has called eschatology, or word about the "last things". A less feeble imagination would have named this anchistology, or word about the "next things". No great creed ignores these next things; none is so limited in mandate and purview as to do that. But the emphasis differs; the interest in them differs; the mandate about them differs. The original mandate in each has doubtless got more or less altered in scriptural wording, according to the varying interest in each "Church" concerning man's hereafter; according also to the extent to which a changing Zeitgeist, reverberating in the Church, found need to vary a scripture not yet perhaps committed to writing, or not yet to a closed fixed form of the written things.

For instance, in the creed built on the mandate given to Zarathustra (or Zoroaster), the Persian, at some time preceding the mandate given to Gotama, the Sakyan of North India, emphasis on the next step is unmistakable: namely, adjudication on each man closely following the dying of his earthly body. In the post-Vedic pre-Vedantic mandate in North India of the God-in-man, such a tribunal is but implied, hinted at. In the Sakyan (original Buddhist) mandate of man-becoming-God, the adjudication is a clear, explicit teaching; but it has been, through war[illegible] interest, placed without priority, or other distinction, within [illegible]wo masses of Sutras, or Sayings, and with a varying recension in the two Sutras recording the adjudication. In both Christianity and Islam the adjudication is partly implicit, partly explicit. Namely, the immediate consignment of most deceased persons to purgatory will be the consequence of a sentence pronounced by some court of justice not made scripturally evident. Evident is only such a court of justice at the end of this world, world of earth, an event which in the Christian Gospels was believed to be impending, and within the earthly lifetime of some contemporaries of Jesus.

Here, then, is considerable difference in both doctrine and

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emphasis. If here and now I put these reminders into print, it is not to teach accessible things in the history of religions; nor is it to show how men, as in the last two religions, will go on, as adherents, accepting differing mandates on a matter of tremendous importance to each man, in a vague way in which they would not accept anything of momentous import in earthly concerns. I said the last two religions of those mentioned. But the "vague way" of acquiescence or of indifference is not confined to adherents of those last two. Take the case of adherents of Buddhism—as we in modern days (viz. for about a century and a half, or less) have come to call the religion of the Sakyas; I have not yet seen the two Sūtras on the post-mortem tribunal—and they are strikingly emphatic—dealt with by any Buddhist or writer about Buddhism. To take a crucial instance: a manual compiled and published lately by two or three Englishmen converted to Buddhism, entitled *What is Buddhism?* entirely ignores the two Sutras, or for that matter any acceptance of an adjudication after death. Instead of giving the learner any such textual information, the writers fall back, in the matter of the hereafter, on an obviously unfair and inaccurate parallel between Buddhism and Christianity, and on a curious unfounded supposition of a state of "subjective existence", as if to fill in the gap of the positive traditional teaching left out.

Obviously we are here up against a case of the waning interest I mentioned, if not in the compilers of a Canon, yet in the after men's adaptation of such portions only of a Canon as suited their own modern attitude of waning interest in the particular topic. This waning interest in the man's hereafter is no new feature in Buddhism. It is very noticeable in writings of the scholastic era of Hīnayāna (Southern) Buddhism. In that era the canker, beginning early, of losing the high Indian faith in the reality and significance of the man, the very man (soul or spirit), had grown very malignant. And it was inevitable that with no responsible doer persisting after the death of the body, the reward or retribution for deeds done by him could not be brought up against a non-entity.

But the waning came about slowly, so that we find in one of the two Sutras a fairly obvious embroidery on the other, presumably the older Saying. Both are called "Deva-Messengers", i.e. messages to man on earth from the Worthy of the next world. (Literal accuracy would have chosen the word "Reminders" for messengers.) These are three: old age, illness, dying. They remind the man that his one way for acquittal before the tribunal

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awaiting him is the moral *life*. And the judge thereat is shown telling the delinquent, who has just passed death's portal, and telling it with terrific emphasis, that what he did was done by him, and not by another. In other words—words the old diction had not—the man is in the last resort *responsible*, is he, that is, who is to make answer for the deed: the "that", the "how", the "why", the "wherefore".

In the elaborated Sūtra two more messengers are added: a babe and an earthly tribunal. The zeal of unabated interest has been busy. The babe may have been added for one of two reasons, or for both. Namely, that the man, if he be not gripped by one of the three envoys, has yet newborn opportunities such as each day brings along. Or, by some more monkish teacher—and these were in the ascendant—it may have meant an omen of the rebirth ensured to each by shortcomings here. The other added message is less ambiguously plausible. It would be strange if a belief in the survival of man did *not* carry with it belief in one of the most fundamental features of his earthly sodality as persisting along with him. Far stranger is it to read, as now we do read, communicated accounts of the hereafter which omit this very essential matter of an adjudicating tribunal *conducted by those who have gone on before*, and who are intimately concerned to ward their society from the ill-doer, condemned or undiscovered, dumped upon them day and night. Truly as yet are we content to let ourselves be told only just *what we want to hear*!

But this added messenger is not really on a level with the earlier three as something unchangingly true, fit for a world-gospel. It shows man as warned to heed what earth, at one time, in one land, legally bids him not to do. But that code varies with time and place. And there comes a day when, in respect of some item in it, men rise up and say, This must be struck out! They have got round and past the law. So have we got round and past much in our own code—past torturing the body and maiming man's efficiency to repair and make amends; past making the dungeon a hell upon earth for those we yet suffer to live. Still do we suffer some ill doers no more to live. Still are we content to sanction the employment of a man officially to murder in cold blood someone who either certainly or apparently has murdered in cold or in heated blood.

Eva Martin in her recent article on the death penalty put plain truths before us about this thing. There had once more

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come about a drawing of the blinds from the misty stage where we still linger. Once more we had been asking, Shall this old legal murdering be struck out ? Once more the blinds have been drawn down again : we fear that if we cease legally to murder, the potential murderers will be less deterred from other crimes.

As to that, we are not in this matter in the van of the nations ; some have deleted legal murder from their Statute-Books ; we have the opportunity of inquiring into their experience. I have not gathered that our recent decision was based on such inquiries. But I am not going into the whole question in these few words. I write to endorse Eva Martin's point of view, because (1) I hold it true and wise, (2) because we cannot afford to put the matter on the shelf. Not further to mix metaphors, those blinds have to come up again. And as just a potential juryman, I would say why.

Eva Martin's point was that, getting past all the surviving paraphernalia wherewith we, as heirs of primitive culture, testify to our fear of death, we should readjust our false and materialistic conception of it and see in it just a milestone in the continuous life of one and the same "man", i.e. of a real being (soul, spirit) encased now in this, now in that body. (This last clause is mine.) And that in handing over, by killing, such a survivor to another tribunal we are shirking a responsibility that is ours as long as the man's earthly life-span lasts.

Hereon my own brief commentary :

The superficial reader may say : (*a*) This is a belittling of death ; why make outcry at the imposing of it ? (*b*) Is it not giving the man a fresh start in opportunities ? (*c*) Were not life's earthly remainder spent in prison worse ? (*d*) Why may we not, in self-defence, violently deprive him of his remaining opportunities here ?

On (*d*) I agree with Eva Martin. As to (*a*) I admit that when once we come to see life more and continuous, where now we fill up the view with "Death", it *is* a shrinkage in dying as being a mere material episode. But the vacuum becomes more than filled with a fresh significance in the view of life seen in the whole. What is this ?

Life is a becoming. In this way or that we seek to get, to come to be that which we have not, are not. The becoming is maybe not for the better. Yet without becoming we should never be better. Opportunity to become, in thought, word, deed, is ever with us. Even in the worst surroundings a man may be

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aware that, as Sir Thomas Browne wrote long ago, "there is a man within who is angry with me". And, whereas our prisons are anything as yet but what they ideally should be, they are far from being the "worst surroundings" in our day. Dying closes one chapter of this continuous opportunity to become. Dying by violence closes it unfinished. We give the victim a little time in which to repent. He may do this in thought, that is, in will. But he cannot make good in his remaining life that bettered will. We are depriving him of the opportunity. We are shirking our responsibility in him. It is denying in him the very quintessence of human life to say, He will never be any better. He is, it may be, very stubborn "sour" soil, but we have not exploited it as long as we have opportunity to do so. We are throwing away opportunity both for him and for ourselves. It was a doomed Jerusalem, we can now say, over which Jesus in mother-yearning wept. But then it was not a doomed city till it had murdered Jesus, cutting off its best opportunities to hear Him and become better, cutting off also His opportunities to "grow in wisdom" Himself in so doing. We put an end, in our legal killing, to a possible becoming better by making that becoming impossible.

So doing, (*b*) we open up new opportunities for the man elsewhere, but he enters upon them handicapped, as a dumped undesirable, when he might, after a spell in prison of reformed will and conduct, enter upon the new life with a pronouncement of acquittal. Judges there will recognize that judges, that law here has done its utmost. What would a judge say here if a magistrate passed on to him a case where the latter had not gone to the end of his magisterial tether? What do judges there think of our judicial wisdom here in doing, in condoning, this dumping? What will they have to say about it to us, law-makers, law-retainers, law-administrators, when we each of us come in turn to appear before them?

Are not the Deva-messengers still with us, and the tribunal over there of which they warn? It may raise a smile to take seriously these venerable mandates. But does our age ever think what a tremendous foreshadowing is cast by such smiles? Are these solemn assertions of post-mortem tribunals the utterances of the ignorant, the duper, the dreamer? If so, is not a day coming when the wise and prudent of our time for retaining out-worn laws will be in their turn rated as the ignorant, the duper, the dreamer of the past? These matters of life and death call for solemn assertions and for bold action. We have lately made

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internationally a solemn assertion condemning international murdering by war. We need such another for the individual. Without the former we cannot hope to survive internationally. Without the latter *we may not deserve* to survive nationally. From Ur to Stonehenge, from Mexico to the Pyramids, we are among remains of cities of past societies, who for some reason, not always just war-havoc, have perished. May not their vanishing be due to some field in their culture, their outlook on life and death, where they had stopped becoming, where they had stood still ? Shall we survive as a society if we heed not these things ?

THE SECRET OF THE LOTUS FLOWER

By EVELINE VERNON WALKER

Down beneath the still waters a miracle is taking place, a bulb has come to life and has sent out tentacles into the black mud, then a long stem reaches upward and from it two green leaves float rapturously on the blue waters.

Later a rose pink bud of surpassing beauty comes to rest her head on the cool green leaves. Slowly she unfolds her iridescent petals one by one, as a ray of pure gold light strikes her from above. The heart of the lotus flower is awakening, the rhymic pulse of life beats within her. Soon her Self will be unveiled, then will the perfume of her loveliness come into being. Silence reigns supreme, the opalescent sky above, the blue lagoon below ; on the breast of the water rests a new born soul.

Blessed are they who shall understand this mystery.

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THE MYSTERY OF THE RISING OF CHRIST'S BODY

By E. B. GIBBES

VARIOUS theories concerning the Mystery of the Rising of Christ's Body are put forward from time to time. Certain Psychical Researchers appear to accept the phenomenon as a materialization. They claim that Jesus drew power from His disciples, etc., and that there are cases on record when the materialized body has been touched and handled.

Without entering into these authenticated cases which are well known to Psychical Researchers, it might be of interest to readers to compare the remarks of Mr. Tudor Morgan with those of "The Messenger of Cleophas". Mr. Morgan writes: " . . . the Spirit of Jesus dominated His flesh, i.e., increased the motion of its particles until they equalled the rate of motion of the particles of His Spirit-Body. . . . Christ materialized as a physical being because He took His Physical Body with Him, not as a physical body, but as an adjunct to His spiritual form".

This theory is corroborated by the "Messenger" in an account, (as yet unpublished) given in December, 1927, of the whole episode of the discovery of the Empty Tomb, and the subsequent appearances of Jesus to His disciples and others.

The following is an extract:

Terrible was the labour of the Spirit when it strove to re-enter the dead body of Jesus. More terrible still was the commanding of that fleshly body so that it might be transmuted, for an instant, into finer elements that caused it to be invisible. While invisible, the Mighty Will could drive it through dwellings, doors, houses, walls of stone, until it reached the presence of the brethren. Awful again was that struggle of the spirit of Jesus which compelled the body's elements to return to their former shape. It was, verily, almost a new creation. The trials of twenty years were embodied in that brief time of transmutation. Time is the measure of the suffering and labour of the soul. It was needful that Christ should thus display his conquest over death, should thus manifest his power over the corruptible body. . . . Christ overcame death, inasmuch as no part of Him turned to corruption in the visible earth. His Holy Spirit so moulded and shaped His body—as God hath moulded and shaped all things—that it passed into the Invisible, perishing not, only being changed so that

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the eyes of men could no more behold it, so that eyes and ears were all closed to Its Presence. . . .

(The above seems to explain why Jesus was not, at first, recognized.)

Again, Mr. Morgan states :

. . . by His life Jesus had gained supreme power over matter, including His flesh, even to the extent of converting it to spirit-substance. His physical body entered the spiritual world as spirit-substance. It re-appeared to His disciples in material form. . . . Equally sure is it that He disappeared in the Temple, and unless we give a thorough materialist explanation that He played hide and seek around the pillars, we must admit a spiritual explanation.

These remarks harmonize with an account given in *Paul in Athens*,* page 130, in which Paul tells of having listened (once only) to Jesus while preaching, in the flesh. This story relates how He disappeared in a crowd, the people searching for Him in vain. At a later date an explanation of this vanishing was given by the "Messenger". It has not hitherto appeared in print.

He changed the elements which made His body visible. It is a hard saying and thou hast not the words for such folding back upon the road of time.

Time and thine appearance are set together in a certain accord. Change the rhythm even for an instant, and the fleshly shape cannot be seen by the eye of man. Now Jesus, through the power of the Spirit, did so transform the rhythm of His Body as it was set in time, that these people could not see Him. Nay, more, He willed that His Body should once more fall back into that rhythm a league away from the earth whereon He stood. This also could He accomplish. Nor did it do Him any great hurt as He was in the bloom of His days ; His fleshly Body in great vigour. So He might make this mighty change without any peril to Himself or to Its life.

But what was truly a marvel was when He changed the rhythm of a body that was cold and dead after first having breathed life into it once again. I speak of the Resurrection. Because the Body had been broken and life even for a brief space withdrawn, when once more it was assembled together and travelling in the rhythm of earth, it was truly changed ; being in the likeness of a Jesus of sixty years of age and not in the Jesus whose years numbered thirty summers and winters only. Hast thou understanding ?

Also the Magi, when in health and strength could vanish as Jesus vanished. But of all men, only Jesus the Son of God, hath raised His own Body from death and through the power of the Spirit then caused it to vanish, to change Its rhythm, and appear in another place.

The Confession of the Keepers of the Tomb, chapter xvii, page 78, and two Appendices (III and IV) in *Paul in Athens*, also deal with the Rising of the Body. They are too long to reproduce here.

* *Paul in Athens*. Geraldine Cummins. (Rider & Co., 7*s*. 6*d*. net.)

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But it is clear that, from them, the physical body and no other is meant.

If we accept the view that the reappearances of Christ were materializations, what then became of the physical body? This important question cannot be ignored.

The following is another contribution from the "Messenger" which again bears out Mr. Tudor Morgan's contention, and was written in August, 1928.

Christ did not suffer death a second time. He had but one passing. He did traverse the bourne which lieth between all who bear the burden of the flesh and that Kingdom of the Spirit which is the true home of the faithful. When His side was pierced by the Roman soldier the silver cord was broken, the cord that holdeth man fast to his body. Call death, therefore, "the breaking of the Silver Cord".

I have told ye how Christ entered his dead body once again through the power of his Godhead, and thus it came to pass that He conquered death, and it was a true saying that death had no dominion over Him.

Now for a space, the Son of God could inhabit the flesh that was visible to the eyes of men. Nay, more, His power over it increased so that He could cause it to be transmuted, passing into finer elements that man could neither handle, touch, hear nor perceive. And then again, through the mighty wisdom of His Spirit, He could cause this earthly image to appear once more, and His Spirit could speak with its voice, serve itself of all Its Members.

But for no long time might He thus make His Presence known to His disciples, for the Silver Cord was broken. Also, if a man doth change himself in this manner, the body, by reason of its very nature, groweth more and more after the pattern of the finer elements. Thus it came to pass that Christ's body was wholly changed at last so that it might no more return and never again be imaged in the eyes of man or handled by him.

This statement seems to convey the fact that in the Ascension the physical body of Christ rose and was transmuted to the pattern of the finer elements.

At the time of the Crucifixion it must not be assumed that the witnesses were devoid of knowledge of psychic phenomena. Psychical Researchers would do well to bear in mind the verse in Luke xxiv, 39: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have".

No amount of argument can alter this plain statement, that the disciples were convinced that Christ then appeared to them in His physical body, and not merely as a ghost or as a materialized figure. When designating either of these apparitions it seems that the early New Testament writers called them "Angel" or "Spirit".

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THE ELOHIM

By E. J. LANGFORD GARSTIN

THE fact that the Hebrew word ALHIM, Elohim, which is used to the exclusion of all other Divine Names in the first Chapter of Genesis, has been translated by the word God in all Christian versions of that Chapter may be regarded as exceedingly unfortunate, for the reason that the attention of the majority of students who have no knowledge of Hebrew has been diverted from the study of the various problems arising out of the use of this word. They have consequently but little idea of the importance of the word, or of the attention which it has received at the hands of the Qabalistic Doctors of the Law, for whom, as the Zohar bears witness, it possessed considerable interest and value.

For the most part, if the students to whom we have made allusion are, or become, aware that Elohim is a plural word, they are usually put off by the statement that it is a "plural of majesty," a thesis advanced by the orthodox members of both the Jewish and Christian faiths ; or else, in these days, they are offered the alternative statement—which, by the way, is entirely unconvincing—that the great significance of this word lies in the fact that it yields the value of π, "pi", being either 3.1415 or 3.1416 according to the particular manner in which this alleged numeration is extracted from it.

Theosophical readers will be aware that H. P. Blavatsky in *The Secret Doctrine* advances this hypothesis, apparently on the strength of *The Source of Measures* by Ralston Skinner, who, she says, "reads the Hebrew word Alhim in the same number values, by omitting, as said, the ciphers and by permutation—13514 ; since A is 1 ; L is 3 (or 30) ; H is 5 ; I is 1 for 10 ; and M is 4 (40) ; and anagrammatically—31415, as explained by him".

If one could accept this, the insertion of the decimal point would prevent few difficulties. After all, why not put it in wherever it may be convenient in order to support the theory ? Unfortunately there are drawbacks to this method of obtaining the number desired in the first place, while in the second place, if we are limiting the value of "pi" to four places of decimals it should be 3.1416, as the next place has the figure 9 (3.14159).

This latter argument, however, does not apply to the second school of thought, as represented principally by the believers in

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the so-called "Great Law", who transform ALHIM into 3.1416, complete with decimal point. Their method is of an even greater ingenuity, for, they say, AL is a separate word, and is 31, L being 30 and A being 1. H, they point out, is, by its shape (alluding, of course, to the shape of the Hebrew letter), composed of a D (Daleth) and an I (Yod), so that instead of counting H as 5, they count D as 4 and I as 1. The next I in the word they handle with the greatest subtlety, pointing out that it is the decimal point (!), while the M, being a final letter, is 600 or 6, so that ultimately they produce 3.1416 complete.

If there were drawbacks to the way in which 3.1415 is produced there are still more to this other method of manipulating the word ALHIM to make it fit in with a theory, and in any case both systems are entirely contrary to the recognized rules of Gematria.

In Hebrew all numbers are expressed by letters, and consequently every word is a number. On the other hand such numbers are the totals of the numerical values of the letters, so that the individual letters must be added together to produce a sum. ALHIM thus yields the number 86, and it is entirely illegitimate to try and twist it in any way by reading the letters serially, omitting the cyphers, as 13514 or 13516. It is still more contrary to all rules to say that by metathesis, or transposition, these figures can then be read as 31415 or in any other way.

Again it is not possible to split the word into two (unless each part is, by itself, a complete word, which is not here the case) and deal with them separately so as to avoid this metathesis, as, in the second method, was done with AL, recombining them afterwards to form the desired number. And even if it were permissible, there would be no excuse for dealing with the second half of the word in the way suggested, which involves splitting one letter up into two components, omitting the next letter altogether, or rather taking it out of the second half of the word and inserting it arbitrarily between the two digits representing the first half of the word and calling it a decimal point so as to make 31 into 3.1, and finally tacking the least numerical value of the last letter on to the least numbers of the disjointed parts of first letter (H) of the second half, prior to reuniting the two halves into a whole which is to be read serially.

As a general rule final forms of letters, when they occur at the end of words, are ignored, which is why we have said above that ALHIM is 86 instead of saying 646, being usually only noted when they are deliberately used at the beginning or in the middle of

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words, just as the word LMRBH, Lemarbah, for multiplying, is written with a final M in Isa. ix, 6-7, instead of the ordinary initial or medial M, making the value of the word 837 instead of 277. It cannot, however, be stated that it is wrong to reckon the final M of ALHIM as 600, as this may be done, but we maintain that the whole word can only be regarded as 86 or 646 unless we are going to reduce it to its least numeration by the process of adding the digits, in which case it is either 14 or 5 in the first case, or 16 or 7 in the second. In no case can it be taken to mean "pi".

Before leaving this point it may be as well to say that if it were legitimate to treat H as being numerically equivalent to ID on account of its shape (which would have to be specially indicated by the use of Tittles or by the letter being written either larger or smaller than the rest of the word, or even upside-down), the net result would only be to add 9 to the numerical value of the word, this being the difference between 5 and 14.

What, then, is to be learnt from a study of this word, or, alternatively, what is said about it in the Zohar ?

It is not possible within the limits of this short article to deal with the question at all fully, and we will therefore confine ourselves to some of the salient facts that emerge when we examine both the word itself and the commentaries of the Rabbis.

In the first place we find that ALHIM is a term which occurs frequently throughout the Old Testament, and that it is translated either God or Gods to suit the taste and requirements of the translators. For example, all through Gen. i. it is rendered God, whereas in the phrase ALHI ALHIM it becomes a plural, for this means God of Gods, and we may remark that when the description "God of Abraham, God of Isaac and God of Jacob" occurs, the word used is ALHI and not ALHIM.

ALHIM is a very curious word, as it is a feminine singular (ALH) with a masculine plural termination (IM), so that it contains in itself both a feminine power and a masculine idea, showing forth the Male-Female aspect of the Elohim, who created Adam in their image "Male and Female" (Gen. i. 27).

At the same time, despite the masculine termination, ALHIM is primarily feminine, for the termination of the plural does not affect its gender—see Nordheimer's *Critical Grammar of the Hebrew Language*, § 555, also Gesenius's *Hebrew Grammar*,

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§ 86, art. 4.—and as such it is principally regarded in the Qabalah (cf. Ha Idra Rabba Qadisha, xxxiv, 795 etc.). We shall have occasion to refer to this feminine nature later.

If, however, we thus insist that ALHIM is a plural word, we may be asked why, this being so, the first words of Genesis are BRAShITh BRA ALHIM, Berashith Bera Elohim, where BRA is singular and ALHIM is its subject. This is, nevertheless, no argument in favour of treating it as a singular, for it is not at all exceptional in Hebrew for some plural nouns to be constructed with the singular (see Gesenius's *Hebrew Grammar*, § 143, art. 2). As a matter of fact, ALHIM, though here constructed with the singular, is constructed with the plural in Gen. i. 26; iii. 22; xi. 7; xx. 13; xxxv. 7; Exod. xxii. 8; and Ps. lviii. 12, so that any such argument is completely without weight.

Of the foregoing texts we would especially draw the attention of the reader to Gen. i. 26, where the plural is so unmistakable that the translators have felt bound to say, "Let us make man in our own image, after our likeness", although they have still translated ALHIM as God; and to Exod. xxii. 8, where, following the request of the people in verse to Aaron to "make us ALHIM", which is very properly translated "Gods", Moses is told that the people have said, "These be thy Gods, O Israel, which have brought thee out of the land of Egypt." Here, if ever, the translators had an admirable opportunity for translating Elohim as God, for Aaron had made a, i.e. one, golden calf, and not two.

It may be suggested that to lay stress on the plurality of the Elohim will involve us in difficulties, for the Jewish people were, and are, essentially monotheistic, as is proven by the celebrated prayer in Deut. vi. 4, *et seq.*, known as the Shema Israel, for this begins: "ShMO IShRAL IHVH ALHINV IHVH AChD, Shema Ishrael, Tetragrammaton Elohino Tetragammaton Achad, "Hear, O Israel, Tetragrammaton your God is Tetragrammaton Unity", translated in the Authorized Version as "Hear, O Israel, the Lord our God is one Lord."

As a matter of fact no such difficulty arises, for, as we have elsewhere indicated, the term gods or divinities was a technical term denoting certain high orders of Spiritual Beings who, compared with us, were best described as gods. Such were the Elohim of Genesis, and the Elohim cannot be associated with the Supreme, the One, the Ancient of Days, the Source of All.

The Zohar tells us of an earlier creation than that ostensibly

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described in Genesis, which latter is, as it were, a secondary or delegated creation ; and such an idea, far from being foreign to true Christianity, was well known to those early and highly illuminated—or, if it be preferred, daring but sublimely speculative —thinkers and philosophers, the Gnostics.

At the same time we do not wish to suggest that this was a doctrine commonly held by the bulk of the people. On the contrary it was part of the traditional esoteric wisdom of the instructed, which was far too difficult of explanation to be given out wholesale. Therefore does the Oracle, when saying that "all things are sprung from that One Fire", speak of that "Second Mind, whom all nations of mankind call First".

It is not therefore surprising to find the Zohar talking of the Creation of the Elohim. We are told (Zoh. i, fol. 15a) that, taking the first three words of Gen. i. 1, BRAShITh BRA ALHIM, this can be read, "With the Beginning He created Elohim." Now it is said that when the Mysterious One contacted the Void He caused to spring forth a Spark which constitutes the origin of the Universe. This Spark is called the Light or Splendour, and is the palace constructed for the Glory of the Mysterious One. At the same time it constitutes, as it were, the Sacred Seed, as it is said, Isa. vi. 13, "The Holy Seed shall be the substance thereof." And the Divine Seed is surrounded by a palace built for the Glory of God and the good of the World, and this palace is called ALHIM.

The Light is thus BRAShITh, because it is the commencement of everything. And this is ChKMH, Chokmah, the second of the ten Qabalistic Sephiroth or Emanations (of which the first is KThR, Kether, the Crown, who is the Ancient of Days), as it is written, Ps. civ, 24, "All things in ChKMH, Chokmah, Wisdom, hast Thou made." And ALHIM is BINH, Binah, Understanding, the third Sephira, which proceeds from ChKMH.

ALHIM is therefore called RASh, Rash, because this proceeds from BRAShITh (Chokmah), which is, by metathesis, BITh RASh, Bith Rash, the House of Rash. She is also called AShR, which is a metathesis of RASh. This indicates the degree when the All formed but the One, that is to say before manifestation, when it was enclosed by AHIH, Eheieh (a title of Kether), as in AHIH AShR AHIH, Eheieh Asher Eheieh, I am that I am (Exod. iii, 14). But when God created the Divine Seed, then Binah is RASh, for then the Head appeared which is

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called the Vast Countenance, which is Kether proceeding from the inconceivable AIN SVP, Ain Soph.

The creation of the ALHIM is thus the evolution of the Head (RASh) from the, or within the, Light, which is the Sacred Seed, BRAShITh.

Now Chokmah is called the Father, while Binah is the Mother, which two potencies are regarded as co-equal and co-eternal, and as being conjoined in everlasting union for the maintenance of the Universe as Elohim, which is the reason why it is a compound of masculine and feminine. And before this conformation of the Elohim, the Prior Worlds, which are represented to us as the Kings of Edom, could not subsist, whence it is said that "the earth was ThHV V-BHV, Tohu Ve-Bohu, formless and void". But as soon as they are conformed, then RVCh ALHIM, Ruach Elohim, the Spirit of the Elohim, vibrates upon the face of the waters and the work of creation begins.

Now in the Sepher Yetzirah, or Book of Formation, we learn that the creation was by means of the Thirty-two Mysterious Paths of Wisdom; and these, in the Zohar, are said to emanate from Chokmah through Binah. That is to say, they proceed from ALHIM, the creative forces of Genesis, and it is at least interesting to note that the word ALHIM is used exactly thirty-two times in Gen. i. 1.

To revert, however, to the study of the word ALHIM, while we have seen that this refers to Chokmah and Binah conjoined, yet it must be remembered that it is especially applied to the latter. In this context it is worthy of note that to this Sephira is referred the letter H of IHVH, that is to say, the first H therein, and H is the number 5, while ALHIM is 86 or 14 or 5 in its least number. 14, of course, is ID, Yod Daleth, which, as was pointed out in the early part of this article, is H.

Now the name ALHIM is characteristic of Rigour and Judgement, says the Zohar, and quotes Deut. i. 17: "For the Judgement is of the Elohim." That is to say, it applies thus to the left side, which is the side of GBVRH, Geburah, Severity, and is used in the Scriptures for it. But GBVRH is the fifth Sephira, the number 5, to which the letter H is referred in the general application of the letters to the Sephiroth, the first ten letters referring to the ten Sephiroth, while the others have special applications.

By way of conclusion we will quote an extract from an MS.

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by S. Liddell MacGregor Mathers, given almost in its entirety in *The Secret Doctrine*. Analysing the word ALHIM, he says :

First, then, we can divide the word ALHIM into two words ALH IM, which will signify "The Feminine Divinity of the Waters" ; compare the Greek Aphrodite, "Sprung from the foam of the Sea". Again it is divisible into AL H IM, which is equivalent to the "Mighty One, the Star of the Sea", or the "Mighty One breathing forth the Spirit upon the Waters". Also by combination of letters we get ALM IH, meaning "The Silent power of Yah". And again ALI MH, "My God, the Former of the Universe", for MH is a secret Qabalistic name applied to the idea of formation. Also we obtain MH ALI, "Who is my God". Furthermore AM L-IH, "The Mother in IH, Yah".

The total number of ALHIM is 86, which is APH, "Violent Heat" or "The Power of Fire". If we add together the three middle letters we obtain 45 or MH, and the first and last yield 41 or AM, making AM MH, "The Mother of Formation".

Lastly in the word ALHIM we shall find the two Divine Names AL and IH together with the letter M, which signifies Water, for MIM, Mem, the name of this letter, means Water. If we divide it into its component letters and take them as hieroglyphical signs, we shall have A,L, H,I,M, or "Will perfected through Sacrifice, progressing through successive transformations by Inspiration".

In considering the foregoing it may be of some assistance if we point out that ALH is a feminine word meaning God ; IM means Sea or Waters ; MH is the secret name of the World of Yetzirah, the third of the four Qabalistic Worlds, the World of Formation ; ALM means to be dumb, mute or silent ; AM means Mother. These meanings, combined in some measure with some of the hieroglyphical ideas which, as he has indicated, lie behind the letters, form the basis for Mr. Mathers' interpretations.

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MEDITATION

By MEREDITH STARR

I

TO those who have ears to hear the power generated in meditation is a deep, rich music, and just as actual music awakens in the listener deeper and truer perceptions of life, so does meditation awaken the god that slumbers in every heart, the cosmic consciousness behind the mask of personality.

As music unlocks the treasures of the soul temporally, so does meditation, only permanently.

Nothing can be taught a man that he does not already know—i.e. all knowledge, love, wisdom is latent in every man. But external stimuli are often needed to unlock our treasure-chest. The stimulus may be music, literature, a friend, sorrow, joy, or just life.

Emerson says somewhere that what the sage thinks to-day all will think to-morrow. Thought is not just a private affair, as the scientific investigation of telepathy has amply proved. (See Crookes, Lodge, Wallace, etc.)

But thought is only one form of consciousness, and if thought can be communicated, so can other forms of consciousness.

Hence the deeper, richer, more intense the consciousness the more easily it can be communicated and the greater the results.

By "communication" I mean the arousal of a similar dormant state in another by means of a sympathetic alignment, the harmonious impact of personalities, just as a tuning-fork causes the note it sounds to vibrate in a musical instrument. But the vibration or response of the latter is emphatically its own.

If a talk with the right man in the right place at the right time is so helpful, so also is the right silence among the right people in the right place at the right time.

There are five spiritual senses corresponding to the physical ones, but they only become active when the latter are still, just as one can only hear what another says if one is still and listens.

Understanding is a process that takes place in silence.

Understanding is a response to a vibration such as speech

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(spoken, written, or otherwise communicated). . . . Just as understanding is aroused by speech or thought, so soul-perceptions and experiences belonging to cosmic consciousness are aroused by meditation and by the impact on their fellows of people who meditate.

In the sphere of the individual, meditation plays the part of the masculine, positive stimulus that arouses the dormant or passive states of inspiration or cosmic consciousness—as music arouses an analogous response in an audience.

When we meditate we strike a powerful gong which produces reverberations in our sub- and super-consciousness, thus tuning up our psychic sensorium.

Unless we had music in us we could not appreciate it outside ; beauty is in the eye and soul of the beholder ; in the universe we see reflected as in a mirror our own soul or mind. The archetypes of music, wireless, the cinema are inside us. Just as "an institution is the lengthened shadow of one man", so are the inventions of science and indeed all objective phenomena only the projection in time and space of subjective processes which exist far more powerfully inside us than outside.

If there were nothing corresponding to the cinema, wireless, or music inside us, we should never have them objectively.

It follows philosophically that we can never understand the world unless we first understand ourselves, or only in the exact proportions as we understand ourselves.

Hence the wise of all ages have meditated. When by meditation the mind acquires one-pointedness, it becomes an immensely powerful engine or instrument which, like a chariot of flame or a magic wand, will enable us at will to contact spheres of consciousness inconceivable to a third-dimensional mentality—spheres of beauty, wisdom, joy, infinite and inexhaustible, the Treasure-House of the Ages, the Source of all genius, the cradle of all wisdom, deeply hidden in every human heart and mind.

This is an age of specialization. Just as in order to solve some special problem in medicine or music we go to a specialist, so to solve the secrets of consciousness we must go to those who have devoted the same time, labour, patience, and perseverance to the study of consciousness as specialists in other spheres have devoted to their particular problems.

The wise of all ages concur in the view that the problems of

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consciousness cannot be solved without meditation extended over a period of years.

As Browning says :

> Knowledge consists in rather opening out a way
> Whence the imprisoned splendour may escape
> Than in effecting entry for a light supposed to be without.

That is a good description of meditation. Those who have really done this are able to show others how to do it and also to assist them in the same way as a guide can lead others up a dangerous ascent and can assist them at critical moments.

But those who follow the guide must use their own legs.

"None but the brave deserve the fair." Only those who sit down and actually *do* the Herculean work of meditation will gather the golden apples from the Tree of Life.

In meditation the duality of the mind is gradually transcended and fused into unity. The subject and object of the mind (the meditating subject and the object of meditation) become one, and the result is a new heaven and earth, i.e. a state of consciousness as fresh and new as water is different from the two gases of which it is composed.

Water is oxygen and hydrogen in a state of equilibration or union.

So the child is the product of the union of parents, yet also a new entity.

Equilibrium is the basis of all great and enduring work.

Psychic equilibrium is impossible without poise, self-conquest, and self-control.

Defects in the artist inhere in his creations and can be perceived by acute observers. The work of Chopin clearly reveals his consumption, that of Milton his blindness.

Similarly, any lack of equilibrium and self-control in the worker in any sphere will also be present in his work as imperfection of some sort. We can only create as we are at the moment of creation.

The works of Plato, Shakespeare, Goethe endure and owe their lustre to the fact that these men had achieved a real self-conquest, i.e. an unshakable equilibrium.

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II

When by means of strenuous meditation the mind becomes one-pointed, when the mind-essence flows steadily in one direction instead of roaming all over the universe, then the state of mind resembles the condition of the heart, and then the heart can transfer its potent life to the mind.

If meditation is still further intensified and prolonged under the direction of a competent guide, union occurs between the meditating subject and the mental object of consciousness ; mind and heart are equilibrated. The result is a form of consciousness which has variously been termed cosmic, transcendental, illuminated, mystical. Reality is experienced in a much more intense degree than ever before. The most commonplace objects, light, flowers, people, animals, air, are irradiated by a splendour, interest, and beauty utterly inconceivable to a third-dimensional mind. The fourth dimension becomes a living experience instead of an object of study. Heaven and earth unite in ecstasy and the New Man is born. The world becomes an enchanted garden wherein we, little children of the spirit, dance to the pipes of Pan.

These are some of the fruits of the Tree of Life, but they cannot be plucked without the ladder of self-control, mental mastery, and the conquest of egoism.

Before we can unite the powers of the mind, we must first still and then concentrate the flux of thought. Before we can think perfectly, we must first learn not to think at all.

As the body is refreshed by sleep, so is the mind renewed by cessation of thought. This is usually accomplished unconsciously in recreation, but the results so gained cannot be compared with those acquired by consciously resting the mind.

Just as tangible forms are said to be concentrations of an unknown substance designated ether, so thoughts can be regarded as concentrations of a mental substance which we may call mind-stuff or mind-essence.

Using this conception as a convenient working hypothesis, it is obvious that the more powerfully the stream of the mind-stuff is concentrated into one idea to the exclusion of others, the more potent, either for creation or destruction, this idea will become. And the greater the diffusion of the mind-stuff into a variety of thought-forms, as in uncontrolled thinking, the less potent will be the thoughts. Profound thinking is concentrated, calm,

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steady, dynamic, controlled. Shallow thinking is diffused, unstable, excitable, ineffective, uncontrolled.

The first step is to check the vagaries of the mind by calmly focusing it on one idea or on a series of related ideas. Perseverance will bring success.

Or we may just watch the erratic behaviour of the mind as it jumps like a monkey from branch to branch of the matted jungle of thought. By quietly watching the mind, we gradually learn to control it.

When we are able either to check the formation of thoughts, or can confine the mind-stuff quietly to one thought or idea, say for twenty minutes, we shall experience a great peace, unlike anything we have known before. There will be a complete relaxation of the mind and of the voluntary and involuntary processes connected with the mental structure.

The next step is powerfully to concentrate the mind on a given point or idea. All the forces of the mind must be poured in a concentrated stream on the object of thought held still by the will. Here it is advisable to consult an experienced teacher, otherwise undesirable results may follow. Only a well-balanced mind in a healthy body should undertake this practice. But tremendous faith, supreme courage, humility, and a passionate devotion to lofty and universal ideals are a passport to success in almost any condition of mind or body, and will sooner or later attract compensatory influences for any given defect, or cure it.

This practice of intense concentration will, if persevered in, culminate in a degree of cosmic awareness, a rapturous communion of the individual with the universal, a glimpse of what has been termed the Beatific Vision. The duration of the state will depend largely upon the strength of the practitioner. The more intense the concentration, the greater the expansion.

But in an unbalanced mind, the practice will result in madness or fanaticism.

Hence a competent instructor will take care to see that his pupils are well balanced before advising the practice. The preparatory task is to adjust, perfect, and strengthen equilibrium. In most cases a period of mental, emotional, and moral discipline is necessary before the higher degrees of concentration are attempted.

The great religious teachers, who were also great practical psychologists, unanimously insist on the preparatory discipline.

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A NEW PLEA FOR MYSTICISM

By H. STANLEY REDGROVE, B.Sc., A.I.C.

"THE world of human experience is threaded through by lines which are traced out by the passage of each individual life through it, so that it is honeycombed by myriads of parallel strands, which enter it on the one side, cross it, and leave it on the other, all pursuing the direction of the individual journey towards the unknown.

"Let us call this individual threading of the world the direction of the warp. Seen along the warp, the world appears to consist of a community of fellow-travellers whose identities remain permanent whilst the scenery around them keeps changing as they pursue their way from birth to death. . . .

"The other way of looking at the world is along the weft. The weft is the direction that lies wholly within the world of sensual experience. The fibres of the weft do not mysteriously appear out of the unknown at one point and disappear into it at another. Their origin is lost in the mists of an unfathomable past, and their destiny lies in the womb of a future which is incalculably remote. Seen along the weft, the world presents a permanent substratum providing a solid environment which is subject only to a slow change, or evolution, caused by the passage of a mysterious agency called 'time'."

I have quoted these passages from a new book by a new writer,* just published by Messrs. Rider & Co., which presents several features of interest. Mr. Tyrrell's theme is not a new one—it is, indeed, a very old one—but it is approached and handled in a novel manner and with a knack of felicitous illustration that adds much to its value.

Mr. Tyrrell thinks, perhaps with some measure of justice, that to-day we tend to regard the world too exclusively along the weft. "The politician, the sociologist, the economist, the eugenist, the doctor, and even to a large extent the priest, are looking at life along the weft". As it so happens, the mathematical physicist, of all seemingly unlikely persons, together with the mystic, emphasizes the need for the other point of

* *Grades of Significance.* By G. N. M. Tyrrell, B.Sc. 8½×5½in. pp. 221. 7s. 6d. net.

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view. The Theory of Relativity endows the observer with an importance equal to that of the thing observed. Regarding the world as a system of metrical relationships, it assures us that, whilst each individual's system may be unique for him, it has just the same claim to validity as that of anybody else.

As a result of recent developments in mathematical physics, the scientist has come to believe in the existence of a world which is utterly different in almost every possible way from that of the plain man of common sense.

Now it is pretty useless going to the plain man of common sense and telling him that he must give up believing that he is living in a world of material objects, having definite shapes, sizes, colours, positions in space, and so on—that he has got to imagine himself in a world of electrons, or irregularities in the geometry of space-time, or waves of probability, or something even more abstract. He will reply that he is quite satisfied with his common-sense view of things, for the simple and perfectly satisfactory reason that it *works*. Nor would it serve any useful purpose to bid the mathematical physicist give up his theories and equations, so utterly opposed to common sense, and for precisely the same reason. He would triumphantly point to the fact that his theories work, that his equations give the correct result as determined by experiment.

The plain fact is that both views of the nature of the universe, that of common sense, that of modern science, are true within their appropriate spheres of application. And if it is hard to understand how theories which seem utterly to contradict each other can both be true, I would say that theories are mental tools and their truth the measure of their utility. A hacksaw and a microtome are both extremely useful tools for cutting; but the latter would be pretty useless to the woodsman, and the former equally lacking in value to the botanist engaged in identifying a plant.

We may say, if we so please, that reality has many faces or aspects; and it is precisely this mode of envisaging the universe which appeals to Mr. Tyrrell and which he has developed in his book.

The world of sense, he holds, is not an unreal world, but it does not comprise the whole of reality. It is, rather, an aspect of a deeper, richer reality, which cannot be attained, at any rate in any complete sense, by the unaided intelligence, but calls for the exercise of an intuitive faculty to which the term "mystical"

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is applicable. "To become aware of a deeper, as distinct from a more complex, meaning in anything, or of a degree of significance higher than the one usually assigned to it, is—to apprehend it mystically. . . . Mystical knowledge of values and meanings . . . is of the same direct kind as . . . awareness of the self".

Although, no doubt, mysticism has been taken to mean a variety of things other than this, I think most serious students of the subject will agree that Mr. Tyrrell has accurately seized upon what is the really characteristic quality of mysticism, serving to mark it off, in its diverse manifestations, from all other modes of thought. To the mystic, the world of sense is a symbol; and that is only another way of saying that it is an aspect of something else. This is why I have described his theme as a very old one. Those who would know in detail how it is rehandled are referred to the book itself.

There is one very apt illustration, however, which I cannot forbear quoting:

"To an animal a book is merely a coloured shape. Any higher significance a book may hold lies above the level of its thought. And the book *is* a coloured shape; the animal is not wrong. To go a step higher, an uneducated savage may regard a book as a series of marks on paper. This is the book as seen on a higher level of significance than the animal's, and one which corresponds to the savage's level of thought. Again, it is not wrong, only the book *can* mean more. It may mean a series of letters arranged according to certain rules. This is the book on a higher level of significance than the savage's. It might be that for an intelligent being who had never heard of the art of writing. Or finally, on a still higher level, the book may be an expression of meaning".

Have we exhausted the full significance of existence when we have fully explored the universe from the scientific point of view, and determined the whole of its metrical relationships? Are there not meanings and values beyond this?

There is an interesting and able chapter on Presuppositions, in which Mr. Tyrrell fully exposes the fact that most of our beliefs, including those which we fondly imagine are based on undeniable facts and irrefragable logic, owe not a little to our presuppositions. This chapter forms an introduction to a study of Psychical Research, a domain where the activity of presuppositions has been particularly manifest.

Were it not for these, Mr. Tyrrell thinks that telepathy would be universally recognized as a fact. And, as he indicates, a point to which I called attention many years ago, in a little book

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I wrote as a young man, *Matter Spirit and the Cosmos*, no physical theory of telepathy is adequate to account for the facts, since what is so often transmitted is not the actual mental image, but the idea or *meaning* underlying it.

Mr. Tyrrell's own presuppositions incline him to accept, in a general sense, the spiritist explanation of psychic phenomena; but he deprecates the attempt of the spiritualists to base a religion on the experiences of the séance room, he criticizes the credulity which too many of them manifest, and he is well aware of the difficulties in the way of attempting to establish human survival by means of mediumistic experiments. Until we know more concerning the limits of telepathy and cryptæsthesia, they can always be stretched to cover any phenomenon.

But immortality, he holds, joining hands with Dean Inge, is something greater than mere survival. It is a fact of mystical consciousness.

CHILDREN OF THE LIGHT

By S. F. DARWIN FOX (Chevalier de l'Ordre de la Couronne de S. Michel)

I

"There is nothing new under the Sun."

How should there be? Upon this earth, year by year, æon after æon, unchangingly persists his golden legend, whose theme is the rotation of the seasons, the eternal mystery of life.

II

"There is nothing true under the Moon."

Beneath whose rule illusion and monstrous shadows meet in a lifeless travesty of the Sun's glowing masterpieces, and pallid masquerade of reality. . . .

III

It is not under Sun or Moon: it is under the universal Stars, so dim and quiet, where looking and listening become one: it is under these that there must be engendered the Something uncontrolled by solarism, the Cosmic Christus-Dionysus, the Superman, the welding of the *New and the True*.

IV

Amid the tender rays of these countless luminaries many a soul comes into blossom. But when shall be the time of fruit—and where? Ah, where? . . .

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of* THE OCCULT REVIEW.—ED.]

SPIRITUALISM

To the Editor of THE OCCULT REVIEW

SIR,—The Editorial on "Spirituality and Spiritualism" involves one in a duty. Careful and restrained as the writing is, it yet discloses the fact that the writer has never consciously suffered from this cult of psychism. If he had seen and known its effects upon the lives of what one may call "The Common People"—if he had actually realized the degradation that mediumship brings with it—perhaps a deeper and more universal comprehension would have demanded another mode.

Quoting from a letter by W. W. Leisenring: "Happily the doctrine of the Heart lives on and can never die, however many men and women become oblivious of it while absorbed in the cinematographic records of the past" and—let us add—of the present.

Much that goes on is mere "cinematographic" display and has no value in the spiritual sense; and it is not too much to say that this applies to the meetings of "Spiritualists" in which "John" is told "to go on as he is going, and he will be all right", or Mary is told "the little difficulty she is in will all clear off", and such banal assurances that "the dead have not buried the dead" but renew themselves at the cost of human lives—and souls! All this foolishness might be passed over as mere foolishness if it were not for the grave crisis through which the world is passing. In the *Theosophical Quarterly* for January 1931 there is an article which quotes from some writings (of a prophetic nature) of Madame Blavatsky, and reference is made to the fact that Atlantis was destroyed because of the misuse of supernormal powers. The prophecy is then made that a revival of that same Black Magic would again place the civilized world in jeopardy, and that a special effort would be made by the White Lodge to counteract this and save the present civilization from collapse. There is no need to stress the point; the world is in such a condition now, and unless "the Lodge" (of the Masters of Wisdom and Compassion) can secure sufficient support and a sufficient number of recruits for this special work the aim of those who work through the blindness and ignorance as well as the malignancy and selfishness of mankind will be achieved. Once more the civilization it has taken ages to build up out of the ruins will collapse in savagery, and primitive passions, unearthed and let loose out of the subconsciousness of the Race, will overwhelm us once more;

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and whose the responsibility? That is a query we need to take to heart. Some of us know the price to be paid if we refuse to accept or to condone this rage for "psychic development", etc., etc.; but "the doctrine of the Heart lives on", and it ever means sacrifice to the uttermost to "save" a world—a world in danger of damnation even by those who claim to be its "Leaders" and "Guides" (often its worst foes!). "A world expectant", writes the editor. "Expectant" of what? "A new spirit" and "the dawn of a happier age"?

What is "the new spirit"? The one thing really "new" would be that folk who talk and write deep spiritual truths should first make their lives and conduct conform to the principles professed. And is it safe to predict "happiness" until these "Augean stables" have been cleansed of all the uncleanness which psychism and pseudo occultism have let in upon us? A "new birth"! And when "the new birth" arrives, does it arrive with ceremony and acclaim? Never! Its first appearance is ever in the lowly "manger", unheeded by the world, cursed by those who should welcome it.

Love is outcast from the gate,
Mocked, despised, forsaken,
Spurned by cruel feet of hate,
Tempest-overtaken.

Shaken in the arms of death,
Rocked to wails and cursing,
Was there ever human breath
With such shameful nursing?

Such is the "new birth"! Was it ever otherwise? Occupied as the world is with all its "cinematographic" shows that have no Spiritual Life in them, what chance has the lowly "Divine Birth" of recognition? Let us beware lest it become "stillborn" and all the sacrifice be made in vain!

Yours faithfully,
"A".

RUSSIA AGAIN!

To the Editor of THE OCCULT REVIEW

SIR,—Can anyone direct me to a Solomon who will take pity on me and who will tell me which of your correspondents is right regarding "Russia"?

El Eros seems to know all about what he calls anti-Christ and the "Red Dragon" or Bolshevism in Russia. He concludes that evil forces are at work. W. G. R. concludes just as firmly, that the "White Forces" are at work there, warring on the rotten institutions which have in the past exploited the masses.

It would seem that Mary Lamb wonders, and asks, upon what authority El Eros presumes to make his statements.

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Violet Weeks, in turn, asks on what authority Mary Lamb speaks, who, it seems, alludes to the Bible, Violet Weeks pointing out that the Bible has been re-translated so much that the Churches cannot agree about it as good Christians should.

In the ranks of so called Occultism there is as much disagreement and division as anywhere else, and perhaps time will also show that it also has its crop of false prophets who are deluded enough to think that they are chosen as lightbearers of truth.

We have, here in Canada, an Ark of Refuge, said by the founder to have been established because Occultism has become so rotten that the white forces are going to wipe it out and make a clean-up.

We have four or five Rosicrucian Orders all claiming that they are the true Order and that the others are not what they claim to be. One of them has printed a pamphlet stating that they have unsheathed the sword until the spurious Orders are driven from the field. A queer kettle of fish.

An American Columnist says in part, "that in spite of opposition and great difficulty", Russia will continue with her great experiment.

Several years ago I got from a public library a book on Astrology in which it was stated that a certain well-known lady astrologer had predicted the Great War several years before it came to pass, and had stated that out of the turmoil and chaos of that great war, "Russia would arise and become the greatest of all".

If this should come to pass, El Eros will naturally feel very embarassed after having said so much about anti-Christ, "Red Dragon", Bolshevism, etc.

'Tis said that the proof of the pudding is in the eating. At present it would seem that the Russian pudding is in the mixing process, and perhaps El Eros had better reserve his judgment, or use milder terms than "evil spawn, and anti-God revolt". It may be just within the realm of possibility that the dark forces which he thinks he sees there, may be caused by the smoky glasses of his own antagonism, perhaps a little star-dust from the science of Astrology sprinkled on the glasses may make things a little clearer for him.

In the far distance I see a great Country. I ask your correspondents "What is the colour of the flag floating there ?" Some tell me "the flag is black", others state that it is white. Both sides lay some claim to Occult knowledge, so the question is "which to believe ?" I don't suppose anyone can direct me to a Solomon, so, to do justice to both sides and leave them their cherised illusions or otherwise, I will have to fall back upon my never-failing prop, the old Arabian proverb, which says : "The other side of Truth is also True", which is a paradox worth a little study, containing a message both for those who know a little, and for those who think that they know a lot.

EGYPT LIBRA.

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MAN'S THREEFOLD NATURE

To the Editor of THE OCCULT REVIEW

SIR,—Jean Delaire's arresting article, *The Threefold Nature of Man*, in a recent issue, will be fully appreciated by Occult students. To what extent these experiments may lead us to hope for immortality will remain a matter for personal opinion. It will be sufficient if we can make out a clear case for survival. Strictly speaking the mere existence of man's finer vehicles would be no certain proof by any manner of means. It might be argued that the more subtle bodies are as natural a part of the human being as the physical vehicle itself and subject to the same phenomenon of dissolution.

It will be readily admitted that the chief value of these suggestive experiments lies in the fact that the real seat of consciousness resides in the subtler bodies of man. There can be no doubt that the implications resulting from this thought are fraught with incalculable significance from the spiritual standpoint. The unbeliever and atheist is prone to dwell upon the extreme improbability that the human consciousness can survive the destruction of the physical brain. These experiments with hypnotism have shown that the physical body ceased to react to hypnotic passes when the double had been fully exteriorized, whereas hypnotic treatment upon the double itself was productive of conspicuous success.

True, the exteriorized subtler bodies have not been proved to possess a life of their own through these particular experiments. The etheric or silver cord connecting them with the dense physical body remained, of course, intact.

It is, in fact, difficult to measure the value of such experiments in terms of orthodox science. The absolute reliability of the photographs have been admittedly questioned. And the sceptic would opine that much of the value of these experiments depends upon the problematical powers of clairvoyance. It will be noted that a clairvoyant directed the assistant to the mouth of the double. The same clairvoyant, presumably, stood alone in his power to see that double as it took shape by the side of the hypnotized subject. And, further, we are informed that when the astral body was sent to a distance, its link with the etheric body was of extreme elasticity. The inference would be that the trained clairvoyant could alone provide the proof that such was the case.

Recapitulating the basic points of Mme. Delaire's article, we note that hypnotism has succeeded in withdrawing three finer sheaths or vehicles from the physical body. First, the etheric vehicle has been drawn out of its physical counterpart. From the etheric the astral sheath has been separated. And then, hypnotism has effected the last operation—the withdrawal of the mental body from the astral. These remarkable experiments may well make us pause and realize

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acutely the significance of the Biblical expression that we are "fearfully and wonderfully made".

The sceptic might ask: "Do the subtler bodies animate and sustain the physical? Or is the power generated in the material body and transferred therefrom to the three other super-physical adjuncts of the human being?" The Occultist will, of course, declare emphatically, unequivocally, that the real ego is housed primarily in the more subtle vehicles of which the physical body is but the outer garment. This assertion will suffice for those who have brought over from previous incarnations the necessary power of comprehension. But it would carry little weight with the purely materialistic mind.

Of the danger to the Ego consequent upon the employment of hypnotism in this way no intimation is given in the article to which I am referring. The Rosicrucians declare emphatically that the hypnotic subject is liable to incur serious consequences. The evil may be mitigated, presumably, when tests such as these are made with strict moral safeguards. We are left to speculate, however, upon the intrinsic worth of those more widespread and indiscriminate experiments conducted in medical circles to which allusion is made in the article.

If, however, the careful, guarded employment of hypnostism can furnish mankind with a reasonable assurance of survival it will surely have justified itself.

Yours truly,
H. W. STEVENS.

"THE KABBALAH UNVEILED"

To the Editor of THE OCCULT REVIEW.

SIR,—I observe that in a recent issue of THE OCCULT REVIEW, Mr. Waite deals with M. Paul Vulliaud's excellent translation of the *Siphra Di-Tzeniutha.*

In his remarks, while he unfortunately refrains from expressing any open opinion as to the value either of the text or of its translation, he has occasion to allude to the work of the late S. Liddell MacGregor Mathers, who, in 1887, published a translation of the *Siphra Di-Tzeniutha* and the two *Idras* from Rosenroth's *Kabbala Denudata,* under the title of *The Kabbalah Unveiled.*

As the impression that he gives of this work is somewhat misleading I trust that in the interests of the students of the Qabalah, you will afford me the opportunity of correcting some of the statements made.

In the first place there is no indication that the translation was intended especially for students who termed themselves "very occult", and the use of inverted commas to suggest that it is a quotation is quite unjustified; indeed, it is difficult to imagine that the author

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would have had the slightest interest in any individual who described himself in such puerile and meaningless terms.

Secondly, Mathers plainly stated in his preface that he had collated the Latin version with the Chaldee and Hebrew texts, so that the suggestion that this was an afterthought to explain away an alleged bungling of the Latin is without foundation.

Regarding the *Book of the Revolutions of Souls,* this and *Beth Elohim,* which Mr. Waite does not mention, are not, of course, part of the *Zohar,* but are, properly speaking, what Mathers terms developments of it. At the same time it is to be noted that the former is not, as Mr. Waite suggests, by Isaac Loria any more than the latter, but was compiled from his ideas by Vital.

Lastly, I would submit that it is unfair to hold Mathers responsible for any statements by Dr. Wynn Westcott about "throwing dust in the eyes of 'the critics.'" No such attempt was made, nor was there any need for it.

Taken on its merits, and having due regard to the excellent introduction and notes, *The Kabbalah Unveiled* is a remarkable achievement, more especially when one remembers that it was produced when Mathers was between eighteen and twenty-one years of age.

Yours faithfully,
E. J. LANGFORD GARSTIN.

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PERIODICAL LITERATURE

THERE is a study of Iamblichus in the last issue of the New York THEOSOPHICAL QUARTERLY which confirms our long-felt view that the post-Platonic philosophers call for an intensive reconsideration in the light of all that expert research has been able to discover respecting the Instituted Mysteries of the old classical world. It would start obviously from the testimony of Plato himself, who affirmed (1) that the Candidate for Initiation was reborn in the Sacred Rites; (2) that as a result of this experience he became a Companion of the Gods, holding communion with the Immortals; and (3) that he was liberated from the bonds of the body. It signifies little that scholarship has accounted there and here for these postulated inward events by the effects of fasting, suggestion, drugs, and that it has explained the external pageants by the use of machinery. There is no evidence, we believe, in the records, of long abstinence from food as a preliminary to the receptions, e.g. at Eleusis, and none for supernormal stimulation by means of administered potions, while as regards machinery that term might be applied also to the *mise-en-scène* of the modern Initiations. The important thing would be unquestionably and always the validity of the experience produced within the prepared Candidate—call it suggestion, if one pleases, or call it the Divine descending. It happens otherwise in these days that the old stories of travelling in the spirit vision have been somewhat fully justified by facts of Psychical Research. According to Iamblichus, the Rite "copies the order of the gods", a statement which can be taken to include, amidst conceivably wider measures, the fact that the Officers of the Rite personified the gods, even as the Masters of Masonic and other Lodges personate Solomon, Zerubbabel, Adonhiram, and in greater Mysteries of to-day take the part of Christian Rosycross, and so forth. The result on the Candidate now, as in earlier times, is in proportion to that which he brings with him into the Temple of Reception. We know something of what was brought by Plotinus, and of what he and Iamblichus carried away the records are also with us. The contrast hereto is Alcibiades. What should he carry away but that which he took within? How should he be reborn by Rites, whatever their affirmed efficacy for those prepared already? The worldling does not look "through magic casements" opening on "faerie lands". . . . It lies outside our subjects, but there is an article of marked significance for all whom it may concern on the post-war spirit of Germany, being one of a series entitled "On the Screen of Time". It appears in a class periodical and may be overlooked as such; but it draws information from a JOURNAL D'ALSACE ET LORRAINE, reproduced in the COURRIER DES ETATS-UNIS. It could

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be wished that the lessons enforced might be laid to heart while as yet the time is given.

THE ARYAN PATH has not come before us officially on any previous occasion, but we have seen some earlier issues. It is now in its second volume, and appears monthly, from headquarters at Bombay. There are articles in the current number on Philosophical Principles in History, on the Gita's Message for the West, on the Nature of the Lower Self, and on the Cultural Value of Fairy Stories. We are concerned, however, more especially with indicating the scope and claims of the periodical. It has been described in a leaflet as a non-political journal, "standing for that which is noble in East and West", alike in ancient as in modern times. But it is otherwise, and in particular a Theosophical foundation, aiming at the purification of the subject from those false accretions which have grown up around it in the course of the last fifty years. In this connection it affirms (1) that H.P.B. was "the first to promulgate Theosophy once again in this era"; (2) that her "pure doctrine" has been distorted by many so-called followers; and (3) that numerous people "who once called themselves Theosophists" have been disillusioned as regards the claims and clairvoyance of their leaders; but (4) that such claimants "now stand with their vagaries exposed and are caught out in their false prophecies". It would be superfluous to mention by name that section of the movement to which these criticisms refer so obviously. *Ex hypothesi*, at least, the PATH must be in sympathy therefore with the THEOSOPHICAL QUARTERLY of New York and with the "Back to Blavatsky" activities which are met with in another direction, while it seems in relations approaching identity with THEOSOPHY of Los Angeles. Both undertakings are connected with an Independent Theosophical Movement and both are issued by a "Theosophy Company". Moreover, the American periodical includes THE ARYAN PATH among the four magazines which it recognizes as Theosophical in the sense that it attaches to this term. . . . However this may be, the last THEOSOPHY is an issue of considerable interest. There are monthly notes which collect matters of moment from various quarters. We hear (1) of a Smithsonian expedition for the exploration of Alaskan Eskimo villages, which are said to have possessed a rare culture in the past; (2) of the Eskimo language as comprising a greater vocabulary than any so-called primitive tongue, except that of the Arapahoe Indians, "which no white man has ever succeeded in mastering"; (3) of ruins in the Cambodian jungle which suggest that their architects were "on a par with those who built Westminster Abbey"; and (4) of inscriptions on rocks of the Amazon valley which are held to revive the belief that America was discovered by the Phœnicians more than four thousand years ago. Besides these curious things of the outside world there are speculative papers which describe "the unity of all in Nature" as the fundamental "apophthegm" of Theosophy. It is testified also that Life is "one and

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not many"; that there is a "fundamental identity" between all souls and the Universal Over-Soul; but that "the quest for oneness" is not completed in a day, nor indeed in years, and is the object of that pilgrimage through which we are passing in the present cycle of incarnation. Our concurrence at need is registered, so far as the doctrinal statements are thus expressed, but apart, as it happens, from the context, which leaves something to be desired on the score of philosophical validity and sometimes even of logic.

THE THEOSOPHIST of Hollywood, having completed its first volume, has undergone against all expectation, including its own, a drastic change, just as its next issue was preparing for press. It will be remembered that towards the close of 1929 Mrs. Besant decided on transferring the old periodical, founded fifty years previously by Colonel Olcott and H.P.B., from its place of publication in India to the New World in general and Hollywood of California in particular. It was to become "an international magazine", and presumably there were great hopes respecting extended influence and the further promotion of that cause to which it had been dedicated so long. The change may have been actuated by the fact that, owing to a certain Messianic revolt, the cause was in dire plight; its frills and furbelows of putative Liberal Catholicism, co-Masonry, and other decorations were being torn in tatters, episcopal mitres notwithstanding and notwithstanding the ribbons of the 33rd Degree. Mrs. Besant remained nominal editor, but the American undertaking was actually in the sole care of Mrs. Hotchener, who seems to have exercised anxious thought throughout. California, however, is a place of numerous causes, and occult claims are manifold. Moreover, Theosophy was represented already by an old-established periodical. It came about therefore, as some had foreseen, that "the international magazine" failed in a financial sense. Its suspension was threatened, when Mrs. Besant intervened, and her personal appeal "in other sectional magazines" brought gifts and subscriptions which tided over difficulties for the time being, or at least gave encouragement to go on. Preparations were made accordingly, when Mrs. Besant cabled her friend that THE THEOSOPHIST was taken back to Adyar and that her undertaking could be continued or not, as she liked, but only under another title. It has been rebaptized therefore and has become WORLD THEOSOPHY, of which a second issue has appeared and reveals that Mrs. Hotchener is still awaiting with patience some account of those reasons which have led to such a startling change. It is just to add that the new review has been permitted to retain the donations and subscriptions so far sent in; but having regard to costs of production in the States we should question whether it will be found possible to maintain an unofficial venture of eighty pages in largest octavo. We offer Mrs. Hotchener our best wishes, not apart from sympathy. . . . We have received meanwhile one issue of the Adyar-revived THEOSOPHIST, dated for the month of February and classified as Vol. LII, No. 5,

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possibly linking up in this manner with the last which had appeared prior to the short-lived change. It contains an address delivered at Benares by Mrs. Besant on the Future of the Theosophical Society, the growth of which will depend, it is thought, on those members who "believe strongly in the existence of the Masters"—not, be it marked, on the authenticity of evidence concerning them. Mr. Krishnamurti has not been too helpful of late in that problematical direction. But putting this question aside and also speculations on the future—which looks clouded—we are rather glad on the whole that THE THEOSOPHIST has returned to its place of birth. We have not untender memories of its earlier years and of Olcott, its first editor.

ATLANTIS has entered on its fourth volume and continues to discuss many subjects which by no means appear to connect with the main adopted theme, though an editorial note may bring them round occasionally by a *tour de force*. It is dealing just now with the origin of symbols and with their power, as also with power symbolized. The hope expressed is that it will be enabled by such studies to recover the spiritual riches handed down by Atlantis. If it will not be to-day or to-morrow, perhaps in an age to come this kind of quest may end. Meanwhile the vanished continent is not forgotten, for a French astronomer is preparing a work dealing with Atlantean history and fixing the date of its disappearance at 7256 B.C. He contributes a sketch of his theory, appealing among other sources to the *Popul-Vuh*. . . . LE VOILE D'ISIS has done good service by its study of a Taoist text, based on a German translation. It is referred to the authorship of Lu-Yen and therefore to the eighth century. "The Secret of the Flower of Gold", as the work is called, appears to be concerned mainly, but not exclusively, with the first stages of a peculiar mystical contemplation, understood as a way of return to the Supreme Unity regarded as the Principle and Source of Being. There is another untranslated treatise ascribed to the same authority and dealing with the later stages, since the way of return, as presented, is not only long but must be travelled slowly because it is beset by dangers arising from the law of reaction. It is otherwise slow because—in a varied form of symbolism—the work is a mystery of growth. It is also a search after immortality, and in a commentary of the seventeenth or eighteenth century appended to the German version, and justified by the terms of the text, it is a quest for the Elixir of Life, thus connecting with the obscure but ever recurring subject of Chinese Alchemy. . . . L'ERE SPIRITUELLE has finished its examples from the Rosicrucian *Fama Fraternitatis* and is now discussing the so-called *Confessio* in summary form. It is not worth while to point out—except in a sentence—that the work of translation leaves something to be desired on the score of fidelity. . . . In recent issues of EUDIA M. Jollivet Castelot has left for a moment the field of metallic transmutation and offers to our notice a "positive study" of Magic.

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REVIEWS

ELEMENTS OF ESOTERIC ASTROLOGY. By A. E. Thierens, Ph.D., London: Rider & Co., Paternoster House, E.C.4. Price 10*s.* 6*d.*

WE find a difficulty in reviewing this book. Pleasurable emotions are not aroused to the extent we would have wished. It is only fair to the author to say this as it will disclose at once the existence of a difference of outlook on the subject of astrology as between the author and reviewer, so that for the general student the fault-finding which we may find necessary would perhaps be best discounted somewhat. The fact is that Dr. Thierens obviously represents one extreme of astrological presentation and the writer the other.

The author evidently uses *The Secret Doctrine* as his "bible". This book is constantly referred to by numerous quotations, and the author advises those who have not read the book to study its "Proem" to get at the Cosmic basis of Astrology. This may be good advice, but not having read the book we are not in a position to judge. Some of the quotations given certainly lighten up some aspects of astrology; while others, in our opinion, only make "confusion worse confounded".

The book is devoted to what is called "Esoteric" Astrology. Why "esoteric astrology"? We do not want hidden astrology any more than we want hidden science or hidden philosophy. But Dr. Thierens is not all "esoteric". The chapter treating of "Zodiacal Characterology" is, in our opinion, excellent, in refreshing contrast with the first chapter on "The World of Noumena", of which we can make neither head nor tail.

"Zodiacal Characterology" is fairly free from philosophic imaginings, and is, on the whole, practical from beginning to end, and the Appendix IV in conjunction with it is readily suggestive and illuminating of dominant characteristics coming under (i) the planets in signs, and (ii) the signs as they express themselves in thirteen separate headings such as will, memory, intelligence, love, etc. Corresponding to the one marked "Motto in daily life" we find under Capricorn, "Make the most of it"; under Libra, "At peace with the world". Those given represent only a "Model Scheme" of Horoscopic Components, but they are helpful and true to nature.

The author throughout the book reveals a wide reading and thus presents the reader with much interesting instruction. Though Dr. Thierens is a Dutchman, the English style is natural and English books and ideas are widely referred to. In fact the author seems to take his chief inspiration—apart from Madame Blavatsky—from the English school of astrologers. For instance, the new ideas regarding "Symbolical Directions" which are associated with a group of English astrologers finds a place. Though our strictures may have been severe, we can, nevertheless, conscientiously say that the student will find much of value in the book, and it is for him to cull therefrom all the treasures of thought that he can find. The book is handsomely bound and is liberally illustrated.

P. J. HARWOOD.

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HEAL THYSELF. An Explanation of the Real Cause and Cure of Disease. By Edward Bach, M.B., B.S., D.P.H. London: The C. W. Daniel Co., 46 Bernard St., W.C.1. Price 3*s.* 6*d.* net.

THIS thoughtful little book will appeal to all who have at heart the alleviation of "the ills that flesh is heir to". It is dedicated to "all who suffer or who are in distress".

The author expresses his humble hope that it will be a guide to those who suffer, to seek within themselves the real origin of their maladies so that they may assist themselves in their own healing. And he asserts: "The main reason for the failure of modern medical science is that it is dealing with results and not causes. For many centuries the real nature of disease has been masked by materialism, and thus disease itself has been given every opportunity of extending its ravages, since it has not been attacked at its origin".

Dr. Bach reminds us that "such men as Hippocrates, with his mighty ideals of healing, Paracelsus, with his certainty of the divinity in man, and Hahnemann, who realized that disease originated in a plane above the physical—all these knew much of the real nature and remedy of suffering".

Very carefully the author elaborates his theme throughout some seventy-one pages, in the course of which he lays down sundry excellent rules or suggestions for the maintenance of bodily health. He greatly deprecates the eating of flesh meat, as he considers it "gives rise to much physical poison in the body, secondly because it stimulates an abnormal and excessive appetite, and thirdly because it necessitates cruelty to the animal world".

I join with the author in the earnest hope that there will come a day when mankind will share these sentiments. He advocates also such wines and other beverages as are the product of nature's storehouse and not the result of distillation.

Dr. Bach concludes his book with the beautiful reminder to his readers that "we have the glorious example, the great standard of Perfection and the teachings of The Christ to guide us. He acts for us as Mediator between our personality and our Soul. His mission on earth was to teach us how to obtain harmony and communion with our higher Self, with our Father which is in Heaven, and thereby to obtain perfection in accordance with the Will of The Great Creator of All".

EDITH K. HARPER.

COLLECTED AND UNPUBLISHED POEMS. By Alfred Smythe. London: Cecil Palmer. Pp. 247. Price 7*s.* 6*d.* net.

THIS attractively got-up volume contains a large number of poems, lyrical, narrative and general, some of which are reprinted from various magazines. The author has a fluent pen, and it is not surprising that some of his verses have been set to music, for he has a good sense of rhythm—but it is a pity that he allows himself to use so many badly overworked adjectives and phrases. Too great facility can be a snare; the Muse needs discipline. Some of the shortest poems are the most successful—for instance, *Golden Deeds*, *A Wreath*, *Caprice* and *Sympathy*.

The book will no doubt give pleasure to many who will appreciate the sentiments and aspirations expressed in these often tuneful verses.

E. M. M.

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CLAIRVOYANCE AND THOUGHTOGRAPHY. By T. Fukurai, President of the Psychical Institute of Japan. London: Rider and Co. Crown 4to. 247 pp. (119 illustrations). Price 21s. net.

PSYCHIC science owes what progress it has made largely to men such as Dr. Fukurai: an investigator dowered with good sense and an inexhaustible fund of patience, undeterred alike by the bigoted attacks of sceptics or the emotional caprices of mediums, he resolutely pursues his purpose. The result is this notable contribution to the literature of psychical research.

Miss Chizuko Mifune, the first medium of whose psychic force Dr. Fukurai made a study, was superstitious, passionate and stubborn, cherishing permanent ill-feeling against or affection towards anyone according to first impressions. Of a hyper-sensitive nature, she often resented precautions taken against trickery during tests. Yet he obtained ample evidence as to her wonderful gift of clairvoyance. She was able to read the intricate letters of her own language (Japanese) when they were not only wrapped in tinfoil and opaque paper, but enclosed in a wooden box, which was further covered with paper and stamped with the author's seal. But she did not succeed, as did the next medium, Mrs. Ikuko Nagao, and subsequently others, with "Thoughtography", by which is meant the imprinting of an image upon an undeveloped photographic plate, or film, by concentration and mere exertion of the will.

"In the universe, there exists a power the character of which is quite different from that of physical power", is the important conclusion Mr. Fukurai reaches from his investigations. Otherwise how is it that a thought may be imprinted upon one plate or more in a pile *without affecting the remainder*? The problem is certainly not explainable by any known laws.

FRANK LIND.

THE DIARY OF A SPIRITUALIST. Together with COMMENTS ON THE HAPPENINGS THEREIN DESCRIBED. Written and Published for Private Circulation by John B. Reimer, Forest Hills, N.Y. Obtainable from the Author.

MR. REIMER explains how he became so deeply interested in Spiritualism, and remarks with regard to the sittings described in this book, that they "extended over a two-year period and were induced by reading accounts of the investigations of Dr. James H. Hyslop, the former Research Officer and Secretary of the American Society for Psychical Research. . . ." The sittings recorded in this volume are both interesting and convincing—*i.e.*, to the fair-minded reader; but, as Mr. Reimer aptly remarks, "Even if the Medium is stripped, medically examined, arms, legs, and neck lashed, ankles tied, and thus 'signed, sealed, and delivered' into a glass cabinet in sight of all the sitters, and the phenomena persist in recurring, there always remains in some professional minds the doubt that something might have been overlooked".

Thirty-five séances are given in detail, with the medium, William H. Lake. The phenomena are of a kind familiar to most careful researchers, and to spiritualists in general; but Mr. Reimer has a method of making the reader, as it were, a member of the small and intimately friendly circle, and thus of engaging interest in what so often is tedious when

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put into cold print. His reflections and quotations are in themselves most attractive. For instance, William Makepeace Thackeray's reply to certain "don't believers" applies to the general run of "superior" intellects! *"It is all very well for you who have never seen spirit manifestations to talk as you do, but had you seen what I have witnessed, you would hold a different opinion."*

The question of *fraud* is very carefully considered by the author, and he does not attempt to dispute the liability of this; but unfortunately, as we all know, fraud is present in many of life's activities; and because one medium may be a trickster, it does not follow that the honest medium is non-existent. Mr. Lake has satisfied the present investigator of his integrity. . . . "To those of us who want to know whether death is the finish of our life's hopes, struggles and endeavours, and are weak in our faith and in our acceptance of authority, a sensory and intellectual conviction of survival is more satisfying to our minds and hearts than the good-intentioned words of the Church. We do not *believe* that Christ rose from the dead—*we know it.*"

I recommend this excellent, well-reasoned, and earnest work to all who are questing in search of comfort after earthly separation from dearly-loved fellow-travellers.

EDITH K. HARPER.

SONGS TO CELEBRATE THE SUN. By Malcolm Schloss. The North Node Bookshop, New York. Price $2.50. Numbered edition, $.5.00.

WE cannot, with certain American eulogizers, compare the writer of these verses to a second Blake, nor can we speak of the simplicity and crystalline clearness of his works.

We should not be so severe did not the writer conclusively prove by at least twelve really good poems what he can achieve when he remains true to himself and does not run along the lines laid down by another. For example the last four poems but one in the book, "Like a Silent Singing Tree", "Recognition", "The Great Stillness" and "Immanence" are true poems; so, too, is a little thing entitled "Pledge", another "To one Within a Tree", and yet two others, entitled "Centred" and "Grace".

But what are we to think of such stuff as the following, yclept, "Heart and Soul", which we quote in full:

My heart is a red, red rose
That blooms and blooms in the Spring;
Inside of it there grows
Everything—everything.

My soul is a white, white rose
Sing! Oh, sing! Oh, sing!
It grows in the red, red rose
Sing! Oh, sing! Oh, sing!

One feels that not in this country could one get away with such infantile attitudinizing.

Of the forty odd poems in this book a dozen are worth reading and re-reading, and for the sake of that dozen the reader may be sufficiently interested to purchase the book for himself.

ETHEL ARCHER.

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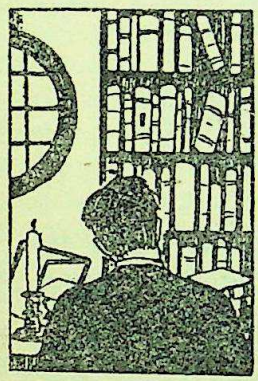

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ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION FOR THE YEAR ENDING JUNE 30th, 1929. Washington, U.S.A. Price 6s.

THE history of the Smithsonian Institution is so well-known that it will not be necessary to touch upon it in this place. Following a most comprehensive report of the activities of the Institution, biological, astronomical, and otherwise, which runs to 154 pages, we come to the General Appendix. This latter consists of 24 papers written by world-wide celebrities, and range from such subjects as "Counting the Stars", "The Mystery of Life", "How Insects Fly", "Photosynthesis", and "Filtrable Viruses" to, "Ur of the Chaldees" and the "History of the Sewing-Machine". We must not forget to mention Simon Flexner's account of the work of Hideyo Noguchi, the great bacteriologist, who died in May, 1928, and whose rise to fame reads almost like a fable. There is also a very fine portrait of Noguchi.

The first paper by Sir James Jeans on the Physics of the Universe is exceptionally interesting, dealing as it does with radio-activity and all that it entails, including the probable construction and destruction of the Universe ; as also, on the other hand, the continuous creation of matter. Sir James admits, when speaking of the Universe, "that the origin of the picture lies as much outside the picture as the artist is outside his canvas", and adds : "this brings us very near to those philosophical systems which regard the Universe as a thought in the mind of the Creator".

Readers of the OCCULT REVIEW will be specially interested in the article on Synthetic Perfumes by H. S. Redgrove, wherein he tells us of the chemical constituents, and the chemical processes involved in the making of perfumes, such as musk, rose, jasmine and violet.

In a short notice it is impossible even to touch on the many other fascinating topics discussed in the book. We can only advise those who are able to do so to purchase a copy for themselves. It will prove of far greater interest than the average novel, and, incidentally, it is one shilling and sixpence cheaper.

ETHEL ARCHER.

L'AURA HUMAINE. Par E. Caslant. Paris : Libraire Général des Sciences Occultes. Chacornac Frères. 11 Quai Saint-Michel.

MONSIEUR CASLANT has, in this small brochure, condensed a large amount of very useful and interesting information in regard to those extensions of the personality of which not everyone is aware. The subject affords one of the most fascinating studies in the wide field of psychical investigation. To begin with, the author defines fully what is meant in this case by the Aura :

"L'Aura est l'aspect rayonnement émis par un être ou un objet, lorsqu'on l'observe dans ces états de sensibilité interne qu'on nomme *clairvoyance*."

He then takes in turn each auric colour, on three separate planes, and defines in a most charming way the connection between these rays and the notations of music. For example, the colour violet is associated with the vibration of the musical note "Do" and with that of the planet Jupiter. Blue is associated with the note "La" and with the Moon. Both these colours are of the highest and most beautiful meaning, but like most things there is a dark side possible. Highly-sensitive persons

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are liable to much suffering and distress when brought into contact with undesirable auras, and the author gives some clear and wise instructions for dispelling adverse conditions. He refers, in his opening chapter, to several well-known authorities on auric colouring, and describes minutely some of the famous Kilner experiments. It is in another field that Monsieur Caslant has made his investigations, and drawn the conclusions so delightfully set forward in this little volume, of which an English translation would be a welcome addition to all libraries connected with psychical research. Concerning the highest evolution, by which alone the purely spiritual aura may be discerned, the author truly says, in conclusion:

"Il convient de rappeler qu'aucune faculté supérieure ne saurait s'obtenir sans avoir été méritée et sans avoir été acquise par un effort persévérant et désintéressé."

EDITH K. HARPER.

THE CREATIVE POWER OF THE MIND. By Christian D. Larson. London: L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.4.

THE matter of this little book is sound if stale, but the manner is deplorable. Few educated people could tackle it. The woolly style is quite unintelligible in places. Words are used without regard to meaning. Diffuseness is rampant and tautology is dotted about everywhere, like spots in the measles. Nouns are used as verbs, as "vision" for "visualize" and so on. The book would have gained had it been revised by an Englishman. It is scarcely possible for opinions—however good—to carry weight when couched in such sloppy language.

"It is imperative therefore that we purpose to make the most of life; that we seek only the great pleasures . . ."

What exactly does this mean? The theatre rather than the kinema? *Petits chevaux* at Monte Carlo in preference to bridge at 2d. a 100 at home? The reviewer wonders.

A few constructive ideas are scattered about like saplings in a forest of dead trees, but the whole would gain by condensation into half a dozen pages.

R. E. BRUCE.

PRACTICAL PSYCHOLOGY. By C. A. Dunlop. London: Fowler & Co. Price 2s.

THE principle of the art and science of living is "tuning in to the Infinite", and in this beautifully-written little book we are told how it can be done. Psychology teaches us that the conscious mind can control and direct the subconscious, and from this we can realize the immense power of thought. Constructive thought is specially helpful, and many excellent examples are given showing us how to affirm all that is best. We are reminded, however, that there are no royal roads to success—all has to be won by activity, and what man affirms he must carry out. The part of the book which deals with young children is particularly sensible, and all parents would be better for noting its suggestions. It is a book we can thoroughly recommend.

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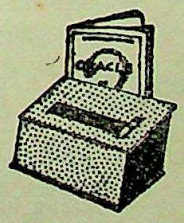

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THE MAGIC STORY. By Frederic van Rensselaer Dey. London: L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, E.C.4.

THIS quaintly-written and attractive story should find its way to many appreciative readers, especially in these present days of struggle and unemployment. A stirring tribute to both the book and its author is given by a clergyman from Cape Breton who wrote to Mr. Dey that he "would rather be the author of *The Magic Story* than to be the possessor of many millions", for "to be able to help mankind as this story helps is to be blessed indeed". The idea of our "two selves" is of course not new. But it has been for so long one of mankind's "stock notions" that it needs a fresh impetus to bring it home to the average person, more or less bored with the never-ending monotony of the "daily round". This impetus will certainly be found in the cheery pages of this practical little book, which should impart to most of its readers a balm-like influence most restful and most healing.

"Seek comrades among the industrious, for those who are idle will sap your energy from you", is one of the wisest of the author's maxims. We have all suffered from the friend who having an "hour to spare" spends it on ourselves.

I will not tell the story that led to certain wise decisions by which a very unfortunate man achieved success by his own efforts and his realization that: "there is a *plus* entity and a *minus* entity in every human body. Whichever one of these is favoured by the flesh becomes dominant; then is the other inclined to abandon its habitation, temporarily or for all time". He learnt to "have no fear of any sort or shape, for fear is an adjunct of the *minus* entity".

In a Foreword by Haryet Holt Dey we learn that *The Magic Story* has run into many editions in America where more than a million copies have been printed since first it made its appearance in the *Success* Magazine.

EDITH K. HARPER.

THE RATIONALE OF REINCARNATION. By Lieut.-Colonel A. E. Powell. Published by The Theosophical Society in England, 45 Lancaster Gate. 80 pp. Price 1s.

"HAVE we lived before?" To this question Lieut.-Colonel Powell returns the surprising answer that "*no man, woman or child now living has ever lived before, nor, for that matter, will ever live again*"!—surprising because for him, notwithstanding, reincarnation is a fact in human existence. The paradox, he explains, is apparent only. While the "ego", the elusive entity behind the "person", continues to exist, the latter cannot do so; the successive personalities, following each other as upon the same tree the leaves of one year replace the leaves of other years, appear once—and but once. Why should we set, then, against the theory of reincarnation the fact that so few can remember aught of their past lives?

Keeping to the author's analogy, we may carry it a step farther. The tree is unaware of the rings in its trunk that register the cycles of its growth; yet do these concentric markings, hidden within the bole and encompassed by a new bark, record the stages of its development. Similarly, what cause is there for astonishment that the average man knows nothing of his past lives? Most of us recollect very little of our early childhood; we should, indeed, be hard put to it were we challenged to recall at any time all that

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took place with us during a certain hour of the previous day. Still, the lower consciousness must be contained in the higher. It is at the start of a life, one has good reason to suppose, that should most frequently emerge some overlapping memory of the last earthly embodiment. Providence has, however, so ordered it, obviously with wise purpose, that the child shall live normally more in the present than the past.

Although Lieut-Colonel Powell himself believes in reincarnation, he presents the pros and cons with judicial impartiality ; in his wish to avoid "even the suspicion of special pleading or *ex parte* presentation of the case" he is signally successful.

FRANK LIND.

LE SYMBOLISME DE L'UNIVERS. By L. Hoyack. Paris: Bibliothèque Chacornac, 11 Quai Saint-Michel.

MR. HOYACK tells us in the introduction that "the end of this book is to interpret mystically and symbolically the world in which we live, and to interpret it in such a fashion that it becomes visible evidence of interior truth.

"Interior experience is not sufficient but it will be complete if this intimate experience is reflected in outward manifestation".

Symbolism is the art or science of viewing one thing in terms of everything else, and those who appreciate symbolism will find much to please them in the first of the three parts into which the book is divided.

Starting off with the various examples of the three stages, such as animal, vegetable, mineral, or nebuli, fixed stars and planets, the author adopts the familiar concept of the Macrocosm and the Microcosm, and catalogues an immense number of correspondences between man and his parts and the Universe in all its manifestations. In one part he likens the solar system to a flower ; the sun and the moon being as the stamen and pistil of this gigantic bloom, and the earth a fruit—the apple which hangs heavily from the tree of Life. He affirms in conclusion that "he who realizes these correspondences no longer lives in a senseless maze but in a world of inevitable symbolism of which he knows the meaning".

Part two deals chiefly with the pairs of opposites and with certain fundamental paradoxical truths concerning them, and part three deals with the qualities which create beauty and so forth. In Chapter VI of this part we are told "Creation ends in man. Cosmogenesis is in effect anthropogenesis, and Jaworski was right when he called the periods of geological evolution an embryonic development which reaches its apotheosis in the birth of man".

In conclusion we are told that "Earth is the Eye of God in which the Universe reflects itself . . . those humans who have found the supreme reality in their own depths have realized that their I is only an appearance. The One Existence becomes the I of those who have found the Truth". Mystics of all ages have discovered this.

One may not agree with the author in every respect, but his speculations are never without interest, and the book is certainly well worth reading.

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